

God's Holy Word

A Translation with Footnotes

by

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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, and Joshua. Also, from the New Testament, Matthew, Mark, Luke, and John are translated from *The Greek New Testament According to The Majority Text*, by Hodges and Farstad (2nd 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)

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

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

JB2000 – Jubilee Bible 2000

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 it 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” (אֲדֹנָי, adoniy), with Matthew 22:44; Mark 12:36; Luke 20:42; & Acts 2:34. Some modern translations use all capitals “LORD” to distinguish Yehvah

(יְהוָה) from the Hebrew word “Lord” (אֲדֹנָי, adon) as is found, for example, in Joshua 3:11, 13 & Psalm 114:7. See also, for example, Psalm 97:5 where both יְהוָה (yehvah) and אֲדֹנָי (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” [טָמִיִּם (tâmiym)] is used. It gives “Leviticus 3:9 (whole *fat tail*).” The word “whole” is the translation of the Hebrew word טָמִיִּם (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 ¹

In The Beginning ²

1 [1]³ In the beginning⁴ Gods,⁵ he created⁶ the heavens and the earth.⁷ [2] And the earth was formless⁸ and empty⁹ and darkness was upon the face of the deep;¹⁰ and the Spirit of Gods was hovering¹¹ upon the face of the waters. [3] And Gods, he said, “Let there be light, and there was light.”¹² [4] And Gods, he saw the light that it was good, and Gods, he separated between the light and the darkness.¹³ [5] And Gods, he called the light “day,” and the darkness he called “night.” And it was evening and it was morning, one day.¹⁴

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

2 This is the Hebrew title, בְּרֵאשִׁית (berê'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, προγνωσμενου, 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 ('êlim) “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 אֱל (êl) “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 אֱל [êl]); etc.. See also Genesis 1:26; 3:5, 22; 11:5-9; 20:13; 31:53; 35:7 and footnotes. See also in the appendix, “He is Holy Gods” from Joshua 24:19.

6 בָּרָא (bârâ) - “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 vâvohu), 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), קִרְיַת־תֹהוּ וְאַבְנֵי־בֹהוּ (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. See also Proverbs 8:27) and empty (i.e. not filled in yet with, as the context describes, 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 (merahephet), 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.

14 Light, darkness, the earth, the waters, and the division of light and darkness were all created in one day, the first day

[6] And Gods, he said, “Let there be an extended surface¹⁵ 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.¹⁶ [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.”¹⁷ And Gods, he saw that it was good. [11] And Gods, he said, “Let the earth sprout grass, herb bearing seed, tree fruit,¹⁸ 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.¹⁹ [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 signs²⁰ and for times²¹ and for days and years; [15] and let there be lights in the extended surface of the heavens to give light upon the earth.”²² 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.²³ He also made the stars.²⁴ [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 swarm²⁵ of living soul,²⁶ and let flying creatures²⁷ fly upon the earth, upon the face of the extended surface of the heavens.” [21] So Gods, he

(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” רָקִיָּא (rāqiya) 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”- שָׂרָץ . . . יִשְׂרָצוּ (yishretsu . . . sherets), the noun, שָׂרָץ (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, שָׂרָץ (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 כֹּל-חַי, nephesh kol-hây); and Ezekiel 47:9 for creatures, and for man in Genesis 2:7. Man has a body, soul and spirit (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” - עוֹף (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.

created the great serpents²⁸ and every living soul that moves with which the waters swarm²⁹ 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 forth³⁰ living soul according to her³¹ kind, beast³² and creeping thing and living thing³³ of the earth according to her kind,” and it was so. [25] So Gods, he made the living thing of the earth according 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,

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 (לִיָּאֶתָן, 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 לְמִינָהּ (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 3rd masculine verb translated “made . . . afraid,” יַחֲיִיתָן [yechiytan], whose subject is שָׁד [shod], “the plunder” [or “ruin”], has the 3rd 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 הַיָּיִתִּי עִמָּךְ [behêmot hâyiytiy `imâch]).

In Job 12:7 בְּהֵמוֹת (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 סָפְתָהּ (sâptâh). Although the masculine noun עוֹף (‘oph) “bird” (or “birds”) is contextually part of the subject, the single feminine verb סָפְתָהּ (sâptâh) 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 – תְּהַרְכֵּנִי נָשִׁים וְאִילַת בֵּיתָהּ יִבְנֶה וְאִילַת בֵּיתָהּ יִפְתֹּר (chakhmot nâshim bântâh vêtâh ve’ivvelet beyâdeyhâ teherselu) “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 הַיָּיִתִּי עִמָּךְ).

Moreover, the Lexicon (BDB) classifies the plural construct form, בְּהֵמוֹת (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, בְּהֵמוֹת (bahamot), is also found in Joel 1:20, and there it is translated “beasts” (NKJV; KJV; NAS). But, the verb with it, “cry out” תִּעָרֹג (ta’arog), is singular, not plural. Thus, it would be more literally translated in Joel 1:20 as “Behemoth of the field pants for you” (same verb as in Psalm 42:1 “**As the deer pants for the water brooks**”).

33 “living thing” - חַיָּתוֹ (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 (חַיִּוֹת, hayyot).

he said, “Let us make man³⁴ in our image³⁵ according to our³⁶ likeness³⁷ and let them³⁸ 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 multiply³⁹ and fill⁴⁰ the earth and subdue it and rule⁴¹ 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 you⁴² 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 you⁴³ 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,⁴⁴ every green herb is for food.⁴⁵ 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.⁴⁶

2 [1] So the heavens and the earth and all their host were finished. [2] So Gods, he finished⁴⁷ on the seventh day his work which he did and he rested⁴⁸ on the seventh day from all his work which he did. [3] And Gods, he blessed the seventh day and sanctified it,⁴⁹ because in it he rested⁵⁰ from all his work

34 “man” - אָדָם ('âdâm) – 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 (yirddu) - “let them rule” - plural verb referring back to אָדָם ('âdâm) “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, lākhem).

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

44 “in which was a living soul” - אֲשֶׁר-בּוֹ 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.

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,” יִבְרָאֵן, 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” בּוֹרֵא, 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,**

which Gods, he created to make.⁵¹

[4] These are the generations⁵² of the heavens and the earth in their creation, in the day Yehvah⁵³ Gods made earth and heavens.⁵⁴ [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 rain⁵⁵ upon the earth and there was no man to work the ground.⁵⁶ [6] And a midst went up from the earth and watered the whole face of the ground. [7] And Yehvah Gods formed⁵⁷ the man,⁵⁸ dust from the ground,⁵⁹ and breathed in his nostrils the breath of life; and the man became a living soul.⁶⁰

[8] And Yehvah Gods planted a garden in Eden,⁶¹ 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

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 - יְהוֹוָה (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 יְהוֹוָה "Yehovah" (Genesis 3:14; 9:26; Exodus 3:2; etc.). In the RT of the OT, this name is most often spelled as יְהוֹוָה "Yehovah" or יְהוֹוִי "Yehovih" when with אֲדֹנָי (Adonây, more literally, "My Lords," e.g. Genesis 15:2, 8; Deuteronomy 3:24; etc.). In BHS & WTT it is יְהוֹוִי "Yehovih" when with אֲדֹנָי (Adonây, e.g. Joshua 16:28) or יְהוֹוִי "Yehovih" (e.g. Isaiah 50:4; Jeremiah 1:6; 7:20; etc.), but mostly spelled as יְהוֹוָה (Yehvih) 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 אָדָם (hâ'âdâm) - "the man" or "the Adam"

59 "dust from the ground" - Man is living dust. See Genesis 3:19; 18:27; Job 34:14-15; Psalm 103:14; Ecclesiastes 12:6-7; and 1 Corinthians 15:48-49. Moreover, "man" here in Genesis 2:7 is אָדָם ('âdâm) and "ground" here in this verse is אֲדָמָה ('adâmâh). Also of note, "red" is אֶדֶם ('âdom); e.g. see Genesis 25:30 (2x) and footnotes.

60 "living soul" - נֶפֶשׁ חַיָּה (nephesh hayyâh) - 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" מִפָּחַ נֶפֶשׁ [mapach nâphesh]; 31:39 "caused its owners to lose their lives", more lit., "caused its owners to breath out soul" נֶפֶשׁ בְּעָלֶיהָ הִפָּחָה [nâphesh]; Jeremiah 15:9 "she has breathed her last", more lit., "she has breathed her soul" נֶפֶשָּׁהּ נִפְחָהּ [nâphchah naphshâh]). See also Luke 8:55; Acts 20:10; James 2:26. Job 6:11 "prolong my life" is more lit., "prolong my soul" נֶפֶשׁ אֶרִיךְ ('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" שְׁאוֹל נִפְשָׁהּ [hircchiyâh she'ol naphshâh]). Likewise, Habakkuk 2:5 "enlarges his desire as hell" הִרְחִיב בְּשָׁאוֹל נֶפֶשׁוֹ (hircchiyv kishe'ol naphsho) more lit., "enlarges, as sheol, his soul". Proverbs 23:2 "a man given to appetite" (NKJV) בָּעַל נֶפֶשׁ (ba'al nephesh) is more lit., "owner of soul". Psalm 78:18 reads, "by asking for the food of their fancy" לִשְׁאֹל-אֶכֶל לְנֶפֶשָּׁם (lishâl-okhêl lenaphshâm) more lit., "by asking for food according to their soul". Deuteronomy 23:24 (H25) reads, "eat

for food, and the tree of life⁶² was in the midst of the garden and the tree of the knowledge of good and bad.⁶³ [10] And a river went out from Eden to water the garden and from there it divided and became four heads.⁶⁴ [11] The name of the first is Pishon,⁶⁵ which goes around the whole land of the Havilah,⁶⁶ which there is the gold. [12] And the gold of that land is good. The Bdellium⁶⁷ and the onyx stone⁶⁸ are there. [13] The name of the second river is Gihon.⁶⁹ It goes around the whole land of Cush.⁷⁰ [14] And the name of the third river is Tigris.⁷¹ It goes east of Assyria,⁷² and the fourth river is the Euphrates.⁷³

[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.”⁷⁴ [17] But from the tree of the knowledge of good and bad⁷⁵ you shall not eat from it. For in the day you eat from it, dying you shall die.”⁷⁶

your fill of grapes at your pleasure” אֲכַלְתָּ עֲנָבִים כִּנְפֶשְׁךָ שְׂבַעְךָ (âkhaltâ `anâviym kenaphshekhâ sâv`ekhâ) more lit., “eat grapes according to your soul, your satisfaction”. Psalm 35:25 reads, “so we would have it” נַפְשֵׁנוּ (naphshênu) more lit., “our soul”. Psalm 105:22 “at his pleasure” בִּנְפֶשׁוֹ (benaphsho) more lit., “in his soul”. Ezekiel 16:27 “to the will” בִּנְפֶשׁ (benephesh) more lit., “in the soul”. Esther 4:13 “in your heart” is more lit., “in your soul” בִּנְפֶשְׁךָ (benaphshêkh). Proverbs 23:7 “in his heart” is more lit., “in his soul” בִּנְפֶשׁוֹ (benaphsho). Job 41:21 (H13) “His breath” is more lit., “His soul” נַפְשׁוֹ (naphsho). Finally, Isaiah 3:20 “the perfume boxes” is more lit., “and houses of the soul” וּבֵתֵי הַנֶּפֶשׁ (uvâtêy hanephesh). The related verb, e.g. יִנְאַפֵּשׁ (yinâphêsh, Exodus 23:12) is only found three times and each time it means “refreshed” (see Exodus 23:12; 31:17; 2 Samuel 16:14).

61 “Eden” - עֵדֶן (êden) - 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).

62 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.

63 “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).

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

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

66 “Havilah” - הַוִּילָה (haviylâh) - 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).

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

68 “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.

69 “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).

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

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

72 “Asshur” - אַשּׁוּר (ashshur) - 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).

73 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.

74 “eating you shall eat” - אָכַל תֹּאכֵל (âkol t'khêl) - This is a more literal rendering. It may be translated “you may freely eat.”

75 “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).

76 “dying you shall die” - מוֹת תָּמוּת (moth tâmuth) – This is a more literal rendering. It may be translated, “you shall

[18] And Yehvah Gods said, “It is not good, the man being alone.⁷⁷ I will make for him a helper⁷⁸ as his opposite.⁷⁹ [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 man⁸⁰ 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 sleep⁸¹ to fall upon the man and he slept. And he took one of his ribs and closed the flesh under it.⁸² [22] And Yehvah Gods built⁸³ the rib which he took from the man into a woman and brought her to the man.⁸⁴ [23] And the man said, “This time,⁸⁵ bone from my bones and flesh from my flesh, for this reason she shall be called woman,⁸⁶ because this one was taken from man.”⁸⁷

[24] Therefore, a man shall leave⁸⁸ his father and his mother and cling⁸⁹ 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.⁹⁰

3 [1] And the serpent⁹¹ was more crafty⁹² than all the life of the field which Yehvah Gods had

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.

77 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.

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

79 “as his opposite” - כִּנְגֵדוֹ (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..

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

81 “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.

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

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

84 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.

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

86 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).

87 אִישׁ (iysh)

88 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.

89 “cling” דָּבַק (dâvaq) - 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.

90 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.

91 “serpent” נָחָשׁ (nâhâsh) - 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.

92 “crafty” עָרֹם (’ârûm) - 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.

made. And he said⁹³ to the woman, “Has indeed Gods, he said, ‘You shall not eat from every tree of the garden.’?”⁹⁴ [2] And the woman said⁹⁵ to the serpent, “From the trees of the garden we may eat,⁹⁶ [3] but from the tree which is in the midst of the garden Gods, he has said, ‘You⁹⁷ 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 knowing⁹⁸ good and bad.”⁹⁹ [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.¹⁰⁰ So, she took from its fruit and ate, and she gave also to her husband with her and he ate.¹⁰¹ [7] And the eyes of both of them were opened¹⁰² and they knew that they were naked. And they sewed together fig tree foliage¹⁰³, and made themselves belts.¹⁰⁴

[8] And they heard the sound of Yehvah Gods walking in the garden at the breeze¹⁰⁵ of the day, and the man and his woman hid¹⁰⁶ 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 voice 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 deceived¹⁰⁷ me and I ate.”

93 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?

94 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).

95 The woman is talking to a snake!

96 She corrects his twist.

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

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

99 “you eat from

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

103 “foliage” עֵלֶה (‘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” חֲגוֹרוֹת (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 “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).

106 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).

107 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).

[14] And Yehovah¹⁰⁸ 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 belly¹⁰⁹ you shall go, and dust you shall eat¹¹⁰ all the days of your life. [15] And I will put enmity¹¹¹ between you and the woman and between your seed¹¹² and her seed.¹¹³ 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.¹¹⁴ In pain you shall bear children, and your husband will be your desire,¹¹⁵ and he will rule over you. [17] And to Adam he said, “Because you have listened¹¹⁶ to the voice of your woman and have eaten from the tree which I commanded you saying, ‘You shall not eat from it,’ cursed¹¹⁷ is the ground for your sake.¹¹⁸ 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,¹¹⁹ and to dust you shall return.

108 יְהוָה (Yehovah) “Yehovah” - יהוה (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.

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

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

111 “enmity” אִיְבָה (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).

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

113 “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).

114 “your conception” הֶרֶנֶךְ (hêronêkh) - “conception” הֶרֶיִן (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.

115 “your husband will be your desire, and he will rule over you” - אֶל-אִשְׁךָ תְּשׁוּקָתְךָ וְהוּא יִמְשַׁלְבָּךְ (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.” - אֶלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשַׁלְּבוּ (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 graphically portrayed 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 Solomon 7:10.

116 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.

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

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

119 “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.

[20] And the man called the name of his woman Eve,¹²⁰ because she is the mother of all living¹²¹. [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,¹²² and the flaming turning sword, to dwell east of the garden of Eden to guard the way to the tree of life.¹²³

4 [1] And the man knew¹²⁴ Eve his woman and she conceived and bore Cain¹²⁵ and said, “I have acquired¹²⁶ a man from Yehvah.” [2] And she added to bearing, his brother, Abel.¹²⁷ 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,¹²⁸ 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.¹²⁹ And

120 “Eve” - חַוְוָה (Havvah) - This name is traditionally translated “Eve” in English. In the Septuagint, in Genesis 3:20 it is translated “ζωή” (zoa) which is the Greek word for “life.” The exact meaning of חַוְוָה (Havvah) is uncertain, but with the reason Adam gives for the giving of this name, it certainly 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”, חַוְוָה (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 [‘îyr] 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.

121 “living” - חַי (chây)

122 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.

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

124 “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).

125 “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 קֵינֹ (qêyno) “his spear.”

126 קָנִיתִי (qâniytiy) “I have aquired”

127 “Abel” - הָבֶל (hâvel) - In the Greek New Testament Abel (αβελ, 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.

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

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

Yehvah looked¹³⁰ 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,¹³¹ if you do good. But if you do not do good, sin¹³² lies at the door, and its desire is for you, and you should rule over it.”

[8] And Cain spoke¹³³ to Abel his brother, and it came to pass, while they were in the field, Cain¹³⁴ rose up against Abel his brother and killed him.¹³⁵ [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 vagabond¹³⁶ and a wanderer¹³⁷ 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 today¹³⁸ 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.”¹³⁹ [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 kill¹⁴⁰ him.

[16] So Cain went out from before Yehvah and dwelt in the land of Nod,¹⁴¹ east of Eden. [17] And Cain knew his woman and she conceived and bore Enoch.¹⁴² 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,¹⁴³ and Irad begot

130 “looked” - יָשָׁח (yisha) - 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.

131 “dignity” - כְּבוֹד (se’et) - 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).

132 “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 יַחַטְּאוּ [‘lo yachati]) and in Genesis 31:39 where Jacob “missed” the torn (NKJV “I bore the loss of it”, אֶחָתֶנָּח [‘achatennâh]). See also Job 5:24 where NKJV translates אַל תַּחַטְּא [‘lo techetâ] as “find nothing amiss”, or more literally, “you shall not miss” [anything]. See also Job 41:25 (H17) in the Hithpael (reflexive) form for “they are beside themselves” (NKJV), or i.e. “they miss themselves”, יִתְחַטְּאוּ (yitchattâ’u).

133 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).

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

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

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

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

138 “today” - הַיּוֹם (hayyom)

139 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).

140 “kill” - הָכַת (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).

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

142 “Enoch” - חֲנוֹךְ (chanokh) - LXX, ἐνὸχ (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).

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

Mehujael;¹⁴⁴ and Mehujael begot Methushael;¹⁴⁵ and Methushael begot Lamech.¹⁴⁶

[19] And Lamech took for himself two women.¹⁴⁷ The name of the one was Adah¹⁴⁸ and the name of the second was Zillah.¹⁴⁹ [20] And Adah bore Jabal.¹⁵⁰ He was the father of those who dwell in tents and have livestock. [21] And the name of his brother was Jubal.¹⁵¹ He was the father of all who play the harp¹⁵² and pipe.¹⁵³ [22] And Zillah also bore Tubal-Cain,¹⁵⁴ an instructor¹⁵⁵ of every craftsman of bronze¹⁵⁶ and iron. And the sister of Tubal-Cain was Naamah.¹⁵⁷ [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 boy¹⁵⁸ for striking me. [24] If Cain is avenged sevenfold, then Lamech seventy seven.”¹⁵⁹

[25] And Adam knew his woman again and she bore a son and called his name Seth,¹⁶⁰ “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.¹⁶¹ Then began a calling on the name of Yehvah.

144 “Mehujael” - מְהוּיָאֵל (mehuyâ’êl) - is only found here.

145 “Methushael” - מְתוּשָׁאֵל (methushâ’êl) - is only found here.

146 “Lamech” - לִמְךָ (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 Noach (see also 1 Chronicles 1:3 and Luke 3:36).

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

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

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

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

151 “Jubal” - יוֹבָל (yubâl) - is only found here.

152 “harp” - כִּנּוֹר (kinnor) - This may also be translated “lyre” (e.g. NAS). 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.

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

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

155 “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.

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

157 “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.

158 “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.

159 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).

160 “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,” שָׂאֵן (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.”

161 “Enosh” - אֱנוֹשׁ (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.

5 [1] This is the record¹⁶² of the generations of Adam. In the day Gods, he created Adam, in the likeness of Gods he made him.¹⁶³ [2] Male and female he created them, and blessed them and called their name Adam¹⁶⁴ 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 which he lived were 930 years, and he died.¹⁶⁵

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.¹⁶⁶ [9] And Enosh lived 90 years and begot Cainan.¹⁶⁷ [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.¹⁶⁸ [12] And Cainan lived 70 years and begot Mahalalel.¹⁶⁹ [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.¹⁷⁰ [15] And Mahalalel lived 65 years and begot Jared.¹⁷¹ [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.¹⁷² [18] And Jared lived 162 years and begot Enoch.¹⁷³ [19] And after begetting him (Enoch), Jared lived 800 years and had sons and daughters. [20] So all the days of Jared

162 “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.

163 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).

164 “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) e.g. 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.

165 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.

166 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.

167 “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.

168 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.

169 “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.

170 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.

171 “Jared” - יָרֵד (yâred) - in verse 16, יָרֵד (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.

172 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.

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

were 962 years and he died.¹⁷⁴ [21] And Enoch lived 65 years and begot Methuselah.¹⁷⁵ [22] And after begetting him (Methuselah), Enoch walked with the Gods¹⁷⁶ 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.¹⁷⁷

[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.¹⁷⁸ [28] And Lamech lived 182 years and begot a son. [29] And he called his name Noah¹⁷⁹ saying, “This one will comfort¹⁸⁰ us from our labors and from the toil of our hands from the ground which Yehvah cursed.” [30] And after begetting Noah, Lamech lived 595 years, and begot sons and daughters. [31] So all the days of Lamech were 777 years and he died.¹⁸¹

[32] And Noah was the son of 500 years, and Noah begot Shem,¹⁸² Ham,¹⁸³ and Japheth.¹⁸⁴

6 [1] And it came to pass, when the Adam¹⁸⁵ began to multiply upon the face of the ground and

174 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.

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

176 “walked with God” - This is not a common expression. It is used of Noah (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).

177 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).

178 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.

179 “Noah” - נֹחַ (noach) – Noah 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, Noah 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 Noah was born in 1056 SC, 3072 BCL, Noah was *not* a contemporary with Adam. Noah was born 126 years after Adam died. Yet, all Noah’s recorded living relatives lived contemporaneously with Adam. Noah 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 (נֹחָה, no’âh).

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

181 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).

182 “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.

183 “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).

184 Japheth - יָפֶֿתֿ (yâphet) - appears to have something to do with being enlarged (widened, in a good way). In Genesis 9:27 Noah says, “May God enlarge Japheth” (יִפְּתֵי אֱלֹהִים יִלְּבֹֿדֵהוּ, 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.

185 “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).

daughters were born to them, [2] that the sons of the Gods¹⁸⁶ saw the daughters of the Adam¹⁸⁷ that they were good.¹⁸⁸ And they took for themselves women¹⁸⁹ from whomever they chose. [3] And Yehvah said, “My spirit will not contend¹⁹⁰ in the Adam¹⁹¹ forever in their erring.¹⁹² He is flesh and his days will be 120 years.” [4] The Nephilim¹⁹³ were on the earth in those days, and also after that, when¹⁹⁴ the sons of the Gods came in to the daughters of the Adam¹⁹⁵ and bore to them. Those were mighty ones which were from antiquity,¹⁹⁶ men of the name.¹⁹⁷

[5] And Yehvah saw that the evil of the Adam¹⁹⁸ was great on the earth and every form of the thoughts of his heart was only evil all the day.¹⁹⁹ [6] And Yehvah was sorry that he made the Adam²⁰⁰

186 “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 אֱלִים, 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.

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

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

189 “women” - נָשִׁים (nâshiym)

190 “plead” - יָדוֹן (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.”

191 “in the Adam” - בְּאָדָם (vâ'âdâm)

192 “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 וּמַשְׁגֵּה, shoghêgh umashgeh); and Psalm 119:67 (astray).

193 “Nephilim” - נִפְלִיִּם (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 נֶפֶל (nêphel, e.g. Job 3:16; Psalm 58:8; Ecclesiastes 6:3). Aramaic, for ones who “fell down” (Daniel 3:7) is נִפְלִין (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 רִפְּאִיִּם (rephâ'iym). For more on giants and the Rephaim, see footnote for Genesis 14:5.

194 “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).

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

196 מֵעוֹלָם (mê'olâm) - “from antiquity” - same word with different preposition as in verse 3, לְעוֹלָם (le'olâm) “forever.”

This is the first time this word (מֵעוֹלָם) appears in Scripture. Typically, עוֹלָם (olâm) has the idea of “perpetual” or “forever,” even in the past (e.g. Psalm 93:2 מֵעוֹלָם [mê'olâm] “from everlasting”). But, מֵעוֹלָם (mê'olâm) can mean “from antiquity” within the confines of time/history. For example, the next 2 times מֵעוֹלָם (mê'olâm) is found it is used in that way. See Joshua 24:2 & 1 Samuel 27:8. For elsewhere מֵעוֹלָם (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.

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

198 “man” - הָאָדָם (hâ'âdâm)

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

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

on the earth, and he was grieved in his heart.²⁰¹ [7] And Yehvah said, “I will wipe out²⁰² the Adam²⁰³ whom I created from upon the face of the ground, from man,²⁰⁴ to beast, to creeping thing, to the flying creature of the heavens, because I am sorry²⁰⁵ that I made them.”²⁰⁶ [8] And Noah found grace in the eyes of Yehvah.

[9] These are the generations of Noah. Noah was a righteous man,²⁰⁷ perfect²⁰⁸ in his ways. Noah walked with the Gods. [10] And Noah begot three sons,²⁰⁹ Shem, Ham, and Japheth. [11] And the earth was corrupt before the Gods, and the earth was filled with violence.²¹⁰ [12] And Gods, he looked²¹¹ at the earth, and behold, it was corrupt. For every flesh²¹² 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

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

202 “wipe out” - אָמַחַהּ (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*).

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

204 “from man” - מֵאָדָם (mê’âdâm) – or “Adam”

205 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).

206 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 (יָרַע, 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.

207 “man” - אִישׁ (’ish)

208 “perfect” - תָּמִיִּם (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 (1st “blameless”; “you will show yourself blameless” is the verb form, תִּתַּמֵּם [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.

209 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).

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

211 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).

212 “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.

filled with violence because of them; and behold I will destroy²¹³ them with the earth. [14] Make for yourself an ark²¹⁴ of gopher wood.²¹⁵ Make nests²¹⁶ in the ark, and pitch it inside and outside with pitch.²¹⁷ [15] And this is how you will make it: The ark shall be 300 cubits²¹⁸ long, its width 50 cubits, and 30 cubits its height. [16] You shall make for the ark a sunroof.²¹⁹ You shall finish it a cubit above.²²⁰ 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 heavens²²¹ all flesh in which was the spirit of life.²²² All that is on the earth shall perish.²²³ [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' women²²⁴ 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.”²²⁵ [22] And Noah did according to all that Gods, he commanded him, so he did.²²⁶

213 “destroy them” - מִשְׁחִיתָם (mashhiyât) - The Hebrew word for “destroy” comes from the same Hebrew word (שָׁחַת, shahat) used in Genesis 6:11 (תִּשְׁחָת, tishâhêt) and 12 (נִשְׁחָתָה כִּי־הִשְׁחִיחַ, nishhâtâh kiy-hishhiyt) for “corrupt.”

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

215 “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.”

216 “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.

217 “pitch it inside and outside with pitch” - כִּפְרֶת אֹתָהּ 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 (גִּפְרִי) wood is covered with kopher (כֹּפֶר).

218 “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.

219 “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 (חִלּוֹן, hallon) is not the same word, although it *could* be referring to the same thing.

220 “above” - מִלְמַעְלָה (milma'lah) - 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.

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

222 “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).

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

224 These ladies married into a good situation!

225 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).

226 “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

7 [1] Then Yehvah said to Noah, “Go, you and all your house, into the ark, because I see you are righteous²²⁷ before me in this generation. [2] Take with you from every clean beast seven, seven, a male and his female,²²⁸ and from that beast which is not clean,²²⁹ two,²³⁰ a male and his female,²³¹ [3] also from the flying creature of the heavens, seven, seven, a male and female,²³² to keep offspring²³³ 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,²³⁴ 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 by²³⁵ two they came to Noah to the ark, male and female, as Gods, he commanded²³⁶ Noah.²³⁷ [10] And after 7 days, the waters of the flood came upon the earth.

[11] In the 600th year²³⁸ of the life of Noah, in the second month²³⁹ on the 17th day of the month, on this day, all the springs of the great deep were broken²⁴⁰ up and the windows²⁴¹ of the heavens were opened.²⁴² [12] And the rain was upon the earth 40 days and 40 nights. [13] On this same²⁴³ 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 kind and every creeping creature that creeps upon the earth according to its kind and every flying creature

they might see. Also, note 1 Peter 3:20. The Lord exercised patience as He waited for Noah to build the ark.

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

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

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

230 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.”

231 “a male and his female” - אִישׁ וְאִשְׁתּוֹ (‘iysh ve’ishto)

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

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

234 “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.

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

236 What was the command? Genesis 7:2

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

238 1656 SC; 2602 BCL

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

240 “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).

241 “windows” - אַרְבּוֹת (‘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.

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

243 עֲצָם (‘etsem) - “same” - more literally, “bone” (Genesis 2:23) - 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.

according to its kind, every bird, every wing.²⁴⁴ [15] And they came to Noah to the ark 2, 2, from every flesh in which was the spirit of life.²⁴⁵ [16] Those that entered, male and female from every flesh, went as God commanded him. And Yehvah closed it²⁴⁶ 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.²⁴⁷ [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 man²⁴⁸ 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 wind²⁴⁹ 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.²⁵⁰ [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 10th²⁵¹ 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.²⁵² [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 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 1st²⁵³ on the 1st of the month, the waters were

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

245 “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).

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

247 “man” - הָאָדָם (hâ'âdâm)

248 “from man” - מֵאָדָם (mê'âdâm)

249 “wind” - רוּחַ (ruah)

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

251 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).

252 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).

253 “1st” - רִאשׁוֹן (ri'shon) – i.e. 1st 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).

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.²⁵⁴

[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.”²⁵⁵ [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,²⁵⁶ 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.²⁵⁷ [21] And Yehvah smelled²⁵⁸ the soothing²⁵⁹ aroma, and Yehvah said to²⁶⁰ his heart, “Never again to curse again the ground on account of the Adam²⁶¹. For the form of the Adam’s²⁶² heart is evil from his youth. So, never again²⁶³ to destroy again all life which I have made. [22] While all of the days²⁶⁴ 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 and multiply and fill the earth. [2] And the fear of you²⁶⁵ 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 thing²⁶⁶ that has life will be food²⁶⁷ for you. As the green herb, I have given all to you. [4] Yet, you shall not eat flesh in his²⁶⁸

254 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.

255 “so they may abound in the earth, be fruitful and multiply upon the earth” - וְשָׂרְצוּ בָאָרֶץ וּפָרוּ וְרָבוּ עַל-הָאָרֶץ - 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 ...”).

256 “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 1:21, לְמִינֵהוּ, lemiynâh; see also Genesis 1:21).

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

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

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

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

261 “the Adam” - הָאָדָם (hâ’âdâm) or “the man”

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

263 “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).

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

265 “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.

266 רֶמֶשׁ (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.”**

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

268 בְּנִפְשׁוֹ (benaphsho) - “in his blood” - masculine pronominal suffix

soul, his blood.²⁶⁹

[5] And yet, I will avenge²⁷⁰ your blood for your souls. From the hand of every living creature²⁷¹ I will require it. And from the hand of the Adam,²⁷² from the hand of man's²⁷³ brother, I will require the soul of the Adam.²⁷⁴ [6] Whoever sheds²⁷⁵ the Adam's²⁷⁶ blood, by the Adam²⁷⁷ his blood shall be shed,²⁷⁸ because in the image of Gods he made the Adam.²⁷⁹ [7] And you, be fruitful and multiply, swarm in the earth and multiply in it."

[8] And Gods, he said to Noah 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 flood²⁸⁰ 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 bow²⁸¹ in the cloud, and it will be for a sign of the

269 "in his soul, his blood" - בְּנַפְשׁוֹ דָּמוֹ (benaphsho dâmo) – 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.

270 The words "avenge" and "require" (2x) are the same Hebrew word (אָדְרוֹשׁ, '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.

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

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

273 "man" - אִישׁ ('iysh)

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

275 "sheds" - שִׁפֹּךְ (shophêkh) - pour out as in Exodus 4:9

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

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

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

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

280 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.

281 "My bow" - קֶשֶׁת (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.

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 remember²⁸² the perpetual covenant between Gods²⁸³ and every living soul of all flesh that is upon the earth.” [17] And Gods, he said to Noah, “This is the sign of the covenant which I have established between me and all flesh that is upon the earth.”²⁸⁴

[18] And the sons of Noah who came out from the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan²⁸⁵. [19] These were the three sons of Noah, and from these²⁸⁶ the earth was dispersed.²⁸⁷ [20] And Noah 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.²⁸⁸ [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.²⁸⁹ [24] And Noah awoke from his wine and knew what his younger²⁹⁰ son had done to him. [25] And he said, “Cursed be Canaan. A servant of servants he shall be to his brothers.”²⁹¹ [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 Noah lived after the flood 350 years. [29] So all the days of Noah were 950 years and he died.²⁹²

10 [1] And these were the generations of the sons of Noah, Shem, Ham, and Japheth. And sons were born to them after the flood. [2] The sons of Japheth were Gomer,²⁹³ and Magog,²⁹⁴ and

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

283 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.).

284 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).

285 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.

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

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

288 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, Noah 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.

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

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

291 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).

292 Noah 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.

293 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.

294 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.

Madai,²⁹⁵ and Javan,²⁹⁶ and Tubal,²⁹⁷ and Meshech,²⁹⁸ and Tiras.²⁹⁹ [3] And the sons of Gomer were Ashkenaz³⁰⁰ and Riphath³⁰¹ and Torgarmah.³⁰² [4] And the sons of Javan were Elishah,³⁰³ and Tarshish,³⁰⁴ Kittim,³⁰⁵ and Dodanim.³⁰⁶ [5] From these³⁰⁷ the coastlands of the nations³⁰⁸ were divided into their lands each according to its language according to their families in their nations.³⁰⁹ [6] And the sons of Ham were Cush³¹⁰ and Mizraim³¹¹ and Put³¹² and Canaan. [7] And the sons of Cush were Sheba,³¹³ and Havilah,³¹⁴ and Sabtah,³¹⁵ and Raamah,³¹⁶ and Sabtechah.³¹⁷ And the sons of Raamah were Sheba³¹⁸ and Dedan.³¹⁹ [8] And Cush begot Nimrod.³²⁰ He began to be a mighty one³²¹ on the earth. [9] He was a mighty hunter before Yehvah. Therefore it was said, “As Nimrod, a mighty hunter³²² before Yehvah.”³²³ [10] And the beginning of his kingdom was Babel,³²⁴ and Erech,³²⁵ and

295 מַדַּי (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.

296 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.

297 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.

298 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.

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

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

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

302 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.

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

304 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.

305 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).

306 דּוֹדָנִיִּם (dodâniym) - This same man is called רּוֹדָנִיִּם (rodâniym) in 1 Chronicles 1:7.

307 “these” = the sons of Japheth.

308 הַגּוֹיִם (haggoyim)

309 בִּגְוֵיָהֶם (begoyêhem)

310 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 (Genesis 2:13).

311 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.

312 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).

313 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.

314 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).

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

Accad,³²⁶ and Calneh³²⁷ in the land of Shinar.³²⁸ [11] From that land he went to Assyria³²⁹ and built Ninevah³³⁰ and Rehoboth Ir³³¹ and Calah³³² [12] and Resen,³³³ between Ninevah and Calah, that great city.³³⁴

[13] And Mizraim begot Ludim³³⁵ and Anamim³³⁶ and Lehabim³³⁷ and Naphtuhim³³⁸ [14] and Pathrusim³³⁹ and Casluhim³⁴⁰ (from whom came the Phillistines³⁴¹ and Caphtorim³⁴²). [15] And Canaan begot Sidon³⁴³ his firstborn, and Heth,³⁴⁴ [16] and the Jebusite³⁴⁵ and the Amorite³⁴⁶ and the Girgashite³⁴⁷ [17] and the Hivite³⁴⁸ and the Arkite³⁴⁹ and the Sinite³⁵⁰ [18] and the Arvadite³⁵¹ and the Zemarite³⁵² and the Hamathite.³⁵³ And afterwards the families of the Canaanites³⁵⁴ were dispersed.

savtâ').

316 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.

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

318 שֶׁבָא (shevâ') - used also for the same man in 1 Chronicles 1:9, except there in the Hebrew it is Seva שֶׁבַּע (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).

319 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).

320 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."

321 גִּבּוֹר (gibbor) - "mighty one" LXX γίγας (gigas) "giant" - same for verse 9 (2x).

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

323 "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).

324 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.

325 אֶרֶךְ (erekh) - only found here.

326 אַכַּד ('akkad) - only found here.

327 כַּלְנֵה (khalnêh) - found only here and in Amos 6:2.

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

329 מִן־הָאֲרֵץ הַזֶּה יָצָא אַשּׁוּר (min-hâ'ârets hahî' yâtsâ' 'ashshur) - "From that land he went to Assyria" (NKJV) - KJV has, "Out of that land went forth Asshur." The KJV translates אַשּׁוּר ('ashshur) as the subject. NKJV translates אַשּׁוּר ('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, אַשּׁוּר ('ashshur) is the name for both the man Asshur (Genesis 10:22) and for Assyria. See footnote for Genesis 2:14.

330 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).

331 רֶחֱבוֹת עִיר (rechovoth 'iyr) - This location is two words. רֶחֱבוֹת (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 ('iyr), 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."

[19] And the border of the Canaanites was from Sidon in the direction of Gerar³⁵⁵ until Gaza,³⁵⁶ then in the direction of Sodom and Gomorrah³⁵⁷ and Admah³⁵⁸ and Zeboiim³⁵⁹ until Lasha.³⁶⁰ [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,³⁶¹ the brother of Japheth the elder. [22] The sons of Shem were Elam³⁶² and Asshur³⁶³ and Arphaxad³⁶⁴ and Lud³⁶⁵ and Aram.³⁶⁶ [23] And the sons of Aram were Uz³⁶⁷ and Hul³⁶⁸ and Gether³⁶⁹ and Mash.³⁷⁰ [24]³⁷¹ And Arphaxhad begot Shelah³⁷² and Shelah³⁷³ begot Eber. [25] And to Eber were born two sons, the name of the first was Peleg,³⁷⁴ because in his days the earth was divided;³⁷⁵ and the name of his brother was Joktan.³⁷⁶ [26] And Joktan begot Almodad³⁷⁷ and Sheleph³⁷⁸ and Hazarmaveth³⁷⁹ and Jerah³⁸⁰ [27] and

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

333 רֶסֶן (resen) - only found here.

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

335 לִוְיִים (ludiyim) - 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 (לִוְד, lud).

336 אֲנָמִיִּים (anâmiyim) - only found here and in 1 Chronicles 1:11.

337 לִהְבִּיִּים (lehâviyim) - only found here and in 1 Chronicles 1:11.

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

339 פַּתְרוּסִיִּים (patrusiym) - only found here and in 1 Chronicles 1:11.

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

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

342 כַּפְתֹּרִיִּים (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”).

343 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..

344 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).

345 יְבוּסִי (yvuysi) “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.

346 אַמֹּרִי (emoriy) “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).

347 גִּירְגָּשִׁי (ggirgâshi) “Girgashites” - descendants of Canaan (1 Chronicles 1:13-14) and inhabitants of Canaan (Deuteronomy 7:1), also mentioned in Genesis 15:21; Joshua 3:10; 24:11; and Nehemiah 9:8.

348 חִיִּוִּי (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 Hamor, 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).

349 אַרְקִי (arqi) - only found here and in 1 Chronicles 1:15.

350 סִינִי (ssiyniy) - found here and in 1 Chronicles 1:15. Also, the land of the Sinim (סִינִי, siyniyim) is mentioned in Isaiah 49:12.

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

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

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

354 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

Hadoram³⁸¹ and Uzal³⁸² and Diklah³⁸³ [28] and Obal³⁸⁴ and Abimael³⁸⁵ and Sheba³⁸⁶ [29] and Ophir³⁸⁷ and Havilah and Jobab.³⁸⁸ All these were the sons of Joktan. [30] And their dwelling was from Mesha³⁸⁹ going toward Sephar,³⁹⁰ 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 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,³⁹¹ 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

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

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

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

358 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).

359 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 (צְבוִיִּים, tsevo'yim).

360 לָשֶׁע (lâsha') - only found here.

361 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).

362 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.

363 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.

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

365 לוֹד (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).

366 אָרָם ('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” (פַּדְאֵן אָרָם, paddan 'arâm), e.g. Genesis 25:20; 31:18; and 33:18. And, what is typically translated “Mesopotamia” is אָרַם נַהֲרַיִם ('aram naharayim) = “Aram of Two Rivers,” e.g. Genesis 24:10 (see footnote); Deuteronomy 23:4; Judges 3:8. “Aram” is the same root word as for “Aramaic” אֲרָמִית ('arâmiyt) e.g. 2 Kings

18:26; Ezra 4:7; Daniel 2:4; and also for אֲרָמִי ('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.

367 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).

368 הוּל (hul) - only here and 1 Chronicles 1:17.

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

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

371 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.

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

373 שְׁלַח (shelach) - Shelah was Abraham’s great, great, great, great, great, grandfather (1 Chronicles 1:18, 24, 27, NKJV, 26

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 us³⁹² 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.³⁹³ [9] Therefore, its name is called Babel,³⁹⁴ because there Yehvah confused the language of the whole earth; and from there Yehvah scattered³⁹⁵ 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

NAS “Shelah”).

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

375 נִפְלְגָה (niphlegâh) - “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.

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

377 אֶלְמוֹדָד ('almodâd) - only here and 1 Chronicles 1:20.

378 שָׁלֵף (shâleph) - only here and 1 Chronicles 1:20.

379 חַצְרִמָּוֶט (chatsarmâvet) - only here and 1 Chronicles 1:20.

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

381 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).

382 אוּזַל ('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).

383 דִּקְלָה (diqlâh) - only here and 1 Chronicles 1:21.

384 עֹבָל ('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).

385 אַבִּימָאֵל ('aviymâ'êl) - only here and 1 Chronicles 1:22.

386 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.

387 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).

388 יוֹבָב (yovâv) - 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).

389 מֵשָׂא (mêshâ') - with this exact Hebrew spelling, it is only found here. There are other people named “Mesha,” but the Hebrew spelling is different. There is a king of Moab (2 Kings 3:4, מֵיִשָּׁע, mêysha'), Caleb's first born (1 Chronicles 2:42, מֵיִשָּׁע, mêyshâ'), and the son of Shaharaim (1 Chronicles 8:9, מֵיִשָּׁע, mêyshâ').

390 עֶפְרָח (ephârâh) - only found here.

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

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

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

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

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

years after the flood.³⁹⁶ [11] And Shem³⁹⁷ lived 500 years after he begot Arphaxad, and begot sons and daughters. [12]³⁹⁸ Arphaxad lived 35 years and begot Shelah. [13] And Arphaxad³⁹⁹ lived 430 years after he begot Shelah, and begot sons and daughters. [14] And Shelah lived 30 years and begot Eber. [15] And Shelah⁴⁰⁰ lived 403 years after he begot Eber, and begot sons and daughters. [16] And Eber lived 34 years and begot Peleg. [17] And Eber⁴⁰¹ lived 430 years after he begot Peleg and begot sons and daughters. [18] And Peleg lived 30 years and begot Reu.⁴⁰² [19] And Peleg⁴⁰³ lived 209 years after he begot Reu, and begot sons and daughters. [20] And Reu lived 32 years and begot Serug. [21] And Reu⁴⁰⁴ lived 270 years after he begot Serug and begot sons and daughters. [22] And Serug lived

396 Shem was born when Noah was 500 years old (Genesis 5:32). The Flood came in Noah's 600th 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 500th year and would have had to have been 99 at the flood and in the latter part of his 100th 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)..

397 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.

398 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.

399 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.

400 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.

401 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.

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

403 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

30 years and begot Nahor. [23] And Serug⁴⁰⁵ lived 200 years after he begot Nahor and begot sons and daughters. [24] And Nahor lived 29 years and begot Terah. [25] And Nahor⁴⁰⁶ lived 119 years after he begot Terah and begot sons and daughters. [26] And Terah⁴⁰⁷ lived 70 years and begot Abram,⁴⁰⁸ Nahor, and Haran.⁴⁰⁹

[27] And these are the generations of Terah. Terah begot Abram, Nahor, and Haran. And Haran begot Lot.⁴¹⁰ [28] And Haran died before Terah his father in his native land,⁴¹¹ Ur⁴¹² of the Chaldeans.⁴¹³ [29] And Abram and Nahor took for themselves women. The name of Abram's woman⁴¹⁴ was Sarai,⁴¹⁵ and the name of Nahor's woman⁴¹⁶ was Milcah,⁴¹⁷ the daughter of Haran, the

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.

404 רֵעוּ (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.

405 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.

406 נָחֹר (nâchor) - 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.

407 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.

408 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.

409 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).

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

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

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

father of Milcah and the father of Iscah.⁴¹⁸ [30] And Sarai was barren. She had no offspring.

[31] And Terah took⁴¹⁹ Abram his son and Lot, the son of Haran, the son of his son, and Sarai his daughter-in-law,⁴²⁰ 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.⁴²¹ [32] And the days of Terah were 205 years, and Terah died in Haran.⁴²²

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.”⁴²³ [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 you⁴²⁴ and those that curse you,⁴²⁵ I will curse.⁴²⁶ And in you all the families of the earth⁴²⁷ shall be blessed.⁴²⁸

[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.⁴²⁹ [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 soul⁴³⁰ which they made⁴³¹ 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,⁴³² unto terebinth of Moreh,⁴³³ and the Canaanites were then in the land. [7] And Yehvah appeared to Abram and said, “To your seed I give this land.”⁴³⁴ And he built an altar there to Yehvah who had appeared to him. [8] And he moved

413 “Chaldeans” = Babylonians (Jeremiah 37:10; 39:5; Ezekiel 23:23).

414 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).

415 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).

416 Nahor married his niece.

417 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.

418 יִסְכָּה (yiskâh) – proper feminine noun, only found here, Milcah’s sister.

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

420 Here called “daughter in law” of Terah, but in Genesis 20:12 Abraham identifies her to be Terah’s biological daughter.

421 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.

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

423 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).

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

425 מִקְלָלְךָ (meqalllêkha) – “curse you.”

426 אָאֵר (’â’or) – “I will curse.” As can be seen from these two footnotes on the Hebrew words for curse, two different Hebrew words are used.

427 הָאָדָמָה (hâ’adâmâh)

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

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

430 הָנֶפֶשׁ (hanephesh) – “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.).

431 עָשׂוּ (’âsu) – “they made”

432 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.).

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

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

from there to the mountain east of House of God,⁴³⁵ and pitched his tent with house of God on the west⁴³⁶ and the Ai⁴³⁷ on the east. And he built an altar to Yehvah and called⁴³⁸ on the name of Yehvah.

[9] And Abram journeyed, walking and journeying toward the South.⁴³⁹ [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 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.”⁴⁴⁰

[14] So it was, as Abram came into Egypt, the Egyptians saw the woman that she was very beautiful.⁴⁴¹ [15] And the princes of Pharaoh saw her and they praised her to Pharaoh; and the woman was taken to Pharaoh’s house.⁴⁴² [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?”⁴⁴³ [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.⁴⁴⁴ [2] And Abram was very rich in livestock, in silver, and in gold.⁴⁴⁵ [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.⁴⁴⁶ [7] And there was strife between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock. And the Canaanites and the Perizzites⁴⁴⁷ dwelt then in

435 בֵּית־אֵל (bêyt-’êl) - “the House of God” - NKJV etc. “Bethel” is a transliteration. This singular term for “God” אֵל (’êl) 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.

436 מִן־יָם (miyyâm) - more literally, “from the sea.”

437 הָאֵי (hâ’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.

438 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).

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

440 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).

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

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

443 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.

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

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

446 They were obviously very rich.

447 הַפְּרִיזִי (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

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.”⁴⁴⁸ [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.”⁴⁴⁹

[10] So Lot lifted up his eyes and saw all the plain of the Jordan that it was all watered (before Yehvah destroyed Sodom and Gomorrah),⁴⁵⁰ 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.”⁴⁵¹ [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.⁴⁵² [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 Mamre⁴⁵³ which were in Hebron, and he built there an altar⁴⁵⁴ to Yehvah.

14 [1] And it came to pass, in the days of Amraphel⁴⁵⁵ king of Shinar,⁴⁵⁶ Arioch⁴⁵⁷ king of Ellasar,⁴⁵⁸ Chedorlaomer⁴⁵⁹ king of Elam,⁴⁶⁰ and Tidal⁴⁶¹ king of nations,⁴⁶² [2] that they made war with Bera⁴⁶³ king of Sodom, and with Birsha⁴⁶⁴ king of Gomorrah, Shinab⁴⁶⁵ king of Admah,⁴⁶⁶ and

close to the term for a “hamlet dweller” פְּרִיזִי (perâziy); see footnote for Deuteronomy 3:5.

448 אָנָשִׁים אַחִיִּים ('anâshiym 'achiym) - more literally, “men brothers.”

449 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).

450 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).

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

452 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.

453 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.

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

455 אֲמֶרֶפֶל ('amrâphel) - only found here and verse 9.

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

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

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

459 כְּדָרְלֶאֱמֶר (kedârelâ'omer) - only found in this chapter.

460 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).

461 תִּדְאֵל (tid'âl) - only found here and verse 9.

462 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).

463 בֶּרֶע (bera') - found only here.

464 בִּרְשָׁא (birsha') - only found here.

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

466 אֲדֻמָּה ('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).

Shemeber⁴⁶⁷ king of Zeboiim, and the king of Bela⁴⁶⁸ (that is, Zoar). [3] All these joined together in the valley of Siddim⁴⁶⁹ (that is, the Salt Sea).⁴⁷⁰ [4] Twelve years they served Chedorlaomer, but 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 Rephaim⁴⁷¹ in Ashteroth Karnaim⁴⁷² and the Zuzim⁴⁷³ in Ham⁴⁷⁴ and the Emim⁴⁷⁵ in Level⁴⁷⁶ Twin Towns,⁴⁷⁷ [6] and the Horites⁴⁷⁸ in their mountains of Seir⁴⁷⁹ as far as El Paran⁴⁸⁰ which is by the wilderness. [7] And they turned back and came to Eye of Judgment⁴⁸¹ (that is, Kadesh)⁴⁸² and attacked all the country of the Amalekites,⁴⁸³ and also the Amorites⁴⁸⁴ who dwelt in Hazezon Tamar.⁴⁸⁵

[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 war with them in the valley

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

468 בֶּלַע (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).

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

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

471 "Rephaim" (NAS, NKJV) - רִפְּאִיִּם (rephâ'iym) 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", הַרְפָּאִיִּם [hârêphâ'iym], 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", הַרְפָּה [hârâphâh]); and compare with 1 Chronicles 20:6 & 8 (NKJV & KJV "the giant", הַרְפָּא [hârâphâ']). From these it is evident that the nouns רִפְּהָ (râphâh) and רִפְּאָ (râphâ') are the same. The verb רִפְּאָ (râphâ') means "heal" (e.g. Isaiah 6:10 NKJV "be healed", וְרִפְּאָ לוֹ [verâphâ' lo], more literally, "and He heal him"), and the verb רִפְּהָ (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 (רִפְּאָ בֵּית [bêt râphâ']) in 1 Chronicles 4:12. Beth-Rapha means "house of Rapha."

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

473 זֻזִּיִּם (zuziym) - "Zuzim" - only found here. See also זַמְזֻמִּיִּם (zamzummiym) "Zamzummin"

474 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).

475 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").

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

477 קִירְיָתַיִם (qiryâtâyim) "Twin Towns" - NKJV "Kiriathaim" - this is the word for town, קִירְיָה (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 (קִירְיָתַמָּה, qiryâtâmâh) for a town in Moab.

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

478 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

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,⁴⁸⁶ and the kings of Sodom and Gomorrah fled and fell there and the rest fled to the mountains.⁴⁸⁷ [11] And they took all of the possessions of Sodom and Gomorrah and all their food⁴⁸⁸ and went away. [12] And they took Lot, who dwelt in Sodom,⁴⁸⁹ 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.⁴⁹⁰ He dwelt by the terebinth trees of Mamre the Amorite brother of Eshcol⁴⁹¹ and brother of Aner, and they were owners of a covenant with Abram.⁴⁹² [14] And when Abram heard that his brother⁴⁹³ had been taken captive, he armed his 318 trained men born in his house,⁴⁹⁴ and went in pursuit as far as Dan.⁴⁹⁵

(1 Samuel 14:11). חֹר [chor] also means “noble” (e.g. 1 Kings 21:11 “nobles” חֹרִים [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.

479 שְׂעִיר (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).

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

481 עֵין מִשְׁפָּט ('ên mishpât) - “Eye of Judgment” - KJV “Enmishpat”; NKJV “En Mishpat” - only found here.

482 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” קֹדֵשׁ (qodesh) e.g. Exodus 3:5.

483 הָעֲמֹלֵקִי (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).

484 הָעֲמֹרִי (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).

485 חֶדְשֵׁן 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.

486 בְּעֵרוֹת בְּעֵרוֹת 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.

487 So, the four kings defeat the five.

488 אֲכָלָם ('âkhlâm) - KJV has “victuals,” NKJV “provisions,” NAS “food supply,” NIV “food.”

489 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).

490 הֵעֲבִירִי (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). There is also a man with this name, “Ibri” (the Hebrew is the same, בְּרִי, 'ivriy).

491 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.

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

493 Literally, his nephew (see verse 12).

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

495 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

[15] And he divided his forces against them by night. He and his servants attacked them, and pursued them as far as Hobah,⁴⁹⁶ which is left⁴⁹⁷ of Damascus.⁴⁹⁸ [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 Level⁴⁹⁹ Valley (it is the valley of the king) after his return from the defeat of Chedorlaomer⁵⁰⁰ and the kings that were with him. [18] And Melchizedek⁵⁰¹ king of Salem⁵⁰² brought out bread and wine, and he was priest to God⁵⁰³ Most High.⁵⁰⁴ [19] And he blessed him and said, “Blessed be Abram of⁵⁰⁵ God⁵⁰⁶ Most High Possessor⁵⁰⁷ of heaven and earth; [20] and blessed be God⁵⁰⁸ Most High Who has delivered your enemies into your hand.”⁵⁰⁹ And he gave him a tenth from all.⁵¹⁰

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

496 חֹבָה (chovâh) - only found here.

497 מִשְׁמָל (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.”

498 דַּמַּשֶׁק (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).

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

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

501 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).

502 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).

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

504 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.

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

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

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

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

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

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

yourself.” [22] And Abram said to the king of Salem, “I have raised my hand to Yehvah God⁵¹¹ 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 vision⁵¹² saying, “Do not be afraid,⁵¹³ Abram. I am a shield⁵¹⁴ to you, your exceedingly great reward.”⁵¹⁵ [2] And Abram said, “My Lords,⁵¹⁶ Yehvih,⁵¹⁷ what will you give me, since I go childless and the heir⁵¹⁸ 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.”⁵¹⁹ [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,⁵²⁰ he shall be your heir.”

[5] Then he brought him outside⁵²¹ 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.”⁵²² [6] And he believed in Yehvah and it was accounted to him - righteousness.⁵²³

[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, how shall I know that I will inherit it?”⁵²⁴ [9] And he said to him, “Bring to me a three year old heifer and a three year old female goat and a three

511 אֱלֹהִים ('êl) “God” - first found in Genesis 12:8 (see footnote therein).

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

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

514 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).

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

516 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 and is always used of God, except some may argue in Ezra 10:3. Yet, this could be translated, “**advice of Adonai**” or “**advice of my Lords**” (NKJV “**advice of my lords**”).

517 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.

518 בֶּן־מִשְׁקֵק (ven-mesheq) - more literally, “son of acquisition.”

519 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.

520 מִמִּמֶּנִּי (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”).

521 This tells us they were inside.

522 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).

523 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.

524 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?”

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 vultures⁵²⁵ 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 fathers⁵²⁶ in peace. You shall be buried in a good old age.⁵²⁷ [16] And in the forth generation they shall return here, for the iniquity of the Amorites is not yet complete⁵²⁸.”⁵²⁹

[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.⁵³⁰ [18] On that day, Yehvah cut⁵³¹ 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,⁵³² and the Kenizzite,⁵³³ and the Kadmonite,⁵³⁴ [20] and the Hittite,⁵³⁵ and the Perizzite, and the Rephaim, [21] and the Amorite, and the Canaanite, and the Girgashite,⁵³⁶ and the Jebusite.⁵³⁷

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,

525 חַיִּיט (hâ’ayit) - used in Job 28:7 (NKJV “bird”); Isaiah 18:6; 46:11; Ezekiel 39:4 (NKJV “birds of prey”); Jeremiah 12:9 (NKJV “vultures”).

526 “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).

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

528 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”).

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

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

531 כָּרַת (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).

532 הַקַּיִנִּי (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.

533 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.

534 הַקִּדְמוֹנִי (haqqadmoniy) - only found here.

535 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.

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

537 הַיְּבוּסִי (hayvusiyy) - 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).

her maidservant, after Abram had dwelt in the land of Canaan 10 years, and gave her to Abram her husband for a woman.⁵³⁸

[4] And he went into Hagar and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.⁵³⁹ [5] And Sarai said to Abram, “My wrong⁵⁴⁰ be upon you. I gave my maidservant into your bosom, and when she saw that she conceived, I became despised in her eyes. Yehvah judge between me and you.”⁵⁴¹ [6] And Abram said to Sarai, “Look, your⁵⁴² 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 the messenger⁵⁴³ of Yehvah⁵⁴⁴ found her by a spring of water in the wilderness by the spring in the way to Shur.⁵⁴⁵ [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 the messenger of Yehvah said to her, “Return to your mistress and submit⁵⁴⁶ under her hand.” [10] And the messenger of Yehvah said to her, “I will greatly multiply your seed so that they shall not be counted for multitude.” [11] And the messenger of Yehvah said to her, “Look, you are pregnant and you will bear a son and you shall call his name Ishmael,⁵⁴⁷ because Yehvah has heard your affliction. [12] And he will be a wild donkey⁵⁴⁸ of a man, his hand against all and every hand against him. And he will dwell in the presence of all his brethren.”⁵⁴⁹ [13] And she called the name of Yehvah who spoke to her, “You are a seeing God,”⁵⁵⁰ for she said, “Have I also here seen after one who sees me?”⁵⁵¹ [14] Therefore, the well was called, “Well to the living one who sees me.”⁵⁵² Behold, it is

538 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.

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

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

541 Strong words! She blames Abram for her idea!

542 Even though she was Abram’s wife, she was still Sarai’s maidservant as well.

543 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 earthly 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).

544 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.

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

546 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.

547 יִשְׁמָעֵאל (yishmâ'êl) - 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).

548 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.

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

550 אֵל רֹאִי (êl râ'iy) “seeing God” or “God who sees.”

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

552 בְּעֵר לַחַי רֹאִי (be'êr 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.

between Kadesh and Bered.⁵⁵³

[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 God⁵⁵⁴ Almighty.⁵⁵⁵ Walk before me and be perfect.⁵⁵⁶ [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.⁵⁵⁷ Your name shall be Abraham,⁵⁵⁸ 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 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.”⁵⁵⁹

[9] And Gods, he said to Abraham, “As for you, you will keep my covenant, you and your seed after you throughout their generations.⁵⁶⁰ [10] This is the covenant that you⁵⁶¹ shall keep between me and you⁵⁶² and your seed after you: Every male to you⁵⁶³ is to be circumcized. [11] And you⁵⁶⁴ shall be circumcized in the flesh of your⁵⁶⁵ foreskin, and it will be for a sign⁵⁶⁶ of the covenant between me and

553 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.

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

555 אֱלֹ שַׁדַּי (’êl 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 (pantokrâtôr) 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.

556 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).

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

558 אַבְרָהָם (’avrâhâm) – “Abraham” – after this He calls him “a father of many nations,” אַבְרָהָמוֹן גּוֹיִם (’av-hamon goyim). With the use of the term הָמוֹן (hamon) apparently “Abraham” means “a father of many.”

559 Psalm 33:12; 144:15

560 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.

561 תִּשְׁמְרוּ (tishmeru) - “you shall keep” - The “you” here is plural.

562 בֵּינֵיכֶם (vênêykhem) - “between you” - the “you” here is plural.

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

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

565 עֲרֻלְתְּכֶם (’ârlatkhem) - “your foreskin” - the “your” is plural.

566 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

you.⁵⁶⁷ [12] And a son of 8 days shall be circumcised, every male to you⁵⁶⁸ throughout your⁵⁶⁹ 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 your⁵⁷⁰ for an everlasting covenant. [14] And the forskinned⁵⁷¹ male who is not circumcised in the flesh of his foreskin,⁵⁷² that soul will be cut off⁵⁷³ from his people. He has broken my covenant.”

[15] And Gods, he said to Abraham, “Sarai your woman, you shall not call her name Sarai, for Sarah⁵⁷⁴ 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.”⁵⁷⁵ [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, but⁵⁷⁶ Sarah your woman shall bear you a son and you shall call his name Isaac;⁵⁷⁷ 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.⁵⁷⁸ [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,⁵⁷⁹ 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.⁵⁸⁰ [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.⁵⁸¹

(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).

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

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

569 דֹּרֹתֵיכֶם (dorotêykhem) - “your generations” - the “your” is plural.

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

571 עָרֵל (‘aral) - “forskin” - NKJV “uncircumcised” - This is the adjective meaning having foreskin. The noun “foreskin” is עֶרְלָה (‘ârlâh) e.g. Genesis 17:14, 23-25; etc..

572 עֶרְלָתוֹ (‘ârlâto) - “his forskin”

573 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).

574 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.

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

576 אָבֹל (‘avâl) - “No but”

577 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).

578 Genesis 25:12-18

579 כֶּסֶף (khaspo) - “his silver”

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

581 This must have been a painful experience for all!

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 bowed⁵⁸² down to the earth.

[3] And he said, “My Lords,⁵⁸³ 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 your servant.” And they said, “So do as you have spoken.”⁵⁸⁴

[6] So Abraham hastened to the tent to Sarah and said, “Hasten three measures of flour, fine flour, knead it and make cakes.”⁵⁸⁵ [7] And Abraham ran⁵⁸⁶ to the herd and took a son of the herd, tender and good, and gave it to the lad,⁵⁸⁷ 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 women⁵⁸⁸ ceased to be for Sarah. [12] And Sarah laughed within herself saying, “After I have worn old,⁵⁸⁹ there will be to me pleasure,⁵⁹⁰ 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?’⁵⁹¹ [14] Is anything too difficult⁵⁹² for Yehvah? At the appointed time I will return⁵⁹³ to you according to the time of life and Sarah shall have a son.” [15]

582 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).

583 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, עֵינֶיךָ (‘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.

584 *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).

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

586 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).

587 הַנֶּעֶר (hanna‘ar) - “the lad”

588 אֶרֶץ נָשִׁים (‘orach kannâshiyim) - “way of women” - similar language found in Genesis 31:35 (דֶּרֶךְ נָשִׁים, derekh nâshiyim).

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

590 עֲדָנָה (‘ednâh) - “pleasure” - only found here. A close word (אֲדָנָה, adânâh) to it is found in Jeremiah 51:34 (“my delicacies” NKJV).

591 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).

592 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.

593 “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).

And Sarah denied⁵⁹⁴ it saying, “I did not laugh,” for she was afraid. And he said, “No, but you did laugh.”⁵⁹⁵

[16] And the men rose from there and looked down⁵⁹⁶ upon the face of Sodom, and Abraham walked with them to send them away. [17] And Yehvah said, “Shall I 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?⁵⁹⁷ [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,⁵⁹⁸ to do righteousness and justice; so that Yehvah may bring upon Abraham what he has spoken to him.”⁵⁹⁹

[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 outcry⁶⁰⁰ 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.”⁶⁰¹

[27] And Abraham answered and said, “Indeed now, I have undertaken to speak to my Lords,⁶⁰² and I am dust⁶⁰³ 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 burn⁶⁰⁴ 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.”⁶⁰⁵

594 תִּכְחַשׁ (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).

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

596 יָשָׁקִיפוּ (yashqîphu) - “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.

597 See Galatians 3:8-9.

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

599 The promise is to be fulfilled through godly offspring.

600 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).

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

602 אֲדֹנָי (‘adonâi) - “my Lords”

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

604 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)!

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

[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 bowed his nose toward the earth. [2] And he said, “Look, please, my lords,⁶⁰⁶ 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 pressed⁶⁰⁷ 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.”⁶⁰⁸ [6] And Lot went out to them at the doorway and shut the door behind him.⁶⁰⁹ [7] And he said, “Please, my brethren, do not do evil. [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.”⁶¹⁰

[9] And they said, “Approach out there!”⁶¹¹ And they said, “This one came to sojourn and he keeps judging. Now we will do more evil 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,⁶¹² 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.⁶¹³

[17] And it came to pass, when he brought them outside, he said, “Escape for 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,⁶¹⁴ [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

606 אֲדֹנָי ('adonai) “my lords”

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

608 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.

609 Proverbs 17:12

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

611 גֵּשׁ (gesh-hâl'âh) - “Approach out there!” גֵּשׁ (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!”

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

613 Psalm 103:13

614 אֲדֹנָי ('adonâi) “my Lords”

live. But I am not able to escape to the mountain, lest the mountains cling⁶¹⁵ 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.⁶¹⁶

[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.⁶¹⁷ [25] So he overthrew these cities and all the plain and all the inhabitants of the cities and what grew on the ground.⁶¹⁸ [26] But his woman looked from behind him, and she became a pillar of salt.⁶¹⁹

[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.⁶²⁰

[29] And it came to pass, in Gods destroying⁶²¹ 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.⁶²²

[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,⁶²³ 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.”⁶²⁴

[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 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.⁶²⁵ He is the father of Moab⁶²⁶ to this day. [38] And the younger also,

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

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

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

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

619 Luke 17:28-33

620 2 Peter 2:6

621 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).

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

623 Hebrews 11:38

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

625 מוֹאָב (mo'ab) - “Moab” = “from” or “of father” - found about 180 times.

626 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.

she bore a son and called his name “son of my people.”⁶²⁷ He is the father of the sons of Ammon⁶²⁸ 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,⁶²⁹ King of Gerar, sent and took Sarah.⁶³⁰ [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.”⁶³¹ [4] Now Abimelech had not come near her, and he said, “My Lords, 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,⁶³² and I also withheld you from sinning against me; therefore I did not allow you to touch her.”⁶³³ [7] And now, restore the man’s woman and live, for he is a prophet,⁶³⁴ and he will pray for you. But if you do not restore, know that you shall surely die, you and all that is yours.”⁶³⁵

[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 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.’⁶³⁶ [13] And it came to pass, when Gods⁶³⁷ caused me to wander⁶³⁸ from my father’s house, I said to her, ‘This is your kindness which you should

627 בֶּן־עַמִּי (ben-`ammiy) - “son of my people” = “Ben-Ammi” (e.g. NKJV)

628 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).

629 אֲבִימֶלֶךְ (‘abiymelekh) - “Abimelech” = “my father is king”

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

631 הָיָה 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.”

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

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

634 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.”

635 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.

636 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).

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

638 הִתְעַו (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

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 eyes⁶³⁹ to all who are with you, and everyone.” So she was justified.⁶⁴⁰

[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.⁶⁴¹ [3] And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.⁶⁴²

[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 laugh⁶⁴³ with me.” [7] And she said, “Who spoke to Abraham, ‘Sarah will 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.⁶⁴⁴ [9] And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.⁶⁴⁵ [10] And she said to Abraham, “Cast out⁶⁴⁶ this bondwoman and her son, for the son of this bondwoman shall not inherit with my son, with Isaac.”⁶⁴⁷

[11] And the matter was very evil⁶⁴⁸ in Abraham’s eyes because of his son. [12] But Gods, he said to Abraham, “Do not let it be evil 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.”⁶⁴⁹ [13] And also, the son of the bondwoman, I will make him into a nation,⁶⁵⁰ because he is your seed.”

the context. See also footnote for Exodus 22:9.

639 הוֹאֵלֶךְ כְּסוּת עֵינַיִם לְכֹל (hu'-lâkh kesut `êynayim 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*.”

640 נִכְחַת (nokhâchat) - “justified” - NKJV “rebuked” with “Or, *justified*.” This word is only found two other places in this form (Niphal) and is translated by the NKJV as “reason” (Job 23:7; Isaiah 1:18). This word is also found in Job 13:15 (“defend”).

641 Genesis 17:21

642 יִצְחָק (yitschâq) - “Isaac” - means “he laughs.” This name is also spelled יִשְׁחָק (yischâq) in Psalm 105:9; Jeremiah 33:26; Amos 7:9, 16.

643 יִצְחָק (yitschâq) - “laugh” - both words for laugh (the other is, תִּשְׁחֹק, 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 as well (Genesis 17:17). There is a time to laugh (Ecclesiastes 3:4).

644 A feast is made for laughter (Ecclesiastes 10:19), and this feast was made for “he laughs” (Isaac).

645 מִצְחָק (mitschâq) - “mocking” (Piel form) - This is from the same Hebrew word for laughing.

646 גָּרַשׁ (gârêsh) - “cast out” - used also in Leviticus 21:7, 14; 22:13; Numbers 30:9; and Ezekiel 44:22 for “divorced.”

647 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).

648 וַיְהִי עֵינַי אֲבְרָהָם (vayyêra` haddâbhâr me'odhbe`êynêy '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.”

649 See Romans 9:7-8

650 See Genesis 25:12-18

[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.⁶⁵¹ And she went and wandered in the wilderness of Beersheba.⁶⁵²

[15] And the water from the skin was used up and she threw⁶⁵³ 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.”⁶⁵⁴

[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,⁶⁵⁵ 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,⁶⁵⁶ the 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 cut⁶⁵⁷ 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 it⁶⁵⁸ 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.⁶⁵⁹ [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 tree⁶⁶⁰ in Beersheba, and there he called on the name of Yehvah, the

651 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).

652 בְּאֵר שֶׁבַע (be'êrshâba') - “Beersheba” = “well of seven,” or “well of he swears.” See Genesis 21:29-31.

653 תִּשְׁלֶךְ (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.

654 With this language (“I will make him”), it is evident the messenger of God is God.

655 See Numbers 13:3, 26

656 פִּיכֹל (phiykhol) - “Phichol” - only found here, verse 32, and Genesis 26:26.

657 יָכַרְתּוּ (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.

658 תִּהְיֶה (tihyeh) - “it will be” - feminine singular reference to the “witness” (עֵדָה, êdhâh) which is also feminine singular.

659 The Hebrew is interesting here. Beersheba is בְּאֵר שֶׁבַע (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.

660 אֶשֶׁל ('eshel) - “tamarisk tree” - found also in 1 Samuel 22:6; 31:13.

everlasting God.⁶⁶¹ [34] And Abraham sojourned in the land of the Philistines many days.

22[1] And it was after these things, so the Gods, he tested⁶⁶² Abraham and said to him, “Abraham.” And he said, “Here I am.”⁶⁶³ [2] And he said, “Take, please, your son, your only one whom you love, Isaac, and go, go to the land of Moriah⁶⁶⁴ 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.⁶⁶⁵ [4] On the third day,⁶⁶⁶ 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.”⁶⁶⁷

[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 see⁶⁶⁸ 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,⁶⁶⁹ 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 the 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 know⁶⁷⁰ that you fear Gods; since you did not withhold your son, your only one, from me.”⁶⁷¹

[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 the 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.⁶⁷² 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.⁶⁷³ [19] And Abraham returned to his lads, and they rose and went together to Beersheba, and Abraham dwelt at Beersheba.

661 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”

662 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).

663 הִנְנִי (hinnênîy) - “Here I am” - more literally, “Behold, me,” or “Look, me.”

664 מוֹרְיָה (moriyyâh) - “Moriah” - Mentioned only one other place, 2 Chronicles 3:1.

665 Hebrews 11:17-19

666 He was apparently in Beersheba (Genesis 22:19).

667 “we will return to you.” Abraham expected Isaac to be raised from the dead (Hebrews 11:17-19)!

668 יִרְאֶה (yir’eh) “he will see” i.e. he will provide

669 Apparently, the Lord spoke to Abraham again, at some point, telling him where to go, yet it is not recorded (Genesis 22:2).

670 This is like Genesis 18:21 (see also Psalm 147:5; John 16:30; 21:17; Romans 11:36).

671 From the language here, it is evident the messenger of the Lord is the Lord.

672 שֵׁפַת הַיָּם (sephat hayyâm) - “seashore” - more literally, “edge” or “lip” “of the sea.”

673 Here Abraham has the gospel preached to him (Galatians 3:8). Also, Abraham was justified by works (James 2:21-24).

[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, Buz⁶⁷⁴ his brother, and Kemuel⁶⁷⁵ the father of Aram, and Chesed,⁶⁷⁶ and Hazo,⁶⁷⁷ and Pildash,⁶⁷⁸ and Jidlaph,⁶⁷⁹ and Bethuel.⁶⁸⁰ [23] And Bethuel begot Rebekah.⁶⁸¹ These eight Milcah bore to Nahor, Abraham’s brother. [24] And his concubine, her name was Reumah,⁶⁸² and she also bore Tebah,⁶⁸³ and Gaham,⁶⁸⁴ and Thahash,⁶⁸⁵ and Maachah.⁶⁸⁶

23[1] And the life of Sarah was 127 years, the years of Sarah’s life.⁶⁸⁷ [2] And Sarah died in the Town of Four⁶⁸⁸ (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 Heth⁶⁸⁹ 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 Gods⁶⁹⁰ 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 bowed⁶⁹¹ 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 Ephron⁶⁹² the son of Zohar for me [9] that he may give to

674 בוז (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).

675 קִמּוּאֵל (qemu’êl) - “Kenuel” - There is also a son of Shiphtan (Numbers 34:24) and a Levite during the time of David (1 Chronicles 27:17) with this name.

676 כֶּסֶד (kesed) - “Chesed” - found only here.

677 חָזוֹ (chazo) - “Hazo” - only found here.

678 פִּלְדָּשׁ (pildâsh) - “Pildash” - only found here.

679 יִדְלָפָה (yidlâph) - “Yidlaph” - only found here.

680 בְּתוּאֵל (bethu’êl) - “Bethuel” - This same person is also mentioned in Genesis 22:23; 24:15, 24, 47, 50; 25:20; 28:2, 5. This name is used for a location as well, 1 Chronicles 4:30-31.

681 רִבְקָה (ribhqâh) - “Rebekah” - There is only one Rebekah recorded in Scripture (e.g. Genesis 24-29; 35:8; 49:31; Romans 9:10).

682 רְאוּמָה (re’umâh) - “Reumah” - only found here.

683 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).

684 גַּחַם (gacham) - “Gaham” - only found here.

685 תַּחַשׁ (tachash) - “Thahash” - as found here has a name. It is translated “badger” for badger skin in Numbers 4:6, 8.

686 מַאֲכָה (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.

687 Isaac was about 37 years old when Sarah died, because Sarah was 90 when Isaac was born (Genesis 17:17; 21:5).

688 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.

689 חֵת (chêth) - “Heth” - only this Heth is recorded (Genesis 23; 25:10; 27:46; 49:32).

690 נְסִיךְ אֱלֹהִים (nesiy’ elohiym) - “leader of Gods” - NKJV, etc. “mighty prince” - see footnote for Genesis 31:29.

691 Proverbs 15:33; 18:12; 29:23

692 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, עֶפְרַיִן, ‘ephrayin) and a mountain (Joshua 15:9).

me the cave of Machpelah,⁶⁹³ which he has which is at the end of his field. Let 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 Hittite⁶⁹⁴ 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 shekels⁶⁹⁵ 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,⁶⁹⁶ [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.⁶⁹⁷ [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,⁶⁹⁸ and he 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 Rivers⁶⁹⁹ to the city of Nahor.

693 מַכְפֶּלֶה (makhpêlâh) - “Machpelah” - used only in connection with this location and transaction (Genesis 23; 25:9; 49:30; 50:13).

694 חִתִּי (chittiy) - “Hittite” = the sons of Heth (חֵת, chêth)

695 שֶׁקֶל (sheqel) - “shekel”

696 Jacob does this same thing (Genesis 47:29).

697 See Hebrews 11:8-16.

698 אֲדֹנָיו ('adonâyv) “his lords” - plural with 3rd masculine singular pronominal suffix

699 אֲרָם נַהֲרַיִם (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).

[11] And he made the camels kneel⁷⁰⁰ 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 girl⁷⁰¹ 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 ring⁷⁰² 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 bowed⁷⁰³ down 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.”⁷⁰⁴

[28] And the girl ran and told her mother’s household these things. [29] And Rebekah had a brother whose name was Laban,⁷⁰⁵ and Laban ran to the man outside to the spring.

[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 prepared 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.⁷⁰⁶ 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

700 יָבַרְךָ (yabrêk) - “kneel” - This word is commonly used for “bless” (e.g. Genesis 25:11). Knee is בָּרַךְ (berek), e.g. Isaiah 45:23.

701 הַנַּעֲרָה (hanna`arâ) - “the girl”

702 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.

703 KJV & NKJV adds “his head,” but this is not in the Hebrew.

704 Proverbs 3:5-6

705 לָבָן (lâbân) - 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.

706 More literally, “after her old age” (אַחֲרַיָּהּ זִקְנָתָהּ, 'acharêy ziqnâtâh).

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 her⁷⁰⁷ prosperous. [43] Look, I am standing by the spring of water and it shall be that the young woman⁷⁰⁸ 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 Laban 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, as Yehvah has spoken."

[52] And it came to pass, when Abraham'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,⁷⁰⁹ 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,⁷¹⁰ and he dwelt in the land of the Negev. [63]

707 עֲלֶיהָ (ʿâleyhâ) - "concerning her"

708 עַלְמָה (ʿalmâh) - "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").

709 אֲלֶפֶי רִבְעָוָה (ʾalphê revâvâh) - "thousands of ten thousand" - KJV "thousands of millions;" NKJV, NAS "thousands of ten thousands" - the word for "ten thousand," רִבְעָוָה (revâvâh), is in the singular, not plural (as KJV, NKJV, & NAS translate), and 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 (ten thousand); 33:2 (ten thousands, רִבְעוֹת [rivevot] plural form), 17 (ten thousands, רִבְעוֹת [rivevot] plural form); 1 Samuel 18:7-8 (ten thousands, plural form); 21:11 (H12, ten thousands, plural form); 29:5 (ten thousands, plural form); Psalm 3:6 (H7, ten thousands, plural form); 91:7 (ten thousand); Song of Solomon 5:10 (ten thousand); Ezekiel 16:7 (NKJV "thrive," רִבְעָה); Micah 6:7 (NKJV "ten thousand," yet it is in the plural form, רִבְעוֹת [rivevot]).

710 See footnote for Genesis 16:14.

And Isaac went out in the field to meditate⁷¹¹ as it turned toward evening;⁷¹² 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 veil⁷¹³ 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.⁷¹⁴ [2] And she bore to him Zimran,⁷¹⁵ and Jokshan,⁷¹⁶ and Medan,⁷¹⁷ and Midian,⁷¹⁸ and Ishbak,⁷¹⁹ and Shuah.⁷²⁰ [3] And Jokshan begot Sheba⁷²¹ and Deban.⁷²² And the sons of Deban were Asshurim,⁷²³ and Letushim,⁷²⁴ and Leummim.⁷²⁵ [4] And the sons of Midian were Ephah,⁷²⁶ and Ephher,⁷²⁷ and Hanoch,⁷²⁸ and Abidah,⁷²⁹ and Eldaah.⁷³⁰ All these were the sons of Keturah.

[5] And Abraham gave all that he had to Isaac. [6] And to the sons of the concubines⁷³¹ 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.⁷³²

[8] And Abraham expired⁷³³ and died in a good old age, old and satisfied,⁷³⁴ and he was gathered to

711 לָשׁוּחַ (lâsuach) - "to meditate" - It is only found here. LXX translates it ἀδολεσχεῖν (adoleschēsai) "to meditate." שִׁיחַ (siyach) is muse, complain, meditate (e.g. Psalm 77:3,12).

712 לִפְנוֹת עֶרֶב (liphnot `ârev) - "turned toward evening"

713 הַצֵּעִיר (hasiyach) - "the veil" - only found here and in Genesis 38:14, 19.

714 קֶטּוּרָה (qeturâh) - "Keturah" - found also only in Genesis 25:4 and 1 Chronicles 1:32-33, there identified as Abraham's concubine.

715 זִמְרָן (zimrân) - "Zimran" - 1 Chronicles 1:32

716 יֹקְשָׁן (yoqshân) - "Jokshan" - Genesis 25:3; 1 Chronicles 1:32-33

717 מֵדָן (medân) - "Medan" - 1 Chronicles 1:32

718 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

719 יִשְׁבָּק (yishbâq) - "Ishbak" - 1 Chronicles 1:32

720 שׁוּחַ (shuach) - "Shuah" - 1 Chronicles 1:32

721 שֶׁבָּא (shevâ') - "Sheba" - this person only mentioned here and in 1 Chronicles 1:32. See also footnote for Genesis 1:28.

722 דֶּדָן (dedân) - "Dedan" - This Dedan is only mentioned here. It is also a location (e.g. Ezekiel 25:12-13; Jeremiah 49:8; 25:23).

723 אַשּׁוּרִים ('ashurim) - "Asshurim" - only here

724 לְטוּשִׁיִּם (letushiym) - "Letushim" - only here

725 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.

726 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.

727 עֶפֶר ('êpher) - "Epher" - 1 Chronicles 1:33, another in 1 Chronicles 4:17 and another in 1 Chronicles 5:24.

728 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).

729 אַבְיֻדְהָ ('abiydhâ') - "Abidah" - 1 Chronicles 1:33, only here

730 אֶלְדָּאָה ('eldâ`âh) - "Eldaah" - 1 Chronicles 1:33, only here

731 This is the only mention of Abraham's concubines.

732 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).

733 יָגַיעַ (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.

734 שָׂבַע (sâbhêa') - "satisfied" - same exact spelling used in Proverbs 19:23 (satisfaction).

his people.⁷³⁵ [9] And his sons, Isaac and Ishmael,⁷³⁶ buried him in the cave of Machpelah, which was before Mamre,⁷³⁷ 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.⁷³⁸

[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 of Ishmael, Nebajoth,⁷³⁹ then Kedar,⁷⁴⁰ and Adbeel,⁷⁴¹ and Mibsam,⁷⁴² [14] and Mishma,⁷⁴³ and Silence,⁷⁴⁴ and Massa,⁷⁴⁵ [15] Hadad,⁷⁴⁶ and Tema,⁷⁴⁷ Jetur,⁷⁴⁸ Naphish⁷⁴⁹ and Kedemah.⁷⁵⁰ [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.⁷⁵¹ [18] And they dwelt from Havilah as far as Shur which is before Egypt as you go toward Assyria. He fell⁷⁵² 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 Aramean⁷⁵³ from Padan Aram,⁷⁵⁴ the sister of Laban 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.

735 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

736 Isahmael was 89 when Abraham died. Isaac was 75, and Jacob 15. See also Hebrews 11:9.

737 "which was before Mamre" = before Hebron (Genesis 23:19)

738 See footnote for Genesis 16:14.

739 נְבָיֹת (nebâyot) - "Nebajoth" - Genesis 28:9; 36:3 - also a people/location, Isaiah 60:7

740 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

741 אֲדִבְעֵל ('adhbe'êl) - "Adbeel" - 1 Chronicles 1:29

742 מִבְשָׁם (mibhsâm) - "Mibsam" - 1 Chronicles 1:29; also a descendent of Simeon (1 Chronicles 4:25)

743 מִשְׁמָה (mishmâ) - "Mishma" - 1 Chronicles 1:30; also a descendant of Simeon (1 Chronicles 4:25-26)

744 דִּמְהָה (dumâh) "Silence" - NKJV, etc. "Dumah" - 1 Chronicles 1:30; also considered a city in Judah in Joshua 15:52; Hebrew רִמְהָה (rumâh) "Rumah" NKJV, etc. "Dumah"; Isaiah 21:11 - This same Hebrew word דִּמְהָה (dumâh) is used for "silence" in Psalm 94:17; 115:17.

745 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).

746 חֲדָד (chadad) - "Hadad" (NIV, NAS) "Hadar" (KJV) - 1 Chronicles 1:30

747 תֵּימָא (têymâ) - "Tema" - 1 Chronicles 1:30; also a people/location, Job 6:19; Isaiah 21:14; Jeremiah 25:23

748 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).

749 נַפִּישׁ (nâphiysh) - "Naphish" - 1 Chronicles 1:31; also a people (1 Chronicles 5:19)

750 קֶדְמָה (qêdhemâh) - "Kedemah" - 1 Chronicles 1:31

751 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).

752 נָפַל (nâphâl) - "fell" - see NKJV footnote

753 אֲרָמִי ('arammi) "Aramean" NAS - "Aramaeen" 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.

754 פַּדְאן אַרָם (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.

[22] And the sons struggled together within her; and she said, "If things are right,⁷⁵⁵ why am I like this?" And she went to seek Yehvah. [23] And Yehvah said to her, "Two nations are in your belly,⁷⁵⁶ and two peoples⁷⁵⁷ will be divided from your stomach;⁷⁵⁸ and one people shall be stronger than the other; and the older shall serve the younger."⁷⁵⁹

[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.⁷⁶⁰ [26] And afterward his brother came out, and his hand grabbed onto Esau's heel.⁷⁶¹ So they called his name Jacob.⁷⁶² 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 integrity⁷⁶³ dwelling in tents. [28] And Isaac loved Esau because of the game⁷⁶⁴ 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,⁷⁶⁵ this red, for I am weary." Therefore, his name was called Edom.⁷⁶⁶ [31] And Jacob said, "Sell, as of today, your birthright⁷⁶⁷ 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.⁷⁶⁸

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;⁷⁶⁹ [5] because Abraham heard my voice and kept my charge, my commandments, my statutes, and my laws."⁷⁷⁰

[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

755 אִם־כֵּן ('im-kên) - "if right"

756 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).

757 Genesis 36; Exodus 1:1-7

758 מִמֵּעֵיךָ (mimmê'ayikh) "from your stomach"

759 Malachi 1:2-5 (Isaiah 63:1-7; Ezekiel 35:1-15; Obadiah 1:1, 18); Romans 9:12

760 עֵשָׂו ('êsâv) - "Esau" - There is only one Esau mentioned in Scripture, but he is mentioned alot.

761 עֲקֵב ('aqêv) - "heel" - noun related to verb for Jacob's name, see below.

762 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.

763 אִישׁ תָּם ('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).

764 This is the same word for "hunting" in the prior verse.

765 אָדָם ('âdom) - "red"

766 אֶדְוֹם ('edom) - "Edom"

767 This is the right of the firstborn. See Deuteronomy 21:15-17; 1 Chronicles 5:1-2

768 For this, Jacob is never condemned, but Esau is (Hebrews 12:16).

769 The gospel is preached to Isaac (Galatians 3:8/Genesis 12:3; 18:18; 22:18).

770 Laws and commandments before the Law, e.g. Genesis 12:1; 15:1, 6, 9; 17:1, 10-14; 21:12; 22:1, 12.

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 playing⁷⁷¹ 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!"⁷⁷² [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 fold⁷⁷³ 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.⁷⁷⁴

[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,⁷⁷⁵ because they contended⁷⁷⁶ with him. [21] And they dug another well and they quarreled over it, so he called its name, Sitnah.⁷⁷⁷ [22] And he moved from there and dug another well and they did not quarrel over it, so he called its name Rehoboth,⁷⁷⁸ 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 Ahuzzath⁷⁷⁹ 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 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.'"

771 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.

772 Genesis 20:3

773 שֶׁ'אַרְיִם (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).

774 מַיִם חַיִּיִּם (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

775 עֶשֶׂק ('êseq) - "Esek" - meaning "contention"

776 הִתְעַשְׂקוּ (hith'asequ) - "they contended"

777 שִׁטְנָה (sitnâh) - "Sitnah" - same exact spelling found in Ezra 4:6 for "accusation" - Satan in Hebrew is שָׂטָן (satan).

778 רְחוֹבוֹת (rechobhot) - "Rehoboth" - means "broad open places" e.g. same exact word found in Amos 5:16 (NKJV "streets")

779 אַחֻצַּת ('achuzzat) - "Ahuzzath" - means possession, e.g. Genesis 23:4 (property); 48:4; Ezekiel 45:6 (property)

[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.⁷⁸⁰ 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, Judith⁷⁸¹ the daughter of Beeri⁷⁸² the Hitite, and Basemath⁷⁸³ the daughter of Elon⁷⁸⁴ the Hitite. [35] And they were bitterness of spirit⁷⁸⁵ 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."⁷⁸⁶ [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 bless⁷⁸⁷ 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."⁷⁸⁸

[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 mocker⁷⁸⁹ 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 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."⁷⁹⁰

780 שִׁבְעָה (shiv'âh) - "Shebah" = seven - oath is שְׁבֻעָה (shevu'âh) - see footnote for Genesis 21:14

781 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.

782 בְּעֵרִי (be'êriy) - "Beeri" = my well - also Hosea's father (Hosea 1:1)

783 בַּשְּׁמַת (bâsmat) - "Basemath" - also Genesis 36:3-4, 10, 13, 17 - there is also a daughter of Solomon by this name (1 Kings 4:15).

784 אֵילֹן (êylon) - "Elon" 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 (êylon); 1 Kings 4:9.

785 מִרְתַּח רֹחַ (morat ruach) - "bitterness of spirit" (similar to 1 Samuel 1:10; Proverbs 14:10)

786 Ecclesiastes 9:12/8:7

787 This blessing was prophetic and by faith (Hebrews 11:20/Genesis 27:33).

788 Genesis 25:28

789 מִתְּהַעֵץ (mtha'têa') - "mockers" - only found here, the closest word to it is מִתְּהַעֵץ (mitta'te'iyim) "scoffed" (NKJV).

790 Jacob obeys his mother, comes in deceit, and is shortly after this blessed by both his father and God (Genesis 28:1-4,

[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 populations⁷⁹¹ bow down to you. Be lords⁷⁹² 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."

[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 lords⁷⁹³ 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.⁷⁹⁴

[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."⁷⁹⁵

12-15).

791 לְאֻמִּים (le'ummiym) - "populations" - this is not the typical word for nations (גוֹיִם, goyim).

792 גְּבִיר (geviyr) "lords"

793 גְּבִיר (geviyr) "lords"

794 Hebrews 12:16-17

795 1 John 3:11-12, 15

[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, flee⁷⁹⁶ to Laban 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 loathing⁷⁹⁷ 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 Laban your mother's brother.⁷⁹⁸ [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 Laban the son of Bethuel the Aramean,⁷⁹⁹ 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 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 evil in the eyes of Isaac his father. [9] So Esau went to Ishmael and took Mahalath,⁸⁰⁰ 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 head⁸⁰¹ 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 Gods⁸⁰² were ascending and descending on it. [13] And behold, Yehvah stood upon⁸⁰³ 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 West⁸⁰⁴ and to the East and to the North and to the South, and in you and in your seed all the families of the earth⁸⁰⁵ 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

796 בָּרַח־לְךָ אֶל־לָבָן (berach-lekhâ 'el-lâvân) – more literally, “flee to you to Laban” – same construction also found in

Numbers 24:11 & Amos 7:12 (בָּרַח־לְךָ [berach-lekhâ]) both likewise, more literally “flee to you.”

797 קָצְטִי (qatstiy) – “I feel a loathing” – see footnote for Exodus 1:12.

798 i.e. go and marry a first cousin

799 אַרְמִי ('arammi) “Aramean” NAS - “Aramaean” YLT, “Syrian” NKJV, KJV - see footnote for Genesis 25:20.

800 מַחְלַת (mâchalat) - “Mahalath” - only here, also a granddaughter of David (2 Chronicles 11:18)

801 מֵרָאשְׁתּוֹ (mêra'ashotâyv) - “by his head” or “at his head” - similar to 1 Samuel 26:12 (מֵרָאשְׁתִּי, mêra'ashotêy)

802 מַלְאֲכֵי אֱלֹהִים (mal'akhêy 'elohiym) - “messengers of Gods”

803 עָלָיו ('âlâyv) - could be “upon,” or “over,” or “beside”

804 יָמָה (yâmmâh) - “West” - more literally “sea”

805 אֲדָמָה ('adhâmâh) - “earth” or “ground”

it!"⁸⁰⁶ [17] And he feared and said, "How awesome⁸⁰⁷ 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.⁸⁰⁸ [19] And he called the name of that place "House of God,"⁸⁰⁹ but formerly the name of the city was Luz.⁸¹⁰

[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 tenth⁸¹¹ 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 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 Laban 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, Rachel⁸¹² 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 Laban his mother's brother, and the sheep of Laban his mother's brother, Jacob came near and rolled the stone from upon the mouth of the well and watered the sheep of Laban 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 relative⁸¹³ 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 Laban 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 Laban all these things.

[14] And Laban said to him, "Surely, you are my bone and my flesh." And he dwelt with him a month of days.

[15] And Laban said to Jacob, "For you are my brother, and you serve me for nothing? Tell me, what are your wages?" [16] And Laban had two daughters, the name of the elder was Leah⁸¹⁴ and the name of the younger was Rachel. [17] And the eyes of Leah were weak,⁸¹⁵ but Rachel was beautiful of

806 God is everywhere (Psalm 139), yet particular as well (Job 1:12; 2:7; Psalm 16:11; 51:11; Isaiah 64:1-3, 9).

807 נֹרָא (norâ') - "awesome" - from the word to fear (e.g. Genesis 3:10; 18:15; etc.). It could be translated "fearful."

808 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)

809 בֵּית־אֵל (bêyth-êl) - "House of God" - Bethel

810 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).

811 "I will surely give a tenth" - more literally, "tithing I will tithe." Abraham likewise tithed (Genesis 14:20). See also Proverbs 3:9-10.

812 רָחֵל (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).

813 אָחִי ('achiy) - "relative" - more literally, "brother"

814 לֵאָה (lê'âh) - "Leah" - There is no other person in Scripture by this name.

815 רַכּוֹת (rakkot) - "weak" - could be translated "tender" or "delicate" or "soft" - found in e.g. Genesis 18:7; 33:13; 2

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 Laban 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.⁸¹⁶ [21] And Jacob said to Laban, "Give me my woman, for my days are fulfilled; that I may go in to her."⁸¹⁷

[22] And Laban 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 Laban gave her Zilpah⁸¹⁸ his maid to Leah his daughter as a maid.

[25] And it came to pass in the morning that behold, it was Leah! And he said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? So why have you deceived me?"

[26] And Laban 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."⁸¹⁹

[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 Laban gave his maid Bilhah⁸²⁰ 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,⁸²¹ and he opened her womb; and Rachel was barren.

[32] And Leah conceived and bore a son and called his name Reuben,⁸²² 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.⁸²³

[34] And she conceived again and bore a son, and she said, "Now this time my husband will be attached⁸²⁴ to me, because I have born him three sons." Therefore, his name was called Levi.⁸²⁵ [35] And she conceived again and bore a son and said, "This time I will praise⁸²⁶ Yehvah." Therefore, she called his name Judah.⁸²⁷ And she stopped bearing.

30[1] And Rachel saw that she did not bear⁸²⁸ children to Jacob, and Rachel envied her sister and

Samuel 3:39; etc..

816 Jacob got married at the age of 47, or older. See Genesis 26:34; 27:46.

817 אָבֹאֶה אֵלֶיהָ (ʾavo'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.

818 זִלְפָּה (zilpâh) - "Zilpah" - only this person has this name in Scripture.

819 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).

820 בִּלְהָה (bilhâh) - "Bilhah" - only this person has this name in Scripture.

821 שָׂנְאָה (senu'âh) - "hated" - This is the Hebrew word for hate (e.g. Genesis 26:27; 29:33; 37:5, 8).

822 רְאוּבֵן (re'uvên) - "Reuben" = "see, a son" - this is the firstborn of Jacob and a tribe in Israel (e.g. Judges 5:15-16).

823 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).

824 יָלַהֵב (yillâveh) - "attached"

825 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).

826 אוֹדָה ('odeh) - "praise"

827 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.

828 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).

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.⁸²⁹

[5] And Bilhah conceived and bore Jacob a son. [6] And Rachel said, "Gods, he has judged⁸³⁰ me and has also heard my voice and has given me a son." Therefore, she called his name Dan.⁸³¹ [7] And she conceived again and Rachel's maid Bilhah bore Jacob a second son. [8] And Rachel said, "With the wrestlings of Gods⁸³² I have wrestled⁸³³ with my sister. Also, I have prevailed." And she called his name Naphtali.⁸³⁴

[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."⁸³⁵ So she called his name Gad.⁸³⁶

[12] And Leah's maid Zilpah bore Jacob a second son. [13] And Leah said, "In my happiness,⁸³⁷ for the daughters will call me happy." And she called his name Asher.⁸³⁸

[14] And Reuben went in the days of harvesting wheat and he found mandrakes⁸³⁹ 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,⁸⁴⁰ because I gave my maid to my husband." And she called his name Issachar.⁸⁴¹

[19] And Leah conceived again and bore Jacob a sixth son.⁸⁴² [20] And Leah said, "Gods, he has endowed me with a good endowment. This time my husband will honor⁸⁴³ me because I have borne

829 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).

830 דָּנַנִּי (dānanniy) - "judged me"

831 דָּן (dān) - "Dan" = "he judges" - This is also a tribe of Israel (Exodus 31:6) and a city (Judges 13:29).

832 נַפְתּוּלֵי אֱלֹהִים (naphtulêy 'elohiym) - "wrestlings of Gods"

833 נִפְתַּלְתִּי (niphtalti) - "I have wrestled"

834 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).

835 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 בְּגֹד (begud).

836 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).

837 בְּאַשְׁרִי (be'āsheri) - "in my happiness"

838 אָשֵׁר ('āshêr) - "Asher" = happy - also a tribe (e.g. Numbers 1:13) and a location (e.g. Joshua 17:7)

839 דוּדָאִיִּם (dudā'iym) - "mandrakes" - only in this chapter and Song of Solomon 7:13.

840 שֶׁחָרִי (sekhāri) - "my wages"

841 יִסַּחָר (yisāskhâr) - "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)

842 Half of the twelve tribes of Israel come from the unloved wife, Leah.

843 יִזְבֵּלְנִי (yizbelēni) - "will honor me" - NAS footnotes "some translate 'will honor.'" This word is also only found in 1

him six sons." So she called his name Zebulun.⁸⁴⁴ [21] And afterwards, she bore a daughter and called her name Dinah.⁸⁴⁵

[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."⁸⁴⁶ [24] And she called his name Joseph⁸⁴⁷ saying, "May Yehvah add⁸⁴⁸ to me another son."

[25] And it came to pass, when Rachel had borne Joseph, Jacob said to Laban, "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 Laban said to him, "Please stay, if I have found favor in your eyes. I have observed⁸⁴⁹ 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 patched⁸⁵⁰ sheep,⁸⁵¹ and every dark⁸⁵² 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 Laban said, "Oh may it be according to your word." [35] And he⁸⁵³ removed on that day the striped and patched male goats and all the speckled and patched female goats, all that had white⁸⁵⁴ 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 journey between himself and Jacob, and Jacob tended the rest of Laban's flock.

[37] And Jacob took for himself a fresh poplar,⁸⁵⁵ almond, and chestnut tree⁸⁵⁶ 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

Kings 8:13 & 2 Chronicles 6:2 (NKJV "exalted").

844 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).

845 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.

846 Barrenness = a reproach. See 1 Samuel 1 & Luke 1:25.

847 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).

848 יָסַף (yosêph) - "add"

849 נִחַשְׁתִּי (nichashtiy) - "I have observed" - This word is usually used for practicing divination. See footnote for Leviticus 19:26.

850 טָלֹא (tâlû) - "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.

851 שֶׁה (seh) - "sheep" - more literally, "one of the flock." See footnote for Exodus 12:3.

852 חֹמ (chum) - "dark" - only found in this chapter - NKJV & KJV "brown," NAS "black," NIV "dark-colored"

853 "he" = Laban, see verse 36.

854 אָוָן (âvân) - "white" - same Hebrew word for "Laban."

855 לִבְנֶה (livneh) - "poplar" - Koehler Baumgartner, "storax" (p. 518), only found here and in Hosea 4:13.

856 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.

the gutters, in the watering troughs in front of the flock where the flock came to drink, that they might be in heat⁸⁵⁷ 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 Laban. And he set for himself flocks by themselves and did not put them with the flock of Laban.

[41] And it came to pass, whenever the stronger flocks came into heat,⁸⁵⁸ Jacob would place the rods before the eyes of the flock in the gutters, to be in heat⁸⁵⁹ 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 Laban 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 Laban, and behold it was not with him as before.⁸⁶⁰

[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.⁸⁶¹ [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 upon⁸⁶² the flock were striped, speckled, and spotted.⁸⁶³ [11] And the messenger of the Gods said to me in 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 Laban 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.⁸⁶⁴ [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.

857 יַחֲמָנָה (yêchamnâh) – "be in heat" - from either חָמַם (châmam) be or become warm or יָחַם (yâcham) be hot. Same for verse 39 יִחְמְנוּ (yechemu) "were in heat." See also footnote for verse 41.

858 יָחַם (yachêm) - "came into heat" – used twice in this verse and in Genesis 31:10 and Psalm 51:5(H7, "conceived").

859 יַחֲמָנָה (yachmênâh) "be in heat"

860 תְּמֹל שְׁלִשְׁיֹם (temol shilshom) - "before," or "in time past," more literally, "yesterday, three days ago." תְּמֹל (temol) is "yesterday" (e.g. 2 Samuel 15:20; Job 8:9; Psalm 90:4). שְׁלִשְׁיֹם (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.

861 לֹא־נִתָּנוּ אֱלֹהִים לְהָרָע עִמָּדִי (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."

862 הָאֱלִיִּם עָלַי (hâ'oliyim `al) - "went up upon"

863 בְּרֻדִּים (veruddiyim) - "spotted" - found only here, verse 12, and Zechariah 6:3, 6.

864 כַּסְפֵּנוּ (kaspênu) - "our silver"; NKJV "our money"

[19] And Laban had gone to shear his sheep, and Rachel had stolen⁸⁶⁵ the idols⁸⁶⁶ which were her father's. [20] And Jacob stole⁸⁶⁷ the heart of Laban the Aramean,⁸⁶⁸ 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.⁸⁶⁹

[22] And on the third day it was told to Laban 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 Laban the Aramean⁸⁷⁰ in a dream at night and said to him, "Take heed to yourself lest you speak with Jacob either good or bad."⁸⁷¹

[25] And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his brethren pitched in the hill country of Gilead. [26] And Laban 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 tambourine⁸⁷² and harp?⁸⁷³ [28] And you did not allow me to kiss my sons and my daughters. Now, you have been foolish in doing this. [29] It is according to the power⁸⁷⁴ of my hand to do you⁸⁷⁵ harm,⁸⁷⁶ but the Gods of your⁸⁷⁷ 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?'"⁸⁷⁸

[31] And Jacob answered and said to Laban, "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 Laban 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.

865 תִּגְנוֹב (tignov) - "stolen"

866 תְּרָפִים (terâphim) - "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.

867 יָגַב (yignov) - "stole" - this is the same word used in the prior verse.

868 אַרְמִי (arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV - see footnote for Genesis 25:20.

869 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).

870 אַרְמִי (arammi) "Aramean" NAS - "Aramaean" YLT, "Syrian" NKJV, KJV - see footnote for Genesis 25:20.

871 מִטוֹב 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."

872 תֹּפ (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

873 Really? See verse 29 (and remember verse 2).

874 יֵשׁ-לֵ'ֵל (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.

875 עִמָּכֶם ('immâkhem) - "you" - more literally, "with you" - the "you" here is plural.

876 יֵשׁ-לֵ'ֵל יָדִי 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.

877 אֲבִיכֶם (aviykhem) - "your father" - "you" is plural.

878 אֱלֹהֵי (elohây) - "my gods" - Laban was an idolater!

[34] Now Rachel had taken the idols and put them in the camel's saddle and sat upon them. And Laban 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 idols.

[36] Then Jacob was angry and he contended with Laban, and Jacob answered and said to Laban, "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 torn⁸⁷⁹ I did not bring to you. I missed it.⁸⁸⁰ You sought it from my hand, stolen by day or stolen by night. [40] There I was. In the day the drought⁸⁸¹ 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 Laban answered and said to Jacob, "The daughters are my daughters 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 Laban called it Jegar Sahadutha⁸⁸² and Jacob called it Galeed.⁸⁸³

[48] And Laban said, "This heap is a witness between me and you today." Therefore, its name was called Galeed, [49] and the Lookout,⁸⁸⁴ because he said, "May Yehvah watch⁸⁸⁵ between me and you when we are absent from one another.⁸⁸⁶ [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 Laban 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

879 טָרָפָה (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").

880 אָחַתֵּנָה ('achatennâh) Piel imperfect 1st person singular verb w/suffix - "I missed it" - This is actually the verb for sin. See footnote for Genesis 4:7.

881 חֹרֶב (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]).

882 יֶגַר שְׂהָדוּתָא (yeghar sâhadutâ) - "Jegar Sahadutha" - Aramaic - "heap of witness"

883 גִּלְעָד (gal'êd) - "Galeed" - Hebrew - "heap of witness"

884 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).

885 יָצַף (yitseph) - "watch"

886 "we are absent from one another" - more literally, "we are hidden each from his companion" (נִסְתָּר אִישׁ מִרֵּעֵהוּ) [ynissâtêr 'iysh mêrê'êhu]

to you and you will not cross over this heap and this pillar to me for harm. [53] The Gods⁸⁸⁷ of Abraham and the Gods⁸⁸⁸ of Nahor, the Gods⁸⁸⁹ of their father, they⁸⁹⁰ will judge between us." And Jacob swore by the dread of his father Isaac.

[54] And Jacob offered a sacrifice⁸⁹¹ on the mountain and called his brethren to eat bread. So they ate bread and spent the night on the mountain.

[55,H32:1]⁸⁹² And Laban 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!"⁸⁹³ And he called the name of that place Two Camps.⁸⁹⁴ [3,H4] And Jacob sent messengers⁸⁹⁵ 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 Laban 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,⁸⁹⁶ 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.'"⁸⁹⁷

[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,⁸⁹⁸ 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

887 אֱלֹהִים ('elohiêy) - "Gods" - plural construct

888 אֱלֹהִים ('elohiêy) - "Gods" - plural construct

889 אֱלֹהִים ('elohiêy) - "Gods" - plural construct noun with plural verb. See footnote below.

890 יִשְׁפֹּטוּ (yishpetu) - "they will judge" – plural verb – LXX κρίνει (krinei) "he will judge"

891 יָזַבַּח . . . זֶבַח (yizbach . . . zevach) - "offered a sacrifice" - more literally, "sacrificed a sacrifice"

892 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.

893 מַחֲנֶה (machanêh) - "camp"

894 מַחֲנָיִם (machanâyim) - "Two Camps" YLT - NKJV transliterates "Mahanaim" – this is the same word for "camp" earlier in the verse but in the dual form.

895 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).

896 "I fear him" = an honest prayer (Psalm 15:2; 56:3-4)

897 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).

898 פָּרִים (par) - "bulls" - used simply for "bulls" e.g. in Psalm 22:12 (H13) & Isaiah 1:11.

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."⁸⁹⁹ [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 maidservants and his eleven sons and crossed over the ford of Jabbok.⁹⁰⁰ [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 man⁹⁰¹ 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 hip⁹⁰² 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,⁹⁰³ for you have struggled⁹⁰⁴ 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,⁹⁰⁵ "For I have seen Gods face to face⁹⁰⁶ and my soul is preserved."

[31,H32] And the Sun rose on him when he passed through Penuel,⁹⁰⁷ and he limped on his hip.

[32,H33] Therefore, the sons of Israel do not eat the sinew⁹⁰⁸ of the nasheh⁹⁰⁹ 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

899 יִשָּׂא פָנָי (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..

900 יַבֶּק (yabboq) - "Jabbok" - mentioned also in Numbers 21:24; Deuteronomy 2:37; 3:16; Joshua 12:2; Judges 11:13, 22.

901 אִישׁ ('iysh) - "man"

902 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.

903 יִשְׂרָאֵל (yisrâ'êl) - "Israel" - looks like it means "he struggled with God." See also Hosea 12:3-4 (same word used for struggled).

904 שָׁרִיתָ (sâriyât) - "you struggled"

905 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]).

906 פָּנִים אֶל-פָּנִים (pâniym 'el-pâniym) "face to face" - see footnote for Deuteronomy 34:10.

907 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).

908 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."

909 נָשֶׁה (nâsheh) - "nasheh" - only found here - meaning uncertain

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 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.⁹¹⁰ So he pressed him, and he took it.

[12] And he⁹¹¹ 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 pace⁹¹² of the possessions⁹¹³ 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 Huts⁹¹⁴ and built for himself a house. And he made huts⁹¹⁵ 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 a Hamor,⁹¹⁶ Shechem's father, for 100 pieces.⁹¹⁷

[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 Hamor the Hivite, a leader of the land, saw her and

910 יֶשֶׁתְּ-לִי-כֹל (yesh-lyi-khol) - "I have everything" - more literally, "there is to me everything"

911 KJV "he," NKJV, NAS "Esau," NAS footnotes, "Lit. he"

912 רֶגֶל (regel) - "pace" - more literally, "foot"

913 מְלֶאכָה (melâ'khâh) - "possessions"

914 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.

915 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).

916 חַמּוֹר (chamor) "Hamor" = "donkey" e.g. Genesis 32:5(H6)

917 קֶשִׁיתָה (qesiythâh) - "pieces" - only also found in Joshua 24:32 and Job 42:11. LXX has ἀμνόν (amnôn) "lambs."

took her and lay with her and humbled⁹¹⁸ her. [3] And his soul clung⁹¹⁹ to Dinah, Jacob's daughter, and he loved the girl, and spoke to the heart⁹²⁰ of the girl. [4] And Shechem spoke to Hamor his father saying, "Get this young girl⁹²¹ 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 Hamor, 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 folly⁹²² in Israel by lying with Jacob's daughter, and this should not be done.⁹²³

[8] And Hamor spoke with them saying, "Shechem my son, his soul loves⁹²⁴ your⁹²⁵ 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 Hamor 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,⁹²⁶ 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 Hamor and in the eyes of Shechem Hamor'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 Hamor 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 dwell in the land and trade in it. And the land, behold, it is wide on both hands⁹²⁷ 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

918 יַעֲנֶה (y'annehâ) - "humbled her" - found e.g. in Genesis 16:16 (deal harshly); 31:50 (afflict); Deuteronomy 21:14 (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.

919 תִּדְבַּק (tidbaq) - "clung" - used e.g. in Genesis 2:24.

920 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.

921 יַלְדָּה (yaldâh) - "young girl"

922 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;" נָבָל 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").

923 Here's a clear declaration against fornication. See also Deuteronomy 22:13-21.

924 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.

925 בְּתָכֶם (bittekhem) - "your daughter" - the "your" is plural.

926 לָכֶם (lâkhem) - "to you" - "you" is plural.

927 רַחְבַּת־יָדַיִם (rachavat-yâdayim) - "wide on both hands" - NKJV "large enough," NAS footnotes, "Lit. wide of hands," Green "wide on both hands."

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 Hamor 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,⁹²⁸ and killed every male. [26] And they killed Hamor and Shechem his son with edge of sword,⁹²⁹ 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 stink⁹³⁰ among the inhabitant⁹³¹ of the land, among the Canaanite and the Perizzite, and I am few in number.⁹³² And they will attack me, and I will be exterminated, me and my house."⁹³³ [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 foreigner⁹³⁴ 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 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,"⁹³⁵ House of God,⁹³⁶ because there the Gods⁹³⁷ were revealed⁹³⁸ to him when he fled from the face of his brother.

[8] And Bee,⁹³⁹ Rebekah's nurse, died, and she was buried below House of God under the terebinth

928 בֶּטַח (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.

929 לְפִי־חֶרֶב (lepiy-chârev) - "with edge of sword" - 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.).

930 לְהַבִּיאֲשֵׁנִי (lehav'iyshêniy) - "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.

931 יֹשֵׁב (yoshêv) - "inhabitant" - singular

932 מְתֵי מִסְפָּר (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").

933 See also Genesis 49:5-7.

934 אֱלֹהֵי הַנֶּכֶר ('elohay hannêkâr) "gods of the foreigner" - see footnote for Judges 10:16.

935 אֵל ('êl) - "God" - singular

936 אֵל ('êl) - "God" - singular

937 הָאֱלֹהִים ('elohiym) - "the Gods" - plural noun with plural verb. See footnote below.

938 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.

939 דִּבְרָה (devorâh) "Bee" - NKJV, etc. "Deborah." דְּבִרָה (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;

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 longer⁹⁴⁰ 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 land to go to Ephrath,⁹⁴¹ 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,"⁹⁴² but his father called him, "Benjamin."⁹⁴³

[19] So Rachel died,⁹⁴⁴ and she was buried on the way to Ephrath, that is house of Bread.⁹⁴⁵ [20] And Jacob set up a pillar on her grave. It is the pillar of Rachel's grave to this day.⁹⁴⁶ [21] And Israel journeyed, and he pitched his tent beyond the tower of Eder.⁹⁴⁷

[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.⁹⁴⁸

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.⁹⁴⁹

[27] And Jacob came to Isaac his father at Mamre, Town of the Four,⁹⁵⁰ 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.⁹⁵¹

14:8.

940 Interesting, see Genesis 46:2

941 אֶפְרַתָּה ('ephrât) - "Ephrath" = Bethlehem, see next verse and Genesis 48:7, also the name of one of Caleb's wives (1 Chronicles 2:18-19, 50; 4:4)

942 בֶּן-אֲוִי (ben-'oniy) - "son of my sorrow"

943 בְּנֵימִין (vinyâmiyn) - "son of right hand" - There is more than just this one Benjamin. See 1 Chronicles 7:10 and Ezra 10:32.

944 Jacob was by her side. See Genesis 48:7.

945 בֵּית לֶחֶם (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.

946 Mentioned also in 1 Samuel 10:2.

947 עֵדֶר ('êder) - "Eder" = "flock" - translated "drove" in Genesis 32:17; Job 24:2 (flocks); Jeremiah 13:17; Micah 4:8

948 Genesis 49:3-4

949 Except Benjamin (Genesis 35:17-18)

950 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.

951 Isaac died in 2229 SC (Hebrew text date).

36[1] Now these are the generations of Esau, who is Edom.⁹⁵² [2] Esau took his women⁹⁵³ from the daughters of Canaan, Adah the daughter of Elon⁹⁵⁴ the Hitite, and Aholibamah⁹⁵⁵ the daughter of Anah,⁹⁵⁶ the daughter of Zibeon⁹⁵⁷ the Hivite, [3] and Basemath⁹⁵⁸ the daughter of Ishmael, sister of Nebajoth. [4] And Adah bore to Esau Eliphaz,⁹⁵⁹ and Basemath bore Reuel.⁹⁶⁰ [5] And Aholibamah bore Jeush⁹⁶¹ and Jaalam⁹⁶² and Korah.⁹⁶³ These were the sons of Esau who were born to him in the land of Canaan.

[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,⁹⁶⁴ Omar,⁹⁶⁵ Zepho,⁹⁶⁶ and Gatam,⁹⁶⁷ and Kenaz.⁹⁶⁸

[12] And Timna⁹⁶⁹ was a concubine to Eliphaz Esau's son, and she bore to Eliphaz, Amalek.⁹⁷⁰ These were the sons of Adah Esau's woman. [13] And these were the sons of Reuel: Nahath⁹⁷¹ and

952 Esau got this name from eating some red stew (Genesis 25:30), but he was also red (Genesis 25:25).

953 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.

954 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).

955 אֲחֹלִיבָמָה ('oholiyyâmâh) - "Aholibamah" - also a chief (Genesis 36:41/1 Chronicles 1:52)

956 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).

957 צִבְעֹן (tsiv'on) - "Zibeon" - besides this chapter, also found in 1 Chronicles 1:38, 40.

958 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).

959 אֱלִיפָז ('eliyphâz) - "Eliphaz" - besides this chapter, also 1 Chronicles 1:35-36, also there is Job's friend (Job 2:11; etc.)

960 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).

961 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)

962 יַעֲלָם (ya'lâm) - "Jaalam" - only this man, this chapter and 1 Chronicles 1:35

963 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)

964 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.

965 אֹמָר ('omâr) - "Omar" - only this one, a chief, verse 15; 1 Chronicles 1:36

966 צֶפּוֹ (tsepho) - "Zepho" - only this one, a chief, verse 15; 1 Chronicles 1:36 (צֶפְחִי, tsephi)

967 גַּתָּם (ga'tâm) - "Gatam" - only this one, a chief, verse 15; 1 Chronicles 1:36

968 קִנָּז (qenaz) - "Kenaz" - a chief, verse 15, 42; 1 Chronicles 1:53; also the father of Othniel (Joshua 15:17; 1:13; 3:9, 11)

969 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)

970 אֲמָלֵק ('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)

971 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)

Zerah,⁹⁷² Shammah⁹⁷³ and Mizzah.⁹⁷⁴ These were the sons⁹⁷⁵ 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 sons⁹⁷⁶ 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 sons⁹⁷⁷ 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.

[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,⁹⁷⁸ and Shobal,⁹⁷⁹ and Zibeon, and Anah, [21] and Dishon,⁹⁸⁰ and Ezer,⁹⁸¹ and Dishan.⁹⁸² These were the chiefs of the Horites the sons of Seir in the land of Edom.

[22] And the sons of Lotan were, Hori,⁹⁸³ and Heman,⁹⁸⁴ and the sister of Lotan was Timna.

[23] And these were the sons of Shobal, Alvan⁹⁸⁵ and Manahath⁹⁸⁶ and Ebal,⁹⁸⁷ Shepho⁹⁸⁸ and Onam.⁹⁸⁹

[24] And these were the sons of Zibeon, Ajah⁹⁹⁰ and Anah. This was the Anah who found the water⁹⁹¹ in the wilderness as he pastured the donkeys for Zibeon his father.

972 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)

973 שָׁמָּה (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)

974 מִיִּזָּח (mizzâh) - "Mizzah" - only this one, a chief, verse 17; 1 Chronicles 1:37

975 "sons" here clearly from the context equals grandsons.

976 They are grandsons, yet called sons.

977 They are grandsons, yet called sons.

978 לוֹתָן (lothân) - "Lotan" - only this man, a chief, verse 29; 1 Chronicles 1:38-39

979 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)

980 דִּישׁוֹן (dishon) - "Dishon" - see also 1 Chronicles 1:38, 41; 42; also son of Anah, great grandson of Seir, verse 25-26

981 אֶזֶר ('êtser) - "Ezer" - only this man, a chief, this verse, and verse 30 (see also vs 27); 1 Chronicles 1:38, 42

982 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.

983 חֹרִי (choriy) - "Hori" - 1 Chronicles 1:39; also father of Shaphat (Numbers 13:5). This is the word we get "Horites" from.

984 הֶיֶמָם (hêymâm) - "Heman" - 1 Chronicles 1:39 (הֹיָמָם, hêymâm)

985 אֶלְוָן ('alvân) - 1 Chronicles 1:40 (אֶלְיָן, 'alyân)

986 מַנַּחַת (mânachat) - "Manahath" - 1 Chronicles 1:40, also a location (1 Chronicles 8:6)

987 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.

988 שֵׁפּוֹ (shepho) - "Shepho" - 1 Chronicles 1:40 (שֵׁפְחִי, shephiy)

989 אֹנָם ('onâm) - "Onam" - 1 Chronicles 1:40; also father of Shammai and Jada (1 Chronicles 2:26, 28)

990 אַיָּה ('ayyâh) - "Ajah" - 1 Chronicles 1:40; also father of Rizpah (2 Samuel 3:7; 21:8, 10-11), NKJV "Aiah" Hebrew same

991 יַמִּים (yêmim) - "water" (NKJV) - KJV "mules," NAS, NIV "hot springs," Vulgate "hot springs," unknown word only found here.

[25] And these were the children of Anah, Dishon, and Aholibamah the daughter of Anah.

[26] And these were the sons of Dishon, Hemdan⁹⁹² and Eshban⁹⁹³ and Ithran⁹⁹⁴ and Cheran.⁹⁹⁵

[27] These were the sons of Ezer, Bilhan⁹⁹⁶ and Zaavan⁹⁹⁷ and Akan.⁹⁹⁸

[28] These were the sons of Dishon, Uz and Aran.⁹⁹⁹

[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.¹⁰⁰⁰

[31] Now these were the kings who reigned in the land of Edom before a king reigned over the sons of Israel. [32] Bela¹⁰⁰¹ the son of Beor¹⁰⁰² reigned in Edom, and the name of his city was Dinhabah.¹⁰⁰³

[33] When Bela died, Jobab the son of Zerah from Bozrah¹⁰⁰⁴ reigned in his place. [34] When Jobab died, Husham¹⁰⁰⁵ from the land of the Temanites¹⁰⁰⁶ reigned in his place. [35] When Husham died, Hadad¹⁰⁰⁷ the son of Bedad,¹⁰⁰⁸ who attacked Midian in the field of Moab, reigned in his place; and the name of his city was Avith.¹⁰⁰⁹

[36] When Hadad died, Samlah¹⁰¹⁰ from Masrekah¹⁰¹¹ reigned in his place. [37] When Samlah died, Saul¹⁰¹² from Rehoboth¹⁰¹³ by the river reigned in his place.

[38] When Saul died, Baal-Hanan¹⁰¹⁴ the son of Achbor¹⁰¹⁵ reigned in his place.

[39] When Baal-Hanan the son of Achbor died, Hadar¹⁰¹⁶ reigned in his place. And the name of his

992 חֶמְדָּן (chemdân) - "Hemdan" - 1 Chronicles 1:41

993 אֶשְׁבָּן ('eshbân) - "Eshban" - 1 Chronicles 1:41

994 יִתְרָן (yithrân) - "Ithran" - 1 Chronicles 1:41; also a son of Zophah (1 Chronicles 7:37) NKJV Jithran, Hebrew same

995 כֶּרָן (kherân) - "Cheran" - 1 Chronicles 1:41

996 בִּלְחָן (bilhân) - "Bilhan" - 1 Chronicles 1:42, also a son of Jediahel (1 Chronicles 7:10)

997 זַאֲוָן (za'avân) - "Zaavan" - 1 Chronicles 1:42

998 אָקָן ('aqân) - "Akan" - 1 Chronicles 1:42

999 אָרָן ('arân) - "Aran" - 1 Chronicles 1:42

1000 Esau dispossessed the Horites (Deuteronomy 2:12, 22).

1001 בֶּלָע (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)

1002 בְּעוֹר (be'or) - "Beor" - 1 Chronicles 1:43; also father of Balaam (e.g. Numbers 22:5)

1003 דִּנְחָבָה (dinhâvâh) - "Dinhabah" - 1 Chronicles 1:43

1004 בֹּצְרָה (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

1005 חֻשָּׁם (chushâm) - "Husham" - 1 Chronicles 1:45-46

1006 תֵּימָנִי (têymâniy) - "Temanites" - Jeremiah 49:7, 20; Ezekiel 25:13; Amos 1:12; Obadiah 9; Habakkuk 3:3

1007 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)

1008 בֶּדָד (bedad) - "Bedad" - 1 Chronicles 1:46

1009 אַוִּיט ('aviyt) - "Avith" - 1 Chronicles 1:46

1010 שַׁמְלָה (samlâh) - "Samlah" - 1 Chronicles 1:47-48

1011 מַסְרֵקָה (masrêqâh) - "Masrekah" - 1 Chronicles 1:47, location unknown

1012 שָׁאֻל (shâ'ul) - "Saul" - 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 Uzziah (1 Chronicles 6:24)

1013 רְחוֹבוֹת (rechovot) - "Rehoboth" = broad open place, e.g. Genesis 19:2 (open square); Amos 5:16 (streets); Proverbs 1:20 (open squares)

1014 בַּעַל חֲנָן (ba'alchânân) - "Baal-Hanan" = "Baal is gracious" - verse 39; 1 Chronicles 1:49-50; also a Gederite (1 Chronicles 27:28)

1015 אַחְבּוֹר ('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)

1016 הָדָר (hadhar) - "Hadar" - 1 Chronicles 1:50

city was Pau,¹⁰¹⁷ and the name of his woman was Mehetabel¹⁰¹⁸ the daughter of Matred,¹⁰¹⁹ the daughter of Mezahab.¹⁰²⁰

[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,¹⁰²¹ chief Jetheth,¹⁰²² [41] chief Aholibamah, chief Elah,¹⁰²³ chief Pinon,¹⁰²⁴ [42] chief Kenaz, chief Teman, chief Mibzar,¹⁰²⁵ [43] chief Magdiel¹⁰²⁶ and chief Iram.¹⁰²⁷ 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.¹⁰²⁸ [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."¹⁰²⁹ [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

1017 פָּעוּ (pâ'u) - "Pau" - 1 Chronicles 1:50 (פָּעִי, pâ'iy) , location unknown

1018 מְהֵטָבֵאל (mehêytav'êl) - "Mehetabel" - 1 Chronicles 1:50; also grandfather of Shemaiah (Nehemiah 6:10)

1019 מַטְרֵד (matrêd) - "Matred" - 1 Chronicles 1:50

1020 מֵי זָהָב (mêyzâhâv) - "Mezahab" = "waters of gold" (as in Psalm 23:2 מֵי מְנוּחֹת, mêy menuchot) "waters of rest") - 1 Chronicles 1:50

1021 אֶלְוָה ('alvâh) - "Alvah" - 1 Chronicles 1:51 (אֶלְיָה, 'alyâh)

1022 יֶתֶת (yetêt) - "Jetheth" - 1 Chronicles 1:51

1023 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)

1024 פִּינּוֹן (piynon) - "Pinon" - 1 Chronicles 1:52

1025 מִיבְצָר (mivtsâr) - "Mizbar" = "stronghold" or "fortification" - 1 Chronicles 1:53

1026 מַגְדִּיֵּאל (maghdiy'êl) - "Magdiel" - 1 Chronicles 1:54

1027 עִירָם ('iyrâm) - "Iram" - 1 Chronicles 1:54

1028 כֶּתֹנֶת פָּסִים (ketonet passiyim) - "full length robe" - Green "a robe reaching to the feet," LXX "coat of many colors," BDB "tunic reaching to palms and soles," it is the word for tunic, coat, or robe (כֶּתֹנֶת, ketonet) with the word for palms (פָּסִים, passiyim).

1029 Revelation 12:1 similar metaphor

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 Joseph went after his brothers and found them in Dothan.¹⁰³⁰

[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 owner¹⁰³¹ 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 evil life¹⁰³² devoured him;' and we shall see what will become of his dreams."¹⁰³³

[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 profit¹⁰³⁴ 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.¹⁰³⁵

[29] And Reuben returned to the pit, and behold, Joseph was not in the pit, and he tore his clothes.¹⁰³⁶ [30] And he returned to his brothers and said, "The boy is not there, and I, where shall I go?"

1030 דֹּתָן (dotân) - "Dothan" - also only in 2 Kings 6:13

1031 בֹּעַל (ba'al) - "owner" or "lord" - see in appendix word study on Baal.

1032 חַיַּיָּה רָעָה (chayyâh râ'âh) - "evil 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 רָעָה); 14:15 (NKJV "wild beasts," חַיַּיָּה רָעָה), 21 (NKJV "wild beasts," חַיַּיָּה רָעָה); 34:25 (NKJV "wild beasts," חַיַּיָּה רָעָה). 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 (chayyâh hâ'sâdeh). 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 צִיִּיִּים (tsiyyim) with the idea of "wild beasts of the desert" found in Psalm 72:9 (NKJV "those who dwell in the wilderness"); 74:14 (לְעַם הַצִּיִּים [le'âm tsiyyim] "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); פָּרָה (pere) "wild" (NKJV) donkey (see footnote for Genesis 16:12). There is also תְּרֵפָה (terêphâh), see footnote for Genesis 31:39. רֵעָם (re'êm) "wild ox" (NKJV), see footnote for Numbers 23:22. There is אֶאֱקָ (a'eq) "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 - אֶרְדַּיָּא (a'râdayyâ) "wild donkeys" Daniel 5:21.

1033 Genesis 50:15-20

1034 בֶּצֶעַ (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

1035 See Genesis 42:21. At some point Joseph was pleading with them.

1036 See Genesis 42:22

[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, an evil life¹⁰³⁷ 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."¹⁰³⁸ And his father wept for him.

[36] Now the Midianites sold him to the Egyptians, to Potiphar, an officer of Pharaoh, captain of the guard.

38[1] And it came to pass at that time that Judah went down from his brothers¹⁰³⁹ and turned aside unto an Adullamite man, and his name was Hirah.¹⁰⁴⁰ [2] And Judah saw there the daughter of a Canaanite man, and his name was Shua.¹⁰⁴¹ So he took¹⁰⁴² her and went in to her.

[3] And she conceived and bore a son and he called his name Er.¹⁰⁴³ [4] And she conceived again and bore a son and she called his name Onan.¹⁰⁴⁴ [5] And she did yet again, and bore a son, and she called his name Shelah.¹⁰⁴⁵ And he was at Chezib¹⁰⁴⁶ when she bore him.

[6] And Judah took a woman for Er his firstborn and her name was Tamar.¹⁰⁴⁷ [7] And Er, the firstborn of Judah was evil in the eyes of Yehvah, and Yehvah killed him.¹⁰⁴⁸

[8] And Judah said to Onan, "Go into the woman of your brother and perform the duty of a husband's brother¹⁰⁴⁹ with her and raise up seed for your brother."

[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,¹⁰⁵⁰ to not give seed to his brother.¹⁰⁵¹ [10] And what he did was evil 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

1037 רָעָה רָעָה (chayyâh râ`âh) – "evil life" – NKJV "wild beast" – see footnote for Genesis 37:20.

1038 שְׁאֵלָה (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.

1039 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).

1040 חִירָה (chiyrâh) - "Hirah" - only here & verse 12

1041 שׁוּא (shua') - "Shua" - verse 12. In 1 Chronicles 2:3 the daughter of Shua is noted as a Canaanitess.

1042 "took" can mean "marry" (e.g. Deuteronomy 20:7; Ezekiel 44:22).

1043 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

1044 אֹנָן ('onân) - "Onan" - only this man, verses 8-9; 46:12; Numbers 26:19; 1 Chronicles 2:3

1045 שְׁלָה (shêlâh) - "Shelah" - only this man, verse 11, 14, 26; 46:12; Numbers 26:20; 1 Chronicles 2:3; 4:21

1046 כְּזִיב (khziyv) - "Chezib" - only found here

1047 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).

1048 Psalm 7:11-13

1049 יָבַב (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 ἐπιγαμβρεῖσαι (epigambreusai) which is the same word used in Matthew 22:24 (ἐπιγαμβρεῖσαι, epigambreusei) translated "shall marry" (NKJV). יָבַב (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).

1050 coitus interruptus

1051 For an opposite example, see Ruth 4:5-6, 9-10 (13-17); Matthew 1:5.

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,¹⁰⁵² 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 Eyes¹⁰⁵³ 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.¹⁰⁵⁴ [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 Eyes¹⁰⁵⁵ 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 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 breach¹⁰⁵⁶ be upon you." So his name was called Perez.¹⁰⁵⁷ [30] And afterwards his brother, who had the scarlet thread upon his hand, came out. And his name was called Zerah.¹⁰⁵⁸

39[1] And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the

1052 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.

1053 עֵינַיִם ('ênayim) "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).

1054 Deuteronomy 24:17

1055 בְּעֵינַיִם (vâ'ênayim) "in the eyes" - NKJV, KJV "openly"; NAS "at Enaim"

1056 פָּרֵץ (pârets) - "breach"

1057 פָּרֵץ (pârets) - "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)

1058 See footnote for Genesis 36:13.

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,¹⁰⁵⁹ 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 evil 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."

[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,¹⁰⁶⁰ 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-bearer¹⁰⁶¹ 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 head¹⁰⁶² of the cup-bearers and the head of the bakers. [3] And he put them in custody in the house of the captain¹⁰⁶³ 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.

1059 "the Lord was with him" - Psalm 1:3; Luke 1:28

1060 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

1061 מִשְׁקֵה (mashqêh) - "cup-bearer" - more literally, "one giving drink"

1062 שָׂר (sar) - "head" - common word translated captain, prince, chieftain, ruler. etc.

1063 שָׂר (sar) - "captain"

[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 interpretation¹⁰⁶⁴ 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 bad¹⁰⁶⁵ 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?¹⁰⁶⁶ 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."¹⁰⁶⁷

[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 head¹⁰⁶⁸ and restore you to your position. And you will put Pharaoh's cup in his hand as was the former judgment¹⁰⁶⁹ 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 nothing¹⁰⁷⁰ that they should put me in the pit."¹⁰⁷¹

[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,¹⁰⁷² that Pharaoh had a dream; and behold he stood by the river.¹⁰⁷³ [2] And behold,¹⁰⁷⁴ from the river came up seven beautiful¹⁰⁷⁵ looking cows, fat

1064 פִּתְרוֹן (phitron) - "interpretation" - only found in Genesis 40 & 41

1065 רָעִים (râ'iyim) - "bad"

1066 Yes, Genesis 41:16; Job 38:36; Proverbs 2:6

1067 כַּף (kaph) - "palm" - used e.g. Leviticus 14:15, 26; 1 Samuel 5:4; 2 Kings 9:35

1068 "lift up your head" - same phrase used in a similar way in Jeremiah 52:31

1069 מִשְׁפָּט (mishpât) - "judgment"

1070 "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).

1071 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)

1072 lit. "two years of days" - שְׁנָתַיִם יָמִים (shenâtayim yâmiym) - 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.

1073 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).

1074 NKJV translates, "suddenly." There is no "suddenly" in NAS, NIV, KJV, LXX, or in the Hebrew text.

1075 יְפוֹת (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.

of flesh,¹⁰⁷⁶ and they grazed in the reeds.¹⁰⁷⁷ [3] And behold, seven other cows came up after them from the river, bad¹⁰⁷⁸ 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.

[8] And it came to pass, in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt¹⁰⁷⁹ 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 sin¹⁰⁸⁰ 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,¹⁰⁸¹ and he shaved,¹⁰⁸² 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.¹⁰⁸³ [16] And Joseph answered Pharaoh saying, “It is not me.¹⁰⁸⁴ 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,¹⁰⁸⁵ such wretchedness¹⁰⁸⁶ 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,¹⁰⁸⁷

1076 בְּרִיאַת בָּשָׂר (veriy'ot bâsar) - “fat of flesh” (NAS footnotes this)

1077 אָחוּ ('âchu)- used also in Genesis 41:18 and Job 8:11 (NKJV “reeds”).

1078 רָעוּת (râ'ot) - “bad” - common word meaning bad or evil.

1079 חֲרַטְמֵי מִצְרַיִם (chartummêy mitsrayim) - “magicians of Egypt” - חֲרַטְמִיּוֹם (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, חֲרַטֵּם [charttom]), 27 (Aramaic plural, חֲרַטְמִיּוֹן [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 חַרְיָטִיּוֹם (charytiym) found in 2 Kings 5:23 (bags); Isaiah 3:22 (NKJV “purses”).

1080 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).

1081 הַבּוֹר (habbor) - can be translated “the dungeon” (e.g. Exodus 12:29) or simply “the pit” (e.g. Exodus 21:34).

1082 Here is another example of Ecclesiastes 1:9. They even shaved back then.

1083 תִּשְׁמַע חֶלֶם לִפְתּוֹר אוֹתוֹ (tishma'chalom liphtor 'oto) - “you hear a dream to interpret it” - NAS footnotes this more literal translation.

1084 בִּלְאֵדַי (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.”

1085 כַּהֵנָּה (khâhênâh) - lit. “as they.”

1086 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.”

1087 קִרְבָּנָה (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 82

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. [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 dreams¹⁰⁸⁸ 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.¹⁰⁸⁹ [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;¹⁰⁹⁰ and the famine will devastate¹⁰⁹¹ 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.¹⁰⁹² [32] And as for¹⁰⁹³ 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.”¹⁰⁹⁴

[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 fifth¹⁰⁹⁵ 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 off¹⁰⁹⁶ 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 *any* 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.¹⁰⁹⁷ 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

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.

1088 “dreams” is in the singular in the Hebrew (חֶלֶם, *chalom*).

1089 חֶלֶם אֶחָד הָיָא (*chalom 'echâdh hu'*) - This sentence is all in the singular. More literally it reads, “The dream is one.”

1090 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.”

1091 כָּלָה (*khillâh*) - This is the verb for being complete, or finished, or spent. The idea is complete devastation.

1092 כָּבֵד (*khâvêd*) - is more literally, “heavy” (e.g. Numbers 11:14; 2 Samuel 14:26; 1 Kings 12:11).

1093 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*).

1094 Here, again, we have God bringing both good and bad, plenty and devastation (Lamentation 3:38; Isaiah 45:7; Romans 11:36).

1095 חִמְשָׁה (*chimmêsh*) - “collect a fifth” - this verb is in the singular, not plural (Piel 3ms).

1096 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).

1097 יֵשֶׁק 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.

fine linen, and put a chain of gold around his neck. [43] And he made him ride in the second chariot which he had, and they cried out, “Avrekh;”¹⁰⁹⁸ 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.”¹⁰⁹⁹

[45] And Pharaoh called Joseph’s name Zaphnath-Paaneah.¹¹⁰⁰ And he gave him Asenath,¹¹⁰¹ the daughter of Poti-Pherah,¹¹⁰² priest of On,¹¹⁰³ 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.¹¹⁰⁴ [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:¹¹⁰⁵ “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,¹¹⁰⁶ “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,¹¹⁰⁷ “Go to Joseph. Whatever he says to you, do.” [56] And the famine was upon all the face of the earth. And Joseph opened all that was in them¹¹⁰⁸ 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

1098 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” (ἐκηρυξεν ἐμπροσθεν αὐτοῦ κηρυξ, ekaruksen emprosthen autou karuks) which appears to completely ignore the word.

1099 See Psalm 146:5-9; Acts 7:9-10.

1100 צַפְנַת פָּאנֵחַ (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.”

1101 אֲסֵנַת ('âsnat) - mentioned here and in Genesis 41:50 and 46:20.

1102 פּוֹתִי פְרָחַ (poti phera') - mentioned here and in Genesis 41:50 and 46:20.

1103 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.

1104 לִקְמָטִיִּם (liqmâtsiyim) - 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.”

1105 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.

1106 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).

1107 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.

1108 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.

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?”¹¹⁰⁹ [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.”¹¹¹⁰ [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 harm¹¹¹¹ happen to him.” [5] And the sons of Israel went to buy grain among those who were going,¹¹¹² because the famine was in the land of Canaan.

[6] Now Joseph was the ruler¹¹¹³ 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, nose to the earth.¹¹¹⁴ [7] And Joseph saw his brothers and recognized them, but acted as a stranger to them, and spoke harshly to them.¹¹¹⁵ And he said 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.¹¹¹⁶

[9] And Joseph remembered the dreams¹¹¹⁷ which he dreamed about them, and he said to them, “You are spys.¹¹¹⁸ 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 food. [11] We are all the sons of one man. We are honest.¹¹¹⁹ 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

1109 Why *were* they looking at each other? We can only guess (Proverbs 30:5-6) that it had something to do with the famine.

1110 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”).

1111 אָסוֹן (’âson) - found only here and in Genesis 42:38; 44:29 (NKJV “calamity”); and Exodus 21:22-23 (NKJV “harm”).

1112 בֵּתוֹךְ הַבָּאִים (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.

1113 הַשְּׁלִיט (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. הַשְּׁלִיט (hashalliyt) is used likewise as a noun meaning “ruler” (NKJV) also in Ecclesiastes 7:19 and 10:5.

1114 Genesis 37:5-8

1115 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.

1116 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).

1117 Genesis 37:5-10

1118 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).

1119 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.

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.”¹¹²⁰

[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 mercy¹¹²¹ from us and we did not hear. Therefore, this distress has come upon us.”¹¹²² [22] And Reuben¹¹²³ answered them saying, “Did I not speak to you saying, ‘Do not sin against the boy,’ and you did not listen?¹¹²⁴ And also, his blood, behold, it is required.”¹¹²⁵ [23] And they did not know that Joseph understood, because the interpreter was between them.¹¹²⁶ [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,¹¹²⁷ 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 saw his silver,¹¹²⁸ and behold, it was in the mouth of his sack.¹¹²⁹ [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?”¹¹³⁰

[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.’¹¹³¹ 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 brother¹¹³² with me and take *food* for the famine of your houses and go.

1120 He could have simply revealed himself to his brothers, but instead, he puts them through some hardship (imprisonment) and fear.

1121 בְּהִתְחַנֵּנוֹ (behitchaneno) - from חָנַן (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.”

1122 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).

1123 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.”

1124 See Genesis 37:21-22 for what actually was said.

1125 This is an interesting statement by Reuben, because no blood was actually shed. Joseph was simply sold as a slave to the Ishmaelites.

1126 In other words, Joseph communicated with them through an interpreter.

1127 שָׂקוֹ (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).

1128 כֶּסֶפוֹ (khaspo) - “his silver”

1129 אֲמִתְחָתוֹ (’amtachto) - “his sack” - Here is another Hebrew word for sack.

1130 They are fearing retribution from the Lord (and rightly so, Exodus 34:7; e.g. Numbers 32:23; Proverbs 5:21-22).

1131 They all had one common father, but they did not all have the same mother (Genesis 35:22-26).

1132 אֲחֵיכֶם הָאֶחָד (’achiykhem 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 ἓνα 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, ’achêykhem) can be found, for example, in Leviticus 10:4; Numbers 18:6; Deuteronomy 1:16).

[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 silver¹¹³³ 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 sons¹¹³⁴ 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.¹¹³⁵ 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 severe¹¹³⁶ 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 us¹¹³⁷ 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.’”¹¹³⁸

[6] And Israel said, “Why did you cause harm¹¹³⁹ for me by telling the man you had another brother?” [7] And they said, “The man asked pointedly¹¹⁴⁰ 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 known¹¹⁴¹ that he would say, ‘Bring your brother down’?”¹¹⁴²

[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.¹¹⁴³ [10] For if we had not lingered, surely by now we would have returned this second time.”¹¹⁴⁴

[11] So Israel their father said to them, “If it is so, then do this: Take from the produce¹¹⁴⁵ of the

1133 כֶּסֶף (khaspo) - “his silver”

1134 This is a strange statement. It would accomplish nothing to do so, and would be evil.

1135 This “alone,” must be in reference of the two children Rachel bore.

1136 כָּבֵד (khâvêd) - is more literally, “heavy” (e.g. 2 Chronicles 10:11; Isaiah 1:4; Proverbs 27:3).

1137 הָעֵד הָעֵד (hâ'êd hê'id bânu) - more literally, “warning, he warned us,” or “testifying, he testified against us.”

1138 Here is a clash of authority. Governmental authority verses parental authority, and the government wins out; and rightly so.

1139 הָרַעְתָּם (harê'othem) - Hiphil from רָעַע (ra'a') - to be evil, bad.

1140 שָׁאַל שְׂאֵל-הָאִישׁ (shâ'ol shâ'al-hâ'iysh) - more literally, “asking, the man asked.”

1141 הָיָאֲדָעָה נֵדָעָה (hayâdoa' nêda') - more literally, “could knowing, we have known?”

1142 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.”

1143 חַטָּאתִי 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).

1144 If it took them about a month of travel time (rough guess), then somewhere around two to three months may have passed.

1145 מִזְמֶרֶת (mizzimrat) - this word is only found here. The exact meaning is uncertain. The LXX translates it, “fruit” (καρπών, karpon).

land in your vessels and carry down a gift¹¹⁴⁶ to the man - a little balm, and a little honey, spices, and myrrh, pistachio nuts, and almonds.¹¹⁴⁷ [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.¹¹⁴⁸ [13] So take your brother and arise and return to the man. [14] And may God Almighty¹¹⁴⁹ grant you mercy before the man and send you, your other brother, and Benjamin. And I, if I am bereaved, I am bereaved.”¹¹⁵⁰

[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 us¹¹⁵¹ 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 him at the entrance of the house. [20] And they said, “Oh my Lord, we indeed came down¹¹⁵² 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.”¹¹⁵³ 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 feet¹¹⁵⁴ 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,¹¹⁵⁵ and said, “How is¹¹⁵⁶ your father, the old man of whom you spoke. Is he still alive?” [28] And they said, “Your servant our father is fine.¹¹⁵⁷ 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 little¹¹⁵⁸ brother of whom you told me?” And he said, “Gods, he be gracious to you my son.” [30] And Joseph hastened and sought to

1146 See Proverbs 18:16 & 21:14.

1147 They obviously had some other food there, but how much we do not know; for he tells them to take “a little.”

1148 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).

1149 אֵל שַׁדַּי ('él shadday) - “God Almighty”

1150 Jacob is forced, in a sense, to trust God.

1151 לְהִתְגַּלֵּל (lehitgolél) - more literally, “to roll himself upon us” (NAS footnotes this).

1152 יָרַד יָרָדָנוּ (ârod yâradnu) - more literally, “coming down, we came down.”

1153 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.

1154 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).

1155 לְשָׁלוֹם (leshâlom) - “how they were doing” is more literally rendered, “to peace.”

1156 הַשָּׁלוֹם (hashâlom) - “how is” is more literally translated, “how peace.”

1157 שְׁלוֹם לְעַבְדְּךָ לְאַבְיֵנוּ (shâlom le'avdekha le'âviynu) - “Your servant our father is fine” is more literally, “peace is to your servant our father.”

1158 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).

weep, because his compassion¹¹⁵⁹ became tender¹¹⁶⁰ 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, “Serve¹¹⁶¹ bread.”

[32] And they served him by himself, and them by themselves,¹¹⁶² 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.¹¹⁶³ [33] And they sat before him, the firstborn according to his birthright and the younger according to his youth,¹¹⁶⁴ and the men looked in astonishment at one another.¹¹⁶⁵ [34] And he took portions to them from before him, but Benjamin’s portion was five times¹¹⁶⁶ greater than all of their portions. So they drank and were drunk¹¹⁶⁷ 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,¹¹⁶⁸ 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 evil for good?¹¹⁶⁹ [5] Is this not from which my Lord drinks and in which he practices sorcery?¹¹⁷⁰ You have done evil in what you

1159 רַחֲמֵי (rachamâyv) - This is the same word used in Genesis 43:14 translated there “mercy” (רַחֲמִים, rachamiym), except here it is with the pronominal suffix.

1160 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).

1161 שִׁמּוּ (siymu) - this is a plural imperative indicating there was more than one server.

1162 This is an interesting arrangement. They are invited over as guest, but then eat off by themselves.

1163 Why? Apparently, because they were shepherds (Genesis 44:34).

1164 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.

1165 וַיִּתְמְחוּ הָאָנָשִׁים 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.”

1166 חַמֶּשֶׁת יָדוֹת (châmêsh yâdot) - “five times” - more literally, “five hands.”

1167 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 וְאֵינְלֶשְׁכְּרָהּ, 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” (שֵׁתוּ וְשִׁכְרוּ דוֹדִים, shetu veshikhru dodiym) - 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.

1168 הַבֹּקֶר אֹר (habboqer 'or) - more literally, “The morning light.”

1169 Here’s another false accusation laid against them, the first being they were spys (Genesis 42:9, 14).

1170 נֶחֱשׁ נֶחֱשׁ (nachêsh yenachêsh) - “practices sorcery” - NKJV “practices divination” - see also verse 15 and footnote 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.

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 lord silver or gold?¹¹⁷¹ [9] With whomever it is found from your servants, let him die;¹¹⁷² and we also will be my lord’s servants.”¹¹⁷³ [10] And he said, “Now also, let it be according to your words.¹¹⁷⁴ 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.¹¹⁷⁵ [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?”¹¹⁷⁶

[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.¹¹⁷⁷ 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.”¹¹⁷⁸

[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.¹¹⁷⁹ [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.’¹¹⁸⁰ And he is left alone of his mother,¹¹⁸¹ and his father loves him.’ [21] Then you said to your servants, ‘Bring him down to me so I

1171 Good argument!

1172 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).

1173 In the law, servitude for theft was only required if the thief had nothing to which repay (Exodus 22:3).

1174 He says, “let it be according to your words,” but then makes it not the same as their words.

1175 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.

1176 Here again, we have the verb repeated for emphasis (נָחֵשׁ, נִחֵשׁ, 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.

1177 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.

1178 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.

1179 Proverbs 20:2

1180 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.

1181 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.

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, he¹¹⁸² will die. [23] But you said to your servants, ‘If your little brother is not brought down with you, you shall not again see my face.’¹¹⁸³ [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,”¹¹⁸⁴ and I have not seen him until now;¹¹⁸⁵ [29] and you take also this one from before me,¹¹⁸⁶ and harm happens to him, and you will bring down my gray hair to the grave in badness.’¹¹⁸⁷ [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,¹¹⁸⁸ he will die.¹¹⁸⁹ So your servants will bring down the gray hair of your servant our father to the grave in sorrow.¹¹⁹⁰ [32] For your servant became surety for the lad from being with¹¹⁹¹ 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 badness¹¹⁹² 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!”¹¹⁹³ So no one stood with him when he made himself known to his brothers. [2] And he wept aloud,¹¹⁹⁴ 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?”¹¹⁹⁵ And his brothers were unable to answer him because they were dismayed before him.¹¹⁹⁶ [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.¹¹⁹⁷ [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.¹¹⁹⁸ [6] For these two years the famine has been in the land, and there are still five years in which there shall be no ploughing¹¹⁹⁹ 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

1182 Context dictates “he” is the father (Genesis 42:38).

1183 Joseph took quite a hard stand here, and appears to be trusting God for his father’s life.

1184 טָרַף טָרַף (târoph torâph) - “torn to peices” - more literally, “torn, he was torn.”

1185 עַד־הֵנָּה (’adh-hênnâh) - “until now” - more literally, “until here.”

1186 מֵעַם פָּנַי (mê’im pânay) - “from before me” - more literally, “from with my face.”

1187 בְּרָעָה (berâ’âh) - “in badness” - The term used in Genesis 42:31 & 38 is בֵּיגֻן (beyâghon) - “in sorrow.”

1188 כִּי־אֵין הַנֶּעַר (kiy-’êyn hanna’ar) - more literally, “that there is no the lad.”

1189 Can sorrow bring death? Yes (Proverbs 15:13; 17:22; 18:14; 2 Corinthians 7:10).

1190 בֵּיגֻן (beyâghon) - “in sorrow.”

1191 מֵעַם (mê’im) - “from being with” - more literally, “from with.”

1192 בָּרָע (vârâ’) - “the badness” - more literally, “in the badness”

1193 No doubt, this is an overwhelming moment!

1194 וַיִּתֵּן אֶת־קוֹלוֹ בִּבְכִי (vayittên ’et-qolo bikhi) - more literally, “and he gave his voice in weeping.”

1195 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.

1196 Judah had just told Joseph that Joseph was dead (Genesis 44:20)!

1197 אֲשֶׁר־מְכַרְתֶּם אֹתִי מִצְרָיִמָּה (’asher-mekhartem’otiy mitsrâyâmâh) - more literally, “whom you sold me into Egypt.”

1198 מִצְיָה (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”).

1199 There is a serious advantage to knowing that the famine will continue. Knowing there is five more years of famine, they would not bother ploughing their fields; whereas, otherwise they would, hoping on some rain.

the Gods.¹²⁰⁰ 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,¹²⁰¹ 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 animals¹²⁰² and depart. Go to the land of Canaan. Take your father and your houses and come to me, and I will give you good things¹²⁰³ 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 pity¹²⁰⁴ your stuff,¹²⁰⁵ 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 command¹²⁰⁶ 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 the land of Egypt.” And his heart fainted,¹²⁰⁷ 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!¹²⁰⁸ My son Joseph is still alive. I will go and see him before I die.”

1200 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.

1201 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.

1202 בְּעִירְכֶּם (be’iyrchem) - “animals” - found also only in Exodus 22:5 (H4); Numbers 20:4, 8, 11.

1203 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” (מִטּוֹב מִצְרַיִם, mituv mitsrâyim).

1204 תָּחַס (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).

1205 כֶּלִיְכֶם (kelêykhem) - NKJV translates this same word “stuff” in Joshua 7:11.

1206 פִּי (piy) - more literally, “mouth.”

1207 יָפַג (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”).

1208 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.

46 [1] So Israel journeyed with all that he had and came to Beersheba, and offered sacrifices¹²⁰⁹ to Gods of his father Isaac.¹²¹⁰ [2] And Gods, he spoke to Israel in the visions¹²¹¹ of the night and said, “Jacob, Jacob.” And he said, “Here I am.” [3] And he said, “I am the God,¹²¹² Gods of your father.”¹²¹³ Do not fear to go down to Egypt, for I will make you a great nation¹²¹⁴ there. [4] I will go down with you to Egypt, and I will also surely bring you up,¹²¹⁵ and Joseph will put his hand upon your eyes.”¹²¹⁶ [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 daughters¹²¹⁷ 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,¹²¹⁸ and Hezron,¹²¹⁹ and Carmi.¹²²⁰ [10] And the sons of Simeon were Jemuel,¹²²¹ and Jamin,¹²²² and Ohad,¹²²³ and Jachin,¹²²⁴ and Zohar, and Shaul, the son of a Canaanite woman. [11] And the sons of Levi were

1209 Jacob is 130 years old here (Genesis 47:9), and he is still worshipping God.

1210 This is ten years after his father Isaac had died (Genesis 35:28-29; 47:9).

1211 “visions of the night” - a term for dreams (Job 33:15; Isaiah 29:7-8; Daniel 7:7, 13).

1212 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.

1213 “Gods of your father” - God said this same thing to Isaac (Genesis 26:24) and Moses (Exodus 3:6).

1214 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.

1215 A reference to the Exodus? Or, Genesis 47:30; 49:29-13?

1216 Perhaps a reference to Joseph being at Jacob’s death (Genesis 49:33-50:2).

1217 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.

1218 פֶּלִיּוּ (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

1219 חֶצְרֹן (chetsron) - 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.

1220 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).

1221 יֶמְוֵאל (yemu’el) - This is the only man recorded in Scripture with this name (Exodus 6:15). He is also called Nemuel (נֶמוּאֵל, nemu’el) in Numbers 26:12 and 1 Chronicles 4:24.

1222 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.

1223 אֹהַד (’ohad) - only here and Exodus 6:15.

1224 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).

Gershon,¹²²⁵ Kohath,¹²²⁶ and Merari.¹²²⁷ [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.¹²²⁸ [13] And the sons of Issachar were Tola,¹²²⁹ and Puvah,¹²³⁰ and Job,¹²³¹ and Shimron.¹²³² [14] And the sons of Zebulun were Sered,¹²³³ and Elon,¹²³⁴ and Jahleel.¹²³⁵ [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.¹²³⁶

[16] And the sons of Gad were Ziphion,¹²³⁷ and Haggi,¹²³⁸ Shuni,¹²³⁹ and Ezbon,¹²⁴⁰ Eri,¹²⁴¹ and Arodi,¹²⁴² and Areli.¹²⁴³ [17] And the sons of Asher were Jimnah,¹²⁴⁴ and Ishuah¹²⁴⁵, and Isui,¹²⁴⁶ and Beriah,¹²⁴⁷ and Serah,¹²⁴⁸ their sister, and the sons of Beriah were Heber¹²⁴⁹ and Malchiel.¹²⁵⁰ [18] These were the sons of Zilpah whom Laban gave to Leah his daughter and she bore these to Jacob:

1225 גֶּרְשׁוֹן (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 (גֶּרְשֹׁם, 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.

1226 קֶהָת (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).

1227 מֶרָרִי (merârîy) - 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).

1228 חָמוּל (châmul) - only here and in Numbers 26:1; 1 Chronicles 2:5

1229 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.”

1230 פּוּבָּה (puvvâh) - only here and in Numbers 26:23; Judges 10:1 (פּוּאָה, pu'âh); 1 Chronicles 7:1 (פּוּאָה, pu'âh).

1231 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).

1232 שִׁמְרוֹן (shimron) - Numbers 26:24; 1 Chronicles 7:1. This is also the name of a city (Joshua 11:1; 12:20; 19:15).

1233 סֶרֶד (sered) - only here and in Numbers 26:26.

1234 אֵלֹן ('êlon) - “Elon” = “

1235 יַחֲלֵאֵל (yachle'êl) - only here and in Numbers 26:26.

1236 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.

1237 צִפְיוֹן (tsiphon) - only here and in Numbers 26:15 spelled a little differently (צִפְיוֹן, tsephon) “Zephon.” There is also a location by this spelling (Zephon). See Exodus 14:2 and footnote.

1238 חַגִּי (chaggiy) - only here and in Numbers 26:15.

1239 שֻׁנִּי (shuniy) - only here and in Numbers 26:15.

1240 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).

1241 עֵרִי ('êriy) - only here and Numbers 26:16.

1242 אֲרֹדִי ('arodiy) - only here and in Numbers 26:17 where he is called “Arod” (אֲרֹד, 'arod).

1243 אֲרֵאֵלִי ('ar'êliy) - only here and Numbers 26:17.

1244 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.

1245 יִשְׁוּהָ (yishvâh) - NAS, NIV, “Ishvah,” only here and in 1 Chronicles 7:30.

1246 יִשְׁוִי (yishviy) - 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).

1247 בְּרִיעָה (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.

1248 שֶׁרַח (serach) - only here and in Numbers 26:46; 1 Chronicles 7:30.

1249 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

sixteen souls.¹²⁵¹

[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,¹²⁵² and Ashbel,¹²⁵³ Gera,¹²⁵⁴ and Naaman,¹²⁵⁵ Ehi,¹²⁵⁶ and Rosh,¹²⁵⁷ Muppim,¹²⁵⁸ and Huppim,¹²⁵⁹ and Ard.¹²⁶⁰ [22] These were the sons of Rachel whom she bore to Jacob, every soul, fourteen.

[23] And the sons of Dan were Hushim.¹²⁶¹ [24] And the sons of Naphtali were Jahzeel,¹²⁶² and Guni,¹²⁶³ and Jezer,¹²⁶⁴ and Shillem.¹²⁶⁵ [25] These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob, every soul, seven.

[26] Every soul that came with¹²⁶⁶ Jacob to Egypt, those who came out of his loins,¹²⁶⁷ 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 soul¹²⁶⁸ of the house of Jacob that came to Egypt were 70.¹²⁶⁹

[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

used for a "company" of priests in Hosea 6:9.

1250 מַלְכִּי'אֵל (malkiy'êl) - only here and Numbers 26:45; 1 Chronicles 7:31.

1251 נַפֶּשׁ (nâphesh) - "souls" - this is actually a singular noun, "soul". See footnote for Genesis 12:5.

1252 בֶּכֶר (bekher) - 1 Chronicles 7:6, 8. Also, the name of a son of Ephraim (Numbers 26:35; 1 Chronicles 7:20).

1253 אֲשָׁבֵל ('ashbêl) - only this man is found with this name, Numbers 26:38; 1 Chronicles 8:1.

1254 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).

1255 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).

1256 אֶחִי ('êchiy) - only found here.

1257 רוֹשׁ (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").

1258 מֻפִּיִּם (muppiym) - only here.

1259 חֻפִּיִּם (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.

1260 אָרְדָּה ('ârd) - Also, this is the name of a son of Bela (Numbers 26:40; 1 Chronicles 8:3 "Addar," אֲדָר, 'addâr).

1261 חֻשִׁיִּם (chushiym) - only here, but apparently also called שֻׁחָם (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).

1262 יַחֲצִיאֵל (yachtse'êl) - only here and in Numbers 26:48; 1 Chronicles 7:13 (יַחֲצִי'אֵל, yachatsiy'êl).

1263 גֻּנִי (guniy) - Numbers 26:48; 1 Chronicles 7:13. Also, there is the father of Abdiel with this name in 1 Chronicles 5:15.

1264 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).

1265 שְׁלֵם (shillêm) - only here and in Numbers 26:49. This same word is used for "recompense" in Deuteronomy 32:35.

1266 more literally, "to Jacob," לֵי'עֲקֹב (leya'aqov)

1267 יְרֵכֹה (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.

1268 הַנֶּפֶשׁ (hanephesh) - "soul" - more literally, "the soul".

1269 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.

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 best¹²⁷⁰ 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 evil 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 sojourning.¹²⁷¹ [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,¹²⁷² 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.¹²⁷³

[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.

1270 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).

1271 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 Noach 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).

1272 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..

1273 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."

[15] So the silver was spent¹²⁷⁴ 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.”¹²⁷⁵ [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 refreshed¹²⁷⁶ them with bread for all their livestock in that year.

[18] So, that year finished, and they came to him in the second¹²⁷⁷ year, and said to him, “We will not hide from my lord that the silver is spent and the herds of animals are my lords. 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; 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. [21] 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. Here¹²⁷⁸ is seed for you, and you shall sow¹²⁷⁹ the land. [24] And it shall come to pass, in the harvest that you will give a fifth to Pharaoh, and four of the parts¹²⁸⁰ 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.¹²⁸¹ 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.¹²⁸²

[29] When the days of Israel drew near to die,¹²⁸³ 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,¹²⁸⁴ and deal with me kindly and truly and please do not bury me in Egypt; [30] but let me lie with my fathers.¹²⁸⁵ 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.

1274 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.

1275 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).

1276 יָנַחֵם (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.”

1277 In other words, the next year.

1278 הֵא (hê) - This word is only found here and in Ezekiel 16:43 (NKJV “surely”) and Daniel 2:43 (NKJV “just”).

1279 This instruction to sow the land indicates they were in the last year of the famine.

1280 הַיָּדוֹת (hayyâdot) - more literally, “hands.”

1281 If Moses wrote this, then “this day” would mean that the statute lasted at least 430 years (Exodus 12:40).

1282 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).

1283 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.

1284 Abraham did this as well (Genesis 24:2).

1285 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).

48 [1] And it came to pass, after these things, it was said to Joseph, “Behold, your father is sick.”¹²⁸⁶ 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.¹²⁸⁷ [3] And Jacob said¹²⁸⁸ to Joseph, “God Almighty¹²⁸⁹ appeared to me¹²⁹⁰ at Luz¹²⁹¹ 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.¹²⁹² [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.”¹²⁹³ [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 dim¹²⁹⁴ from old age, and he was not able to see.¹²⁹⁵ 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!”¹²⁹⁶ [12] And Joseph brought them from beside his knees and he bowed down with his nose to the earth.¹²⁹⁷

[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.¹²⁹⁸ [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 existence¹²⁹⁹ to this day, [16] the Messenger who has redeemed me from all evil, bless the lads. And

1286 As the context of chapters 48 and 49 depicts, this sickness was unto death.

1287 From Genesis 49:33 it can be seen Jacob had sat up with his feet down.

1288 Genesis 48-49 are Jacob’s last words.

1289 אֱלֹהֵי שַׁדַּי (’ēl 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).

1290 What an awesome thing! God Almighty appeared to him!

1291 Genesis 28:12-19, Luz = Bethel (Genesis 28:19).

1292 What does he mean by saying, “they are mine”? See verse 16 and 1 Chronicles 5:1.

1293 בֵּית לֶחֶם (bēyt lāchem) - “house of Bread” - “Bethlehem” NKJV, etc.

1294 כָּבֵדוֹ (kāvedu) - more literally, “heavy.”

1295 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.

1296 זַרְעָךְ (zar’ekha) - more literally, “your seed.”

1297 Joseph gives some serious honor to his father here by bowing down.

1298 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.

1299 מֵעוֹדִי (mē’odiy) - more literally, “from my continuance.” This same word usage is found also in Numbers 22:30 (מֵעוֹדֶךָ, mē’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”).

let my name be called in them,¹³⁰⁰ and the name of my 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 evil 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 multitude¹³⁰¹ of the nations.”¹³⁰² [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.¹³⁰³

[21] And Israel said to Joseph, “Behold, I am dying,¹³⁰⁴ 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 portion¹³⁰⁵ above your brothers, which I took from the hand of the Amorite¹³⁰⁶ with my sword and my bow.”¹³⁰⁷

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] Reckless¹³⁰⁸ as water, you shall not excel, because you went up to your father’s resting places;¹³⁰⁹ then you defiled, he went up to my bed.”¹³¹⁰

[5] “Simeon and Levi are brothers, instruments of violence are their weapons.¹³¹¹ [6] Let not my soul enter their council. Let not my honor be united to their assembly.¹³¹² Because, in their anger they

1300 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).

1301 מלא (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.

1302 מלא־הגוים (melo'-haggoyim) - more literally, “the fullness of the nations” (as Jay P. Green has it).

1303 Manasseh is the tribe that replaces Dan in Revelation 7:6.

1304 After Israel finished this discourse (Genesis 48-49), he died (Genesis 48:33).

1305 שכם (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).

1306 This is a collective noun. It can be translated either “Amorite” or “Amorites.”

1307 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.

1308 פָּחוּז (pachaz) - “unstable” NKJV, NAS “uncontrolled” with footnote, “lit. recklessness.” The verb form of this word is translated reckless in Judges 9:4 (NKJV).

1309 מִשְׁכְּבֵי (mishkevêy) - This can be translated “bed,” but the word used later (יְצוּעֵי, 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.

1310 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 [יְצוּעֵי אָבִיו, 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).

1311 מְבָרֵתֵיהֶם (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.”

1312 Psalm 1:1

killed a man, and in their will¹³¹³ they hamstrung¹³¹⁴ an ox.¹³¹⁵ [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.”¹³¹⁶

[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,¹³¹⁷ and as a lion,¹³¹⁸ who shall arouse him? [10] The scepter shall not depart from Judah, nor the one who decrees from between his feet, until Shiloh¹³¹⁹ 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 attire¹³²⁰ in the blood of grapes, [12] eyes red¹³²¹ from wine and teeth white from milk.”¹³²²

[13] “Zebulun shall dwell by the shore of the sea,¹³²³ and he shall become a shore¹³²⁴ of ships; and his border shall be beside Sidon.”

[14] “Issachar is a donkey of bone¹³²⁵ lying down between the two sheepfolds.¹³²⁶ [15] He saw that rest was good, and that the land was pleasant. He bowed his shoulder to bear a burden, and became a band of slaves.”

1313 רֶצֶן (retsonâm) “their will” from רָצוֹן (râtsôn) - see footnote for רָצוֹן (râtsôn) in Leviticus 1:3 “for his acceptance.”

1314 עָקְרוּ (‘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).

1315 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.

1316 In this “blessing” (Genesis 49:28) he cursed Simeon and Levi. An example of their violence is found in Genesis 35:25-26.

1317 אֶרֶיָּה (‘aryêh) - This is a different Hebrew word for lion than the one following.

1318 לָבִיא (lâviy) - This is another Hebrew word for lion.

1319 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.

1320 סוּתָה (sutoh) - This is the only place this word is found.

1321 חַכְלִיִּי (chakhliyi) - 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).

1322 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 (chakhliyi) 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.

1323 Zebulun inherited a section in Northern Israel by the sea (Joshua 19:10-16; Matthew 4:13-15).

1324 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.

1325 גָּרֵם (gârem) - used also in 2 Kings 9:13 (NAS “bare,” i.e. bony); Job 40:18; Proverbs 17:22; and 25:15.

1326 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 judge¹³²⁷ 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,¹³²⁸ but he shall attack the heel.”¹³²⁹

[20] “From Asher, his bread shall be robust, and he shall give delicacies¹³³⁰ of a king.”

[21] “Naphtali is a doe¹³³¹ sent forth. He gives words of beauty.”¹³³²

[22] “Joseph is a fruitful son,¹³³³ a fruitful son by a spring. Daughters¹³³⁴ march over the wall. [23] And owners of arrows were bitter against him, and shot, and bore a grudge¹³³⁵ against him, [24] but his bow remained firm, and the arms of his hands agile.¹³³⁶ From the hands of the Mighty One of Jacob,¹³³⁷ from there is the Shepherd, the Stone¹³³⁸ 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,¹³³⁹ up to the boundary of the everlasting hills. They¹³⁴⁰ shall be to the head of Joseph, and to the crown¹³⁴¹ of the separate one¹³⁴² of his brothers.”

[27] “Benjamin is a wolf that tears.¹³⁴³ In the morning he shall eat the prey, and 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

1327 דָּן יָדִין (dân yâdiyn) - “Dan will judge” in the Hebrew appears to be a play on words (Dan yadiyn), along with verse 19 (see footnote).

1328 גָּד גִּדּוּד יְגוּדֶנּוּ (gâd gedud yegudennu) - “Gad, a troop shall attack him.”

1329 “He shall attack the heel” indicates triumph by Gad as he attacks the heel of his fleeing enemy.

1330 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”).

1331 אֵילָה (ayyâlâh) - this is the female noun for deer, thus, “doe.”

1332 אִמְרֵי-שֹׁפֵר (imrêy-shâpher) - “words of beauty”

1333 בֶּן (bên) - NAS footnotes “Lit., son.” Jay P. Green translates “son.”

1334 בָּנוֹת (banot) - NAS footnotes, “Lit., daughters.”

1335 שָׂטְמֻחֻּ (yyistemuhu) - 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”).

1336 NAS - “his bow remained firm, and his arms were agile.”

1337 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).

1338 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.

1339 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.”

1340 i.e. the blessings

1341 קֶדְקֶד (qodqod) - “crown,” i.e. “head,” as in e.g. Psalm 7:16 (“his crown,” NKJV, קֶדְקֶד); 68:21 (“scalp” NKJV).

1342 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.

1343 NAS footnotes “Lit., a wolf that tears.”

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,¹³⁴⁴ and was gathered to his people.¹³⁴⁵

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 dug¹³⁴⁶ 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 Atad¹³⁴⁷ 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 for the Egyptians.” Therefore, its name was called, Mourning of Egypt,¹³⁴⁸ 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 Machpelah which Abraham purchased with the field for property for a burial place from Ephron the Hitite, 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 grudge¹³⁴⁹ against us, and surely repay us for all the evil that we did to him.” [16] And they commanded¹³⁵⁰ Joseph saying, “Your father commanded before his death saying, [17] ‘Thus you shall

1344 Jacob died at 147 years old (Genesis 47:28) in 729 AF, 2385 SC, 1873 BCL.

1345 Matthew 22:31-32; Hebrews 12:23

1346 Apparently, Jacob dug a grave for himself in the cave of Machpelah.

1347 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.

1348 אֲבֵל מִצְרַיִם (âvêl mitsraiym) “Mourning of Egypt” LXX Πένθος Αἰγύπτου (Penthos Aiguptou) “Mourning of

Egypt”; NKJV, etc. “Abel Mizraim” = “Mourning of Egypt” - אֲבֵל (âvêl) “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.

1349 יָשִׁימֵנּוּ (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”).

1350 שָׁלַח (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” (שָׁלַח אֶתְּךָ, âviykha tsivvâh). Both wording meaning and context justifies the

say to Joseph, “O¹³⁵¹ please forgive the transgression of your brothers and their sin; for they did you evil.” 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 evil 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.¹³⁵²

[22] So Joseph dwelt in Egypt, he and his father’s house, and Joseph lived 110 years.¹³⁵³ [23] And Joseph saw to Ephraim’s third generation. Also, the sons of Machir,¹³⁵⁴ the son of Manasseh, were born¹³⁵⁵ 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.”¹³⁵⁶ [26] So Joseph died, being the son of 110 years, and they embalmed him; and he was put in an ark¹³⁵⁷ in Egypt.

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.

1351 אָנָּא (’annâ) - 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”).

1352 יַדְבֵּב 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.”

1353 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 out lived his father by 54 years, this would make the year of Joseph’s death to be approximately 783 AF, 2439 SC, 1819 BCL

1354 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).

1355 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.”

1356 Genesis 15:16; Hebrews 11:22

1357 אֲרוֹן (’ârôn) “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).

Exodus¹

And These Are The Names²

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,³ [3] Issachar, Zebulun, and Benjamin,⁴ [4] Dan and Naphtali, Gad and Ashur.⁵ [5] And every soul who came from the loins of Jacob were seventy souls,⁶ 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.⁷ [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,⁸ 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, Pithom⁹ and Raamses.¹⁰ [12] And the more they afflicted him, the more he multiplied, and the more he abounded; and they were in dread of¹¹ the sons of Israel.

[13] So the Egyptians severely¹² worked the sons of Israel. [14] And they made 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

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 מִפְּנֵי (yâqutsu mippenêy) - “they were in dread of” - more literally, “they abhorred from the face of” - מִפְּנֵי (mippenêy) is “from the face of” and יָקוּטְסוּ (yâqutsu) is “they abhorred” which is from קִיטְסוּ (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 בִּפְרִיָּה (bephârehk) - This word (פְּרִיָּה, pherekh) is used only five other times (verse 14; Leviticus 25:43, 46, 53; Ezekiel 34:4), and speaks of the harsh conditions in which the Israelites served.

worked them.

[15] And the King of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiprah¹³ and the name of the second was Puah,¹⁴ [16] and he said, “When you midwife the Hebrew women and look upon the stones,¹⁵ 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.”¹⁶

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 son¹⁷ and saw him, that he was good,¹⁸ so she hid him three months. [3] When she was no longer able to hid him, she took for him a papyrus¹⁹ ark and covered it with asphalt and pitch, and set the boy in it, and set it in the reeds upon the edge²⁰ of the river. [4] And his sister stood afar off to know what would be done to him.²¹

[5] And the daughter of Pharaoh came down to bathe at the river, and her girls²² walked along the side²³ 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 compassion²⁴ upon

13 שִׁפְרָה (shiprah) - 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 ἀστεῖος τῷ θεῷ (asteios to theo). The KJV and NIV completely leave out the word “God” (theo) in Acts 7:20. The Greek word ἀστεῖος (asteios) is used one other place in the NT, and there (Hebrews 11:23, ἀστεῖον, 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 נַעֲרֹתֶיהָ (na'aroteyhâ) - this is the common word for young girl. Maiden (אִמָּתָה, 'amâtâh) is used later in the verse.

23 יָד (yad) - more literally, “hand.”

24 תַּחֲמוּל (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

him and said, “This is from the children of the Hebrews.”

[7] And his sister said²⁵ 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,²⁶ 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 way²⁷ and saw that there was no one, so he struck the Egyptian and hid him in the sand.²⁸ [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 Midian²⁹ 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 Reuel³⁰ 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 man, and he gave Zipporah³¹ his daughter to Moses. [22] And she bore a son, and he called his name Gershom,³² for he said, “I have been a sojourner in a foreign land.”

[23] And it came to pass, in those many days,³³ the king of Egypt died, and the sons of Israel groaned from the labor,³⁴ and they cried out, and their cry from the labor went up to the Gods. [24]

(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, μωυσης (mousas).

27 וַיִּפֶּן כֹּה וְכֹה (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 רְעוּאֵל (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.

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 הָעֶבְדָּה (hâ’avodâh) - KJV, NKJV, and NAS translate this word “bondage.” This word is used for simple general work

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 acknowledged³⁵ them.

3 [1] Now Moses was tending the flock of Jethro³⁶ his father-in-law, the priest of Midian. And he drove the flock behind the wilderness, and came to the mountain of the Gods,³⁷ to Horeb.³⁸ [2] And the messenger³⁹ of Yehovah⁴⁰ appeared to him in a flame of fire from the midst of the bush.⁴¹ And he looked, and behold, the bush was burning with fire, but the bush was not consumed.⁴² [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 the midst of the bush and said, “Moses, Moses.” And he said, “Here I am.” [5] And he said, “Do not come near here, remove⁴³ 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.”⁴⁴ And Moses hid his face, for he was afraid from looking⁴⁵ 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 their⁴⁶ taskmasters, for I know their⁴⁷ pains. [8] So I have come down⁴⁸ to

(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, εργων (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`el]). 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 הַסִּנֶּה (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.

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 מִהִבִּיט (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.

deliver them⁴⁹ from the hand of Egypt, and to bring them⁵⁰ up from that land to a good and spacious⁵¹ 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 oppress⁵² them. [10] So now, come, and I will send you to Pharaoh, and bring out⁵³ 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?”⁵⁴ [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, you⁵⁵ 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.”⁵⁶ And he said, “Thus you shall say to the sons of Israel, ‘I am⁵⁷ has sent me to you.’”

[15] And Gods, he said again to Moses, “Thus you shall say to the sons of Israel, ‘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 you⁵⁸ 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.”⁵⁹ [3] And he said, “Throw it to the ground.” So he threw it to the

49 לְהַצִּילוֹ (lehatsiylo) - This is more literally, “to deliver him.”

50 לְהַעֲלֹתוֹ (leha'aloto) - This is more literally, “to bring him up.”

51 רָחֵבָה (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 תַּעֲבֹדוּן (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.

58 אַמְרֵם ('amartem) - This “you” is plural.

59 מַטֵּה (mateh) - 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

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 leprous⁶⁰ 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.”⁶¹

[10] And Moses said to Yehvah, “O my Lords, I am not a man of words,⁶² neither 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?⁶³ Have not I Yehvah? [12] So now, go and I will be with your mouth⁶⁴ and teach⁶⁵ you what you shall say.” [13] And he said, “O my Lords, please send by the hand of whomever you shall send.”⁶⁶ [14] So the anger⁶⁷ of Yehvah burned against Moses and he said, “Is not Aaron⁶⁸ the Levite your brother? I know that he can speak well.⁶⁹ 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 to him as Gods. [17] And you shall take this rod in your hand with which you shall perform with it⁷⁰ the signs.”

[18] So Moses went and returned to Jether⁷¹ 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 donkey⁷² 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,

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).

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 אֶהָרֹן (’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” - this is a different spelling than the second NKJV “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.

“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 harden⁷³ his heart and he will not send the people away. [22] And you shall say to Pharaoh, ‘Thus says Yehvah, “Israel is my firstborn.”⁷⁴ [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.”’”

[24] And it came to pass, on the way at the encampment that Yehvah met him and sought to kill⁷⁵ him. [25] But Zipporah took a flint⁷⁶ and cut off the foreskin of her son, and made it touch⁷⁷ his feet; and said, “Surely you are a bridegroom⁷⁸ of blood to me.” [26] So he withdrew⁷⁹ 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 meet 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 sight⁸⁰ of the people. [31] And the people believed when they heard⁸¹ 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 loose⁸² from their works?⁸³ Go to your burdens.”⁸⁴

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 בְּכֹרִי (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.

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 תָּגַעַ (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 יָרַחַ (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’èynêyhâ`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 תַּפְרִי'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” (עַם, hâ`âm) are referred to in the singular masculine.

84 לֵכּוּ לְסִבְלֹתֵיכֶם (lekhu lesivlotêykhem) - “Go to your burdens.” NAS footnotes, “Lit., burdens.” The Hebrew word

[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 of the people and their⁸⁵ officers saying, [7] “You shall no longer give straw to the people to make the bricks as formerly, in time past.⁸⁶ Let them go and gather straw for themselves. [8] And the quota of the bricks which they made formerly in time past,⁸⁷ 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 their⁸⁸ 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,⁸⁹ 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?”⁹⁰ [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 quota⁹¹ 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 scent⁹² to stink⁹³ 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?⁹⁴ [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 delivered⁹⁵ 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 Yehvah. [3] And I appeared to Abraham, to Isaac, and

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”).

85 שְׂרָרָיו (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 שְׁלִשְׁמֹ (kitmol shilshom) - “as formerly, in time past” - more literally, “as yesterday, three days ago.” See footnote for Genesis 31:2.

87 תִּמּוֹל שְׁלִשְׁמֹ (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 שְׁלִשְׁמֹ (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 הִבְאִשְׁתָּם (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.”

to Jacob, as⁹⁶ God Almighty, but by my name Yehvah⁹⁷ I was not known to them.⁹⁸ [4] And also I established my covenant with them to give⁹⁹ 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.¹⁰⁰ 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 hand¹⁰¹ to give it to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession.¹⁰² I am Yehvah.’”

[9] So Moses spoke thus to the sons of Israel, but they did not listen to Moses, because of shortness¹⁰³ of spirit¹⁰⁴ and because of the hard labor.¹⁰⁵ [10] And Yehvah spoke to Moses saying, [11] “Go in, speak to Pharaoh king of Egypt that he send¹⁰⁶ the sons of Israel out of his land.” [12] And Moses spoke before¹⁰⁷ Yehvah saying, “Behold, the sons of Israel have not listened to me. So, how will Pharaoh hear me; I am foreskinned¹⁰⁸ 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.

[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

96 בְּאֵל (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 קֹצֵר (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 (קֹצֵר 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 (קֹצֵר 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 וְיִשְׁלַח (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”

woman. These are the families of Simeon. [16] And these are the names of the sons of Levi¹⁰⁹ 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 Lebni¹¹⁰ and Shimi¹¹¹ according to their families. [18] And the sons of Kohath were Amram,¹¹² and Izhar,¹¹³ and Hebron,¹¹⁴ and Uzziel.¹¹⁵ And the years of the life of Kohath were 133 years. [19] And the sons of Merari were Mahli¹¹⁶ and Mushi.¹¹⁷ These were the families of the Levites according to their generations.

[20] And Amram took for himself Jochebed, his aunt,¹¹⁸ for a woman,¹¹⁹ and she bore him Aaron and Moses. And the years of the life of Amram were 137 years.¹²⁰

[21] And the sons of Izhar were Korah, and Nepheg,¹²¹ and Zichri.¹²² [22] And the sons of Uzziel

109 This genealogy follows the birth order of Rueben (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 everywhere else it has "Shimei" and the Hebrew is the same. Actually, "Shimi" is a better transliteration. 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; Hebrew 6:14, 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). 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 (yitshâr) - This is the only man by this name in Scripture. He is mentioned also in verse 21, Numbers 3:19 (NKJV "Izhar," 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 עֲזִיזֵאֵל ('uzziy'êl) - 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 מַחְלִי (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.

120 See Genesis 15:13-16. Four generations are listed here (Levi, Kohath, Amram, Moses).

121 נֶפֶג (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 זִכְרִי (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

were Mishaël,¹²³ and Elzaphan,¹²⁴ and Zithri.¹²⁵

[23] And Aaron took Elisheba,¹²⁶ the daughter of Amminadab,¹²⁷ the sister of Nahshon,¹²⁸ for himself for a woman, and she bore to him Nadab,¹²⁹ and Abihu,¹³⁰ Eleazar,¹³¹ and Ithamar.¹³² [24] And the sons of Korah were Assir,¹³³ and Elkanah,¹³⁴ and Abiasaph.¹³⁵ These are the families of the Korahites.

[25] And Eleazar, Aaron's son, took for himself from the daughters of Putiel¹³⁶ for a woman for himself, and she bore to him Phinehas.¹³⁷ These were the heads the fathers of the Levites according to their families.¹³⁸

[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

(1 Chronicles 9:15), a son of Joram (1 Chronicles 26:25), the father of Eliezer (1 Chronicles 27:16), the father of Amasia (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 Minjamin (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 Mishaël mentioned in Nehemiah 8:4.

124 אֶלְזָפָן (eltsâphân) - found also in Leviticus 10:4. See also footnote for Numbers 3:30.

125 סִתְרִי (sitriy) - found only here.

126 אֵלִישֶׁבָּע ('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 עַמְּיִנָּאֵדָב ('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 אֶלְעָזָר ('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־אֶסָפ (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 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.

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 forskinned¹³⁹ 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.¹⁴⁰ 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.¹⁴¹ [5] And the Egyptians will know that I am Yehvah¹⁴² 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,¹⁴³ 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,¹⁴⁴ and the magicians¹⁴⁵ of Egypt also did so with their enchantments. [12] And they each threw down his rod and they became serpents.¹⁴⁶ But Aaron’s rod swallowed up their rods.¹⁴⁷ [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.¹⁴⁸ He refuses to send the people away. [15] Go to Pharaoh in the morning. Behold, he is going out 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.¹⁴⁹ 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.¹⁵⁰ [18] And the fish that are in the river will die, and the river will stink; and the Egyptians will loathe¹⁵¹ to drink from the water of the river.’”

139 עָרָל ('aral) - “forskinne

140 אֲלֵכֶם ('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 חֲרָטְמֵי 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 קָבֵד (kâvêd) - more literally, “heavy.”

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 נִלְאָה (nil'ua) - KJV and NKJV, “loathe;” NAS, “find difficulty;” NIV and LXX, “not be able;” Gay P. 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.

[19] And Yehvah said to Moses, “Say to Aaron, ‘Take your rod and stretch out your hand over¹⁵² 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]¹⁵³ 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 frogs¹⁵⁴ 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 waters¹⁵⁵ of Egypt, and the frogs came up and covered the land of Egypt. [7,H3] And the magicians did so with their enchantments,¹⁵⁶ 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.¹⁵⁷ [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

152 עַל (‘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.

156 This is the last miracle the magicians are able to match.

157 **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).

remain.”

[12,H8] So Moses and Aaron went out from¹⁵⁸ 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 lice¹⁵⁹ 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 dust¹⁶⁰ 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.¹⁶¹ So the lice were on man and beast. [19,H15] And the magicians said to Pharaoh, “This is the finger¹⁶² 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 on your people, and on your houses, the swarms of flies.¹⁶³ And the houses of the Egyptians will be filled with swarms of flies, and also the ground upon which they are.¹⁶⁴ [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 ransom¹⁶⁵ 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.¹⁶⁶ Intercede for me.”

[29,H25] And Moses said, “Behold, I am going out from¹⁶⁷ 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

158 מֵעִם (mê'im) - more literally, “from with.”

159 כִּנִּים (khinnim) - KJV and NKJV translate, “lice.” NAS and NIV translate “gnat.” The exact meaning is unknown.

160 “All the dust” - this is massive!

161 God limits what they can do, as he limits Satan (e.g. Job 1:12; 2:6; Luke 22:31).

162 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.

163 הָעֲרֹב (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.”

not Pharaoh deceive again¹⁶⁸ so as to not send the people away to sacrifice to Yehvah.”

[30,H26] So Moses went out from¹⁶⁹ 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.¹⁷⁰ [32,H28] But Pharaoh hardened his heart this time also, and did not send the people away.¹⁷¹

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 Yehvah¹⁷² will be on your livestock that is in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep - a very severe pestilence.¹⁷³ [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 Israel¹⁷⁴ 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 dust¹⁷⁵ 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.”¹⁷⁶ [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

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).

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 אֶבְרָתָא ('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.

for this purpose I have raised you up,¹⁷⁷ in order to show you¹⁷⁸ my power, and that my name might be declared¹⁷⁹ in all the earth.¹⁸⁰ [17] You still lift yourself up against my people by not sending them away.¹⁸¹ [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 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 Yehvah¹⁸² 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 sounds¹⁸³ 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 itself¹⁸⁴ 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.¹⁸⁵ [30] And you and your servants, I know that you¹⁸⁶ do not yet fear before Yehvah Gods.”

[31] Now the flax and the barley were struck, because the barley was in the head¹⁸⁷ 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

177 הֶעֱמַדְתִּיךָ (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.

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 קִלְקִלָה (qolot) - more literally, “voices,” or “sounds.”

184 מִתְלַקַּחַת (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 תִּיְרֹאֲנָי (tiyr'un) - the “you” here is plural, referring to both Pharaoh and his servants.

187 אֲבִיב (âviyv) - “head” i.e. head of grain - See also footnote for Exodus 13:4 & Leviticus 2:14.

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 abused¹⁸⁸ the Egyptians, and set my signs among them, that you might 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 eye¹⁸⁹ 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.”¹⁹⁰ [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!¹⁹¹ [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,¹⁹² 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 wind¹⁹³ 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 eye¹⁹⁴ 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.¹⁹⁵ [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 turned a very strong west wind, and

188 הִתְעַלְלָתִי (hit'allalti) - KJV has, “I have wrought,” NKJV “mighty things I have done,” NAS “I made a mockery,” 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 עֵין (‘eyn) - “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 (penêykhém) - 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 עֵין (‘eyn) - “eye.” See footnote for Exodus 10:5.

195 See also Psalm 78:46 and 105:34-35.

carried the locusts and thrust them into the sea of reeds.¹⁹⁶ 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."¹⁹⁷ [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,¹⁹⁸ 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!"¹⁹⁹ Take heed to yourself in regards to seeing my face again! For in the day you see my face, you shall die!"²⁰⁰ [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,²⁰¹ "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 burning²⁰² anger.

[9] And Yehvah said to Moses, "Pharaoh will not listen to you, in order to multiply my wonders²⁰³ in Egypt. [10] So Moses and Aaron did all these wonders²⁰⁴ before Pharaoh, and Yehvah hardened Pharaoh's heart; and he did not send the sons of Israel away from his land.

196 יָמָה סוּף (yammâh suph) - "sea of reeds" - see footnote for Exodus 13:18.

197 וַיִּמַּשׁ חֹשֶׁךְ (veyâmêsh choshekh) - more literally, "and he will feel darkness." BDB has, "that one may feel (the) darkness."

198 אִישׁ אֶת-אָחִיו ('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").

203 מוֹפֶתַי (mophetay) - more literally, "my wonder" singular.

204 מוֹפֶתִימַם (mophetiym) - here it is plural.

12 [1] And Yehvah spoke to Moses and Aaron in the land of Egypt saying, [2] “This month²⁰⁵ is for you the head²⁰⁶ of the months. It is for you the first²⁰⁷ 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,²⁰⁸ 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;²⁰⁹ you shall calculate²¹⁰ 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.²¹¹ [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,²¹² 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.²¹³

[12] And I will pass through the land of Egypt on that night, and I will strike all the firstborn in the land of Egypt, from man to beast, and on all the gods²¹⁴ 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 over²¹⁵ 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.²¹⁶ [15] Seven days you shall eat unleavened bread. Indeed, on the first day you shall remove leaven from your houses, for

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 (אֶתָנִיִּם, 'êthâniym, 1 Kings 8:2), the eighth, Bul (בּוּל, bul, 1 Kings 6:38), the ninth, Chislel (כִּסְלֵל, khislêl, Zechariah 7:1), the tenth, Tebeth (טֵבֶת, têtêl, Esther 2:16), the eleventh, Shebat (שֶׁבֶט, shevât, Zechariah 1:7), and the twelfth, Adar (אֲדָר, 'adhâr, Esther 3:7).

206 ראש (ro'sh) - more literally, “head.” It can be translated “first” or “beginning” as well.

207 ראשון (ri'shon) - first

208 שֶׂה (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 (lephiy 'âkhele) - more literally, “according to the mouth of his eating.”

210 Why? See verse 10.

211 בֵּין הָעֶרְבַּיִם (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.

214 אֱלֹהֵי ('elohê) - “gods of” - see Exodus 18:11; Numbers 33:4; Nehemiah 9:9-10.

215 וּפָסַחְתִּי (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.

anyone who eats anything with leaven, that soul shall be cut off²¹⁷ from Israel, from the first day until the seventh day. [16] And on the first day there shall be a holy convocation.²¹⁸ 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.²¹⁹ 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.²²⁰ [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?’²²¹ [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 bowed down and worshipped. [28] And the sons of Israel went and did just as Yehvah commanded Moses and Aaron; so they did.²²²

[29] And it came to pass, at midnight²²³ 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,²²⁴ 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,²²⁵ about 600,000 men on foot,²²⁶ besides

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 הָאֲבוּדָה הַזֶּה לָכֶם (mâh hâ'avodâh hazzô'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).

223 הַלַּיְלָה בַּחֲצִי (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 הַגְּבָרִים (ragliy haggevâriym) - more literally, “feet of men.”

children.²²⁷ [38] And also a mixed multitude went up with them, and flocks and herds - a very massive amount²²⁸ 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.²²⁹ [41] And it happened, at the end of 430 years, on this same day, all the armies of Yehvah went out from the land of Egypt. [42] It is a night of vigil²³⁰ 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 descent²³¹ 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 employee²³² 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.²³³ [47] All the congregation of Israel shall do it. [48] And when a stranger sojourns with you and 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 foreskin²³⁴ 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,²³⁵ 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.²³⁶ [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 leaven bread shall not be seen among you, nor shall leaven be seen among you in all your boarders.²³⁷

[8] And you shall tell your son in that day, saying, 'Because this Yehvah did for me when I came out from Egypt.'²³⁸ [9] And it shall be to you for a sign upon your hand and for a memorial between your

227 Numbers 33:1-5 records this and the date of the 15th for when they departed from Egypt.

228 כָּבֵד 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 שִׁמְרִים (shimmuriym) - This Hebrew word comes from the word שָׁמַר (shamar) which means, "he keeps," or "he watches." Here שִׁמְרִים (shimmuriym) has the idea of a religious watch, a vigil.

231 בֶּן־נִכְר (ben-nêkhâr) - more literally, "son of foreignness."

232 שָׂכִייר (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.

234 עָרֵל ('ârêl) - more literally, "with foreskin," or "having foreskin."

235 The 15th of Abib, the night after the Passover (Numbers 33:3).

236 אֶבִיב ('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 גִּבְעֹת (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;"

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.²³⁹ [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 over²⁴⁰ to Yehvah whatever opens the womb, and²⁴¹ 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.²⁴² 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 frontlets²⁴³ 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,²⁴⁴ because Gods, he said, "Lest the people repent²⁴⁵ 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.²⁴⁶ And the sons of Israel went up armed²⁴⁷ from the land of Egypt. [19]

NIV, "I do this because of what the Lord did for me."

239 מִיָּמִים וְיָמִים (miyyâmiym yâmiymâh) - literally, "from days to days." The context of the yearly Passover dictates the meaning of year to year.

240 הָעֹבֵרָה (ha'avartâ) - both NKJV and NAS footnote, "Lit., cause to pass over."

241 וְכָל־פֶּתֶר 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.

243 טֹטָפוֹת (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 יִנָּחֶם (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 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 אֵילָן "Elath" also spelled in 2

Chronicles 8:17 אֵילָן and in 2 Kings 14:22 אֵילָן (spelled both ways in 2 Kings 16:6) = modern day "Eilat" אֵילָן 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

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.”²⁴⁸

[20] And they journeyed from Huts²⁴⁹ and camped in Etham²⁵⁰ 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.²⁵¹ [22] The pillar of cloud did not depart by day, nor the pillar of fire by night before the people.²⁵²

14 [1] And Yehovah spoke to Moses saying, [2] “Speak to the sons of Israel, that they turn and camp before Pi Hahiroth,²⁵³ between Migdol²⁵⁴ and the sea, before Baal Zephon.²⁵⁵ You shall camp opposite it by the sea. [3] And Pharaoh shall say concerning the sons of Israel, ‘They are confused²⁵⁶ 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.²⁵⁷ And the Egyptians shall know that I am Yehvah.” And they did so.²⁵⁸

[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 officers²⁵⁹ 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.²⁶⁰

them? “cross over armed [חָלוּצִים] before your brethren, the children of Israel” (Deuteronomy 3:18). Also, Joshua 4:13 confirms חָמוּשִׁים (chamushiym) means “armed” as it says, “About forty thousand prepared for war [חָלוּצֵי הַצָּבָא] (chalutsêy 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.

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 הַחֵירוֹת (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 תְּסֹפֶן (ba’al tsephon) - found only here and in Exodus 14:9 and Numbers 33:7. תְּסֹפֶן (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, תְּסֹפֶן (tsephon) Zephon, in Numbers 26:15.

256 נִבְכָּיִם (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 a another word for army other than, for example, what is used in Genesis 21:22 (צִבְחָאוֹ, tsebhâ’o, “his army”) and Exodus 12:51 (צִבְחֵיהֶם, tsiv’otâm, “their armies”).

258 Who did what? See verse 2.

259 שְׁלֹשִׁים (shalîshim) - This is from the word for “three” (שָׁלוֹשׁ, shalosh).

260 בְּיָד רָמָה (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 רָמָה, see NKJV footnote). In Deuteronomy 32:27 a similar phrase is translated (NKJV), “our hand is high” (יָדֵינוּ רָמָה, yâdêynu râmâh). Isaiah 26:11 also has a similar phrase with “your hand is lifted up” (NKJV, יָדְךָ רָמָה, râmâh yâdekha). And, as another example of the use of רָמָה (râmâh), in 1 Samuel 2:1 it is translated “exalted” (NKJV).

[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,²⁶¹ that we 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,²⁶² 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.”²⁶³

[15] And Yehvah said to Moses, “Why are you²⁶⁴ 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 drive²⁶⁵ with difficulty. And Egypt said,²⁶⁶ “Let me²⁶⁷ flee from before²⁶⁸ 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 flow²⁶⁹ at day break.²⁷⁰ And the Egyptians fled into it.²⁷¹ So

261 מִמֶּנּוּ (chadal mimmenu) - NAS has, “Leave us alone” - more literally, “Cease from us” (NAS footnotes this).

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 תִּצַּעַק (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 לִפְנוֹת בֹּקֶר (lipnot boqer) - “day break” - more literally, “to the faces of the morning.”

271 לְקִרְאָתוֹ (liqrâto) - “into it” - more literally, “to its meeting.”

Yehvah shook off²⁷² the Egyptians into the midst of the sea.²⁷³ [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.²⁷⁴ [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 hand²⁷⁵ with which Yehvah performed in Egypt. And the people feared Yehvah, and believed in Yehvah;²⁷⁶ 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!²⁷⁷ The horse and its rider²⁷⁸ he has cast into the sea!²⁷⁹ [2] Yah²⁸⁰ is my strength and my song. And he has become my salvation. This²⁸¹ is my God, and I will glorify²⁸² him; Gods of my father, and I will exalt him. [3] Yehvah is a man²⁸³ of war.²⁸⁴ Yehvah²⁸⁵ is his name. [4] The chariots of Pharaoh and his army he has cast into the sea. And his choice officers 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 majestic²⁸⁶ in power. Your right hand, Yehvah, has shattered²⁸⁷ 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 nostrils²⁸⁸

272 יָנַעַר (yana`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.

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” (δοξασω αὐτον). 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 נִצָּר (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 תִּרְעַץ (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.”

288 2 Samuel 22:9, 16; Isaiah 65:5

the waters piled up. The floods stood up like a heap. The depths congealed²⁸⁹ 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 disposses²⁹⁰ them.” [10] You blew with your wind. The sea covered them. They sank like lead in the majestic²⁹¹ waters. [11] Who is like you among the Gods,²⁹² Yehvah? Who is like you, majestic in holiness,²⁹³ 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.²⁹⁴ Anguish shall take hold of the inhabitants of Philistia.²⁹⁵ [15] Then the chiefs of Edom will be dismayed. The leaders²⁹⁶ 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 Miriam²⁹⁷ 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!²⁹⁸ The horse and its rider he has cast into the sea!”²⁹⁹

[22] So Moses brought out Israel from the sea of reeds, and they went out to the wilderness of Shur. And they walked³⁰⁰ three days in the wilderness and they did not find water. [23] And they came to Marah.³⁰¹ And they were not able to drink from the waters of Marah, because they were bitter.

289 קִפְּאוּ (qâphe'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 תּוֹרִישְׁמוֹ (toriyshêmo) - 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 אֲדִירִים ('addiryim) - 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 (pelâshet) - 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 אֲיָלִים ('êylêy) – “leaders” – this is the plural construct form (similar plural construct form for “trees” [terebinth] in Isaiah 61:3, אֲיָלִים) 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, אֲלִים); Ezekiel 17:13 (אֲיָלִים); 31:11 (אֲיָלִים); 32:21 (אֲיָלִים).

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.

300 יָלַךְ (yêlekhu) - can also be translated “went.”

301 מַרְתָּה (mârâthâh) - “Marah” (מָרָה, mârâh) - means “bitterness.” Found only here, 3x in this verse, and in Numbers 33:8-9.

Therefore, its name was called Marah.³⁰² [24] And the people complained³⁰³ against Moses, saying, “What shall we drink?”³⁰⁴ [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 them³⁰⁵ a statute and a judgment,³⁰⁶ and there he tested³⁰⁷ them. [26] And he said to them, “If you diligently heed³⁰⁸ the voice of Yehvah your Gods, and you do the right thing³⁰⁹ 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 heals³¹⁰ you.”

[27] And they came to Elim,³¹¹ 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 Sin³¹² which is between Elim and Sinai,³¹³ 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 that³¹⁴ we had died by the hand of Yehvah in the land of Egypt when we sat by the pot of meat, when we ate bread to the full! For you have brought us out to this wilderness to kill this whole assembly with hunger.”³¹⁵ [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,³¹⁶ 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.³¹⁷

[6] And Moses and Aaron said to the all the sons of Israel, “At evening you shall know that Yehvah

302 מָרָה (mârâh) “Marah” = bitterness.

303 יָלִינוּ (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 שָׁמוֹעַ תִּשְׁמָע (shâmoa` tishma`) - more literally, “hearing you hear.”

309 הַיָּשָׁר (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 עֵילִימ (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 (mi-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).

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.”

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 turned³¹⁸ toward the wilderness and behold, the glory of Yehvah was seen in the cloud.³¹⁹ [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 evenings³²⁰ 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.³²¹ [14] And the layer of dew went up, and behold, upon the face of the wilderness there was a fine substance,³²² fine as frost upon the ground. [15] And the sons of Israel looked and said each to his brother,³²³ "What is it?"³²⁴ 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,³²⁵ an omer³²⁶ to the skull.³²⁷ They shall take according to the 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,³²⁸ 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

318 יִפְּנוּ (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 הָעֶרְבַּיִם (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-'âchiv) - "each to his brother" - NKJV "to one another"

324 מֶן 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 אֶכְלֹ (lephiy 'âkhlo) - "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 גִּלְגֻּלֵּת (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 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.

morning. [24] So they laid it up until morning, just as Moses commanded, and it did not stink, and there was no worm³²⁹ 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,³³⁰ there will be none in it.”³³¹

[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 you³³² 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.³³³ And it was like white coriander seed, and its taste like a wafer in honey.³³⁴

[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 one³³⁵ pot³³⁶ and put in it a full omer of Manna, and 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.³³⁷

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.³³⁸ And the people had no water to drink.³³⁹ [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?”³⁴⁰ [3] And the people thirsted³⁴¹ there for water, and the people complained against Moses. And they³⁴² said,

329 רִמָּה (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 (שָׁבַע, shabat).

331 Manna only came six days a week.

332 מְאַנְתֶּם (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 (μαννα, 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 ('achat) - “one” - not translated in the KJV, NKJV, NAS, and NIV. LXX attributes “one” omer.

336 צִינְסֵנֶת (tsintsenet) - only found here.

337 עֵיפָה (êyphâh) - “ephah” - equals one bath, Ezekiel 45:10-11.

338 רֶפְדִּיִּים (rephidiym) - 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 אָמַר (yo'mer) - more literally, “he said.” “The people” are often referred to in the singular.

“Why is this you have brought us up from Egypt to kill us,³⁴³ and our³⁴⁴ sons, and our³⁴⁵ livestock with thirst?”³⁴⁶

[4] And Moses cried out to Yehvah saying, “What shall I do to this people? A little more and they shall stone me.”³⁴⁷ [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 rock³⁴⁸ 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”³⁴⁹ and “Contention,”³⁵⁰ because of the contention of the sons of Israel, and because they tested Yehvah saying, “Is Yehvah in our midst or not?”

[8] And Amalek³⁵¹ came and fought with Israel in Rephidim. [9] And Moses said to Joshua,³⁵² “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 Hur³⁵³ 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

343 אֲנִי (’otiy) - more literally, “me.”

344 בָּנָי (bânay) - more literally, “my sons.”

345 מִיִּנְיָ (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 מַסָּה (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 מִרְיָבָה (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.

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 ἰησοῦς, 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.

going down of the sun. [13] And Joshua weakened³⁵⁴ Amalek and his people with the edge³⁵⁵ of the sword.

[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.³⁵⁶ [16] And he said, “Because a hand is upon the throne of Yah,³⁵⁷ 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,³⁵⁸ [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 Eliezer³⁵⁹ (because Gods of my father has been my help and 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.³⁶⁰

[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 down³⁶¹ and kissed him. And they asked each other how they were doing,³⁶² 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,³⁶³ all the hardship that found them on the way, and Yehvah delivered them.³⁶⁴ [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 you³⁶⁵ 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,³⁶⁶ for in the matter that they acted insolently over them.”³⁶⁷ [12] And Jethro, Moses’ father-in-law, took a burnt offering and sacrifices to

354 חָלַשׁ (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 (חָלָה, hachallâsh) is used as a noun in Job 3:10 (Hebrew 4:10) and is translated “the weak” (NKJV).

355 פִּי (phiy) - more literally, “mouth.”

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 יָדָה עַל־כִּסֵּא יְהוָה (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.”

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 אִישׁ־לִרְעֵהוּ לְשָׁלוֹם (‘iysh-lerê`êhu leshâlom) - “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 זָדָה עֲלֵיהֶם (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.”

Gods. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before the Gods.³⁶⁸

[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.³⁶⁹ [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 provide from all the people men of integrity,³⁷⁰ fearing Gods, men of truth, hating unjust gain,³⁷¹ 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.³⁷² [23] If you do this thing, and Gods, he commands you,³⁷³ 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.³⁷⁴ [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,³⁷⁵ 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 treasure³⁷⁶ out of all the peoples,

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).

370 חַיִּיל (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 בָּצַע (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 נִשְׂאוּ יְתָאֵךְ (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 סֵגֻלָּה (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).

for the whole earth is mine. [6] And you shall be for me a kingdom of priests³⁷⁷ 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.”³⁷⁸ 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 you³⁷⁹ forever.” So Moses told the words of the people to Yehvah.

[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.”³⁸⁰ [13] Not a hand shall touch him, for he shall surely be stoned, or shot through,³⁸¹ whether a beast or a man. He shall not live. When the ram’s horn³⁸² drags on, they may go up on the mountain.”³⁸³ [14] And Moses went down from the mountain to the people, and sanctified the people, and they washed their clothes.³⁸⁴ [15] And he said to the people, “Be ready for the third day. Do not come near a woman.”³⁸⁵

[16] And it came to pass on the third day, when it was morning, that there were sounds³⁸⁶ and lightnings, and a heavy cloud upon the mountain, and the sound of a horn,³⁸⁷ very loud, and all the people trembled³⁸⁸ in the camp. [17] And Moses brought the people out from the camp to meet the

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 בָּךְ (bekha) - more literally, “in you.” 1 Corinthians 10:2 notes they were baptized into Moses. 1 Corinthians 9:9 calls 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 יִירֶה יִירֶה (yâroh yiyyâreh) - “shot through” - more literally, “shot he’ll be shot.”

382 הַיְּבוֹל (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 another application of when it is good not to touch a woman.

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 שׁוֹפָר (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).

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 smoke³⁸⁹ went up like the smoke of a furnace. And the whole mountain trembled³⁹⁰ 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 top³⁹¹ of the mountain, and Moses went up.³⁹²

[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.”³⁹³ [22] And also the priests who draw near to Yehvah, let them sanctify themselves, lest Yehvah break out against them.³⁹⁴ [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.”³⁹⁵

[3] You shall not have other gods upon my face.³⁹⁶

[4] You shall not make for yourself a carved image, and any likeness³⁹⁷ 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.³⁹⁸ [5] You shall not bow down to them nor serve them, because I am Yehvah your Gods, a jealous God,³⁹⁹ visiting iniquity of fathers upon sons upon third and upon fourth generations to those who hate me.⁴⁰⁰ [6] And doing lovingkindness to thousands⁴⁰¹ to those who love me and to those who keep my

389 עָשָׁנוּ ('ashâno) - “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).

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” - 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

commandments.⁴⁰²

[7] You shall not lift up⁴⁰³ the name⁴⁰⁴ of Yehvah your Gods to the vanity.⁴⁰⁵ 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.⁴⁰⁶ [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,⁴⁰⁷ so that your days may be long⁴⁰⁸ upon the land⁴⁰⁹ which Yehvah your Gods gives you.

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).

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 (תְּשֵׁא שִׁמְעָ שָׁוְיָ, lo' thisâ' shêma' shâve', more literally, "you shall not lift up a false report") in Exodus 23:1; "false" witness (שֶׁדָּ שָׁוְיָ, 'êdh shâv') in Deuteronomy 5:17 (NKJV, see also Exodus 20:16, עֵד שָׁקֶר, '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).

[13] You shall not kill.⁴¹⁰

[14] You shall not commit adultery.⁴¹¹

[15] You shall not steal.⁴¹²

[16] You shall not answer against your neighbor as a witness of falsehood.⁴¹³

[17] You shall not desire⁴¹⁴ 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.⁴¹⁵

[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 trembled⁴¹⁶ and stood from a distance. [19] And they said

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 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, Jesus 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 תַּחְמוֹד (tachmod) - "desire" - used for a bad desire (Exodus 34:24; 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

to Moses, “You speak with us and we will listen, and let not Gods, him speak with us lest we die!”⁴¹⁷ [20] And Moses said to 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.”⁴¹⁸

[21] So the people stood from a distance, and Moses drew near⁴¹⁹ to the thick darkness where the Gods was.⁴²⁰ [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 tool⁴²¹ 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.”⁴²²

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 gratuitously⁴²³ go out free.⁴²⁴ [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,⁴²⁵ 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.⁴²⁶ [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,⁴²⁷ and he shall bring him near to the door, or the door post. And his lords shall pierce

417 Deuteronomy 5:23-28

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 אֱלֹהִים (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, אֵל, 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 Jesus 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.

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.

his ear with the awl, and he shall serve him forever.⁴²⁸

[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 not⁴²⁹ appoint⁴³⁰ her, he shall let her be redeemed. In his treachery⁴³¹ 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 custom⁴³² of daughters. [10] If he takes another woman for himself, he shall not diminish her meat,⁴³³ her covering, and her cohabitation.⁴³⁴ [11] If he does not do these three for her, then she shall go out gratuitously⁴³⁵ without silver.⁴³⁶

[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.⁴³⁷ [14] But if a man acts insolently⁴³⁸ against his neighbor to kill him in craftiness,⁴³⁹ you shall take him from my altar to die.⁴⁴⁰

[15] And he who strikes his father and⁴⁴¹ his mother shall surely be put to death.⁴⁴²

[16] And he who steals a man and sells him, or he is found in his hand, he shall surely be put to

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 יָצָאָה (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 שֶׁאֶרְאָה (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 בְּעֵרְמָהּ (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

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

death.⁴⁴³

[17] And he who curses his father and⁴⁴⁴ his mother shall surely be put to death.⁴⁴⁵

[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.⁴⁴⁶ [21] However, if he stands⁴⁴⁷ for a day or two,⁴⁴⁸ he shall not be avenged, because he is his silver.⁴⁴⁹

[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 punished⁴⁵⁰ as the woman's husband puts upon him; and he shall give among the judges.⁴⁵¹ [23] And if there is harm, then you⁴⁵² 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.⁴⁵³

[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.

[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 silver⁴⁵⁴ 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

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 יִנְקֹם (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 יּוֹמַיִם (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 יִעֲנֹשׁ ('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 פְּלִיִּים (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 פְּלִיִּיָּא (peliyiyâh) found only in Isaiah 28:7 ("judgment"). For another law when men fight, see Deuteronomy 25:11-12.

452 תַּתָּתָּהּ (nâtattâh) – "you shall give" – second masculine singular.

453 See also Leviticus 24:19-20; Deuteronomy 19:16-21; Matthew 5:38.

454 See also Leviticus 27:1-7.

silver,⁴⁵⁵ 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]⁴⁵⁶ If a man steals an ox or one from the flock⁴⁵⁷ and he slaughters it or sells it, he shall make peace with five oxen⁴⁵⁸ for the ox; and four sheep⁴⁵⁹ for the one from the flock.⁴⁶⁰ [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 silver⁴⁶¹ 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 owner⁴⁶² of the house shall be brought to the Gods,⁴⁶³ to see⁴⁶⁴ 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 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.⁴⁶⁵ Whomever the Gods⁴⁶⁶ condemn,⁴⁶⁷ 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,⁴⁶⁸ 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

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 שֶׁה (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 שֶׁה (seh)

461 כֶּסֶף (keseph) - more literally, "silver."

462 בֹּעַל (ba'al) "owner"

463 הָאֱלֹהִים (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.

465 הָאֱלֹהִים (hâ'elohiym) - "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 ('elohiym) - "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 יַרְשִׁי'עַן (yarshiy'un) - "condemn" - this verb is plural (i.e. they condemn). Other places where a plural verb is used with אֱלֹהִים ('elohiym) 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.

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.⁴⁶⁹ [17,H16] If her father completely refuses to give her to him, he shall weigh out⁴⁷⁰ silver according to the bride price of the virgins.⁴⁷¹

[18,H17] A sorceress you shall not let live.⁴⁷²

[19,H18] Anyone who lies with an animal shall surely be put to death.⁴⁷³

[20,H19] He who sacrifices to the Gods shall be destroyed,⁴⁷⁴ unless it is to Yehvah 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,⁴⁷⁵ 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.⁴⁷⁶

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 יָחַרְרָם (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 ἀναθησεις (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 ἀναθεματιετε (anathematiete)]; 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 חֶרֶם (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 destruction”, “accursed thing”; 13:15 (H16, LXX ἀναθεματι [anathemati]), 17 “accursed things” [H18, חֶרֶם singular, never found in plural form in this usage; LXX ἀναθεματος]; 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”.

חֶרֶם (chêrem) is also used as a “net” (Ecclesiastes 7:26; Ezekiel 26:5, 14; 32:3 (2nd “net”); 47:10; Micah 7:2; Habakkuk 1:15 (1st “net”), 16 (1st “net”), 17.

On the worship of other gods, see also Deuteronomy 13:6-18.

475 אֲנֵה תֵּאֲנֶה (’annêh te’anneh ’oto) - “you indeed afflict him”

476 נֶשֶׁךְ (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.

[26,H25] If you ever take your neighbor's garment for a pledge,⁴⁷⁷ 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 curse⁴⁷⁸ Gods,⁴⁷⁹ and a leader among your people you shall not curse.⁴⁸⁰

[29,H28] You shall not delay⁴⁸¹ with your full produce and your juice. The firstborn of your sons you shall give to me.⁴⁸² [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.⁴⁸³ You shall throw it to the dogs.

23 [1] You shall not lift up a false⁴⁸⁴ report, nor put your hand with the wicked to be a violent⁴⁸⁵ 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;⁴⁸⁶ [3] and you shall not favor the poor in his dispute.⁴⁸⁷

[4] If you encounter your enemy's ox or his donkey wandering, you shall surely return it to him.⁴⁸⁸ [5] If you see the donkey of one who hates you lying down under its load, you shall refrain from leaving⁴⁸⁹ it to him. You shall surely release⁴⁹⁰ it with him.⁴⁹¹

[6] You shall not pervert the judgment of your needy in his dispute.⁴⁹²

[7] You shall be far from a false matter, and you shall not kill the innocent and righteous; for I will not justify⁴⁹³ the wicked.⁴⁹⁴ [8] And you shall not receive a bribe, for the bribe blinds perceptions,⁴⁹⁵

477 חָבַל תַּחְבֹּל שְׁלֹמֶת 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 ill of the 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.

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 מֵעֲזֹב (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 תֵּעֲזֹב (ta'azov) - this is of the same root and basic meaning of the word above (מֵעֲזֹב, 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 ('atsdiqq) - "justify" or "declare righteous." This is from the same root word as the word "righteous" (יָדִיךָ, tsaddiyq) earlier in this verse.

494 This strongly hints to the day of judgment (Ecclesiastes 12:14; Hebrews 9:27).

495 פִּקְחִיּוֹם (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").

and perverts the words of the righteous.⁴⁹⁶ [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.⁴⁹⁷

[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.⁴⁹⁸

[13] And in all⁴⁹⁹ 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.⁵⁰⁰

[14] Three times⁵⁰¹ a year you shall keep a feast to me. [15] You shall keep the feast of unleavened bread, (seven days you shall eat unleavened bread,⁵⁰² 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.⁵⁰³ [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.⁵⁰⁴

[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.⁵⁰⁵ [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 or⁵⁰⁶ is barren in your land. I will fulfill the number of your days.

[27] I will send my terror⁵⁰⁷ before you, and I will confuse all the people among whom you come.

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 רַגְלִים (regâliyim) - more literally, "feet." This same usage is found in Numbers 22:28, 32-33.

502 מַצּוֹת (matsot) - "unleavened bread" is here in the plural form (which is most common).

503 הָאֲדֹן 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 אֶיִתִּי (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.,

And I will give the neck⁵⁰⁸ of everyone of your enemies to you. [28] And I will send the hornet⁵⁰⁹ 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 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,⁵¹⁰ 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.⁵¹¹ [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 lads⁵¹² of the sons of Israel, and they offered up burnt offerings and sacrificed peace sacrifices of bulls⁵¹³ 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 hearing⁵¹⁴ 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 substance⁵¹⁵ of the heavens in purity.⁵¹⁶ [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 tablets⁵¹⁷ of stone, and the law and the commandments which I have written to teach them.”⁵¹⁸

[13] So Moses arose, and Joshua his servant, and Moses went up to the mountain of the Gods.⁵¹⁹

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” (עֹרֶף אֶת־כָּל־אֹיְבָיָהּ אֵלֶיךָ עֹרֶף), nātattiy ‘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 צִרְעָה (tsir’âh) “hornet” - noted also only in this same context in Deuteronomy 7:20 & Joshua 24:12.

510 הַנְּהָר (nâhâr) - 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 בְּאָזְנֵי (be’âznêy) - “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.

[14] And to the elders he said, “Wait for us in this place⁵²⁰ until we return to you. And behold, Aaron and Hur are with you. Whoever is an owner of words,⁵²¹ 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 to⁵²² 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 days⁵²³ and forty nights.⁵²⁴

25[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel, and take for me a heave offering⁵²⁵ from every man whose heart is willing it.⁵²⁶ 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 scarlet⁵²⁷ thread, and fine linen, and goats hair,⁵²⁸ [5] reddened rams’ skins, and techashiym skins,⁵²⁹ and acacia⁵³⁰ wood, [6] oil for the light, spices for the anointing oil, and for incense of spices,⁵³¹ [7] onyx stones, and setting stones, for the ephod⁵³² and for the breastpiece.⁵³³ [8] And let them make me a sanctuary, and I will dwell in their midst. [9] According to all that I show you,⁵³⁴ the pattern of the the

520 בָּזָה (vâzeh) - “in this place” - more literally, “in this.”

521 מִי־בָעַל דְּבָרִים (miy-va’al devâriym) - “whoever is an owner of words,” or “whoever owns words,” or “whoever has words.”

522 לְעֵינַי (le’ênây) - 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 יִדְבַּעְנֻ 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.

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.

dwelling⁵³⁵ and the pattern of all its articles, so thus shall you do.

[10] And they shall make an ark⁵³⁶ of acacia wood two cubits and a half its length, and a cubit⁵³⁷ 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 border⁵³⁸ of gold around it. [12] And you shall cast for it four rings of gold, and put it upon its four corners,⁵³⁹ 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.⁵⁴⁰

[17] And you shall make a propitiatory⁵⁴¹ of pure gold, two cubits and a half its length, and a cubit and a half its width. [18] And you shall make two cherubs⁵⁴² of gold; hammered you shall make them, at⁵⁴³ the two ends of the propitiatory. [19] And make one cherub at⁵⁴⁴ this end, and one cherub at⁵⁴⁵ this end. You⁵⁴⁶ shall make the cherubs of⁵⁴⁷ 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 you shall put into the ark the testimony which I shall give you. [22] And I will met with you⁵⁴⁸ there, and I will speak with you from upon the propitiatory from between the two cherubs⁵⁴⁹ 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

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** (kapporet) - “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**, khipper, 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 **אַתָּה** (ta'asu) - This is plural “you.” He changes from a singular “you” to a plural “you.”

547 More literally, “from.”

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.

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 housings⁵⁵⁰ 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,⁵⁵¹ you shall make them pure gold. [30] And you shall put upon the table the presence bread⁵⁵² before me always.

[31] And you shall make a lampstand of pure gold. The lampstand⁵⁵³ shall be made of hammered work, its base,⁵⁵⁴ and its shaft,⁵⁵⁵ its cups, its bulbs, and its flowers shall be from it.⁵⁵⁶ [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] 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 he⁵⁵⁷ shall cause its lamps to go up,⁵⁵⁸ and cause the light to shine across its face. [38] And its snuffers and fire-pans shall be of pure gold. [39] A talent⁵⁵⁹ of pure gold, he⁵⁶⁰ shall make

550 לְבָתִּים (levâtîym) - “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 יִסַּךְ 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-פָּנִים, 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). 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.

557 הֵעֲלָה (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.”

it, with all these utensils. [40] So see and do according to the pattern which you saw on the mountain.”⁵⁶¹

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,⁵⁶² 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 size⁵⁶³ for all the curtains. [3] Five curtains shall be joined together, each to its companion,⁵⁶⁴ 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 techashiyim⁵⁶⁵ skins above 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.⁵⁶⁶ [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 west⁵⁶⁷ 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 doubled⁵⁶⁸ at the bottom and together. And they shall be coupled⁵⁶⁹ at the top⁵⁷⁰ 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

⁵⁶¹ Hebrews 8:5

⁵⁶² מַעֲשֵׂה חָשֶׁב (ma'asêh choshêv) - “a work of art” - more literally, “a work of thinking.”

⁵⁶³ מִדָּה (middâh) - “size”

⁵⁶⁴ אֲחֹתָהּ ('achotâh) - “its companion” - more literally, “her sister.”

⁵⁶⁵ See footnote for Exodus 25:5

⁵⁶⁶ לַפָּאָת נֶגְבָּה תִּימָנָה (liph'at negbâh tēymânâh) - “for the south side southward”

⁵⁶⁷ יָמָה (yâmmâh) - “towards the west” - more literally “towards the sea.”

⁵⁶⁸ תְּאָמִיּם (to'amîym) - “coupled” - more literally, “doubled.”

⁵⁶⁹ תְּמִיּם (tammiym) - “coupled” - more literally “complete.”

⁵⁷⁰ רֹאשׁוֹ (ro'sho) - “top” - more literally, “its head.”

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, housings⁵⁷¹ 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 curtain⁵⁷² 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.⁵⁷³ [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 north⁵⁷⁴ 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.⁵⁷⁵ [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 altar⁵⁷⁶ 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,⁵⁷⁷ and you shall overlay it with bronze. [3] And you shall make its pots⁵⁷⁸ to receive its ashes,⁵⁷⁹ and its shovels, and its bowls,⁵⁸⁰ 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.

571 בָּתִּיִּם (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 haqqodâshiyim) - "Holy of the Holies" - This is the copy (Hebrews 8:5). Christ entered the real (Hebrews 9:11-12, 24).

574 Psalm 48:1-2; Isaiah 14:13; Ezekiel 1:4

575 רוֹקֵם (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 סִירוֹתָיו (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 לִדְשְׁנוֹ (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 מִזְרְקָתָיו (mizreqotâyv) - "its bowls" - NKJV "basins." In Amos 6:6 NKJV translates the same word "bowls."

[9] And you shall make the court⁵⁸¹ of the the dwelling, for the south side toward the south hangings⁵⁸² 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 sea⁵⁸³ 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,⁵⁸⁴ with their four pillars and their four bases. [17] All the pillars of the court round about shall have bands of silver, and 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.⁵⁸⁵

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 woven⁵⁸⁶ 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.⁵⁸⁷ [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,⁵⁸⁸ 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,⁵⁸⁹ [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

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 קֶלָּעִים (qelâ'iyim) - "hangings" - this word is synonymous with יְרִיעָה (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.

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

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 span⁵⁹⁰ 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,⁵⁹¹ topaz, and emerald, the first row.

[18] The second row shall be turquoise, sapphire, and a diamond. [19] The third row shall be jacinth,⁵⁹² agate, and amethyst. [20] The forth row shall be beryl,⁵⁹³ and onyx,⁵⁹⁴ 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.⁵⁹⁵ [30] And you shall put into the breastpiece of judgment the Urim⁵⁹⁶ and the Thummim,⁵⁹⁷ and they shall be upon Aaron's heart in his going in before Yehvah; and Aaron shall bear the judgment⁵⁹⁸ 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 opening⁵⁹⁹ for his head in the middle of it. It shall have an edge⁶⁰⁰ for its opening round about, a work of a

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.

591 אֶדֶם ('odem) - "sardius" - or "ruby" - This word is from the Hebrew word for red (אָדָם, 'adom).

592 or amber

593 or yellow jasper

594 or carnelian

595 Deuteronomy 32:10; Jeremiah 31:3; Zechariah 2:8-13

596 אִרְיִם ('uriym) - "Urim" - 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, לֵהָאֵשׁ [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 פִּי (piy) - more literally, "mouth."

600 שֶׁפֶּה (saphah) - "edge" - more literally, "lip." KJV, NKJV, NAS "binding." NIV "edge."

weaver,⁶⁰¹ like the opening of a corselet,⁶⁰² so that it does not tear. [33] And you shall make upon its hem pomegranates of violet, and 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.⁶⁰³ [40] And for the sons of Aaron you shall make tunics, and you shall make sashes for them. And you shall make head-gear⁶⁰⁴ 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,⁶⁰⁵ and sanctify them; and they shall minister to me as priests. [42] And make for them linen underwear⁶⁰⁶ 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,⁶⁰⁷ and two perfect⁶⁰⁸ 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 wash⁶⁰⁹ 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 ephod⁶¹⁰ him with the skillfully woven ephod. [6] And you

601 מַעֲשֵׂה אֹרֶג (‘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.

603 See footnote for Exodus 26:36.

604 מִגְבַּעוֹת (migbâ‘ot) - “headgear” - KJV “bonnets,” NKJV “hats,” NAS “caps,” NIV “headbands.” This is not the same word as in the prior verse for turban (מִצְנִיפֶת, mistnepheth).

605 מִלְּאֵת אֶת יְדֵיהֶם (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 מִכְנֵסֵי־בָד (mikhnesêy-vâd) - “linen underwear” - KJV, NAS “linen breeches,” NKJV “linen trousers,” NIV “linen undergarments.” בָּד (vâd) is “linen” and מִכְנֵסֵי (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 (מִכְנֵסֵי פִשְׁתִּיִּם, mikhnesêy phishtiyim, “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 (temiyimim) - “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).

610 אֶפְדֹּתָ לוֹ (âphadtâ lo) - “ephod him” - KJV, NKJV, NAS “gird him,” NIV “fasten the ephod on him.” The word used

shall put the turban upon his head, and shall put the holy crown⁶¹¹ 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 bind⁶¹² on them the head-gear. And the priesthood shall be theirs for a statue forever, and you shall fill the hand⁶¹³ 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.⁶¹⁴ [11] And you shall slaughter the bull before Yehvah at the door of the tent of meeting. [12] And you shall take from the blood⁶¹⁵ of the bull, and put it upon the horns of the altar with your finger, and you shall pour out all of the blood at⁶¹⁶ the base of the altar.⁶¹⁷ [13] And you shall take all of the fat that covers the entrails, and the lobe⁶¹⁸ on the liver, and the two kidneys, and the fat which is upon them, and cause them to smoke as incense⁶¹⁹ on the altar. [14] And the flesh of the bull, and its skin, and its dung⁶²⁰ 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 sprinkle⁶²¹ 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 offering⁶²² to Yehvah.

[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 tip⁶²³ 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

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 (chavashtâ) - "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 הִקְטַרְתָּ (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; Deuteronomy 18:1; Joshua 13:14; 1 Samuel 2:28.

623 תֵּנוּכָה (tenukh) - "tip" (KJV, NKJV) - NAS, NIV "lobe." Found also in Leviticus 8:23-24; 14:14, 17, 25, 28.

upon the big toe⁶²⁴ of their right foot.⁶²⁵ 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),⁶²⁶ [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 wave⁶²⁷ 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,⁶²⁸ which is waved,⁶²⁹ and the thigh of the heave offering⁶³⁰ and which is raised,⁶³¹ from the ram of the ordinations, which is for Aaron and his sons. [28] And it shall be for⁶³² 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 hand⁶³³ in them. [30] Seven days he shall wear 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.⁶³⁴ So you shall offer a sin offering upon the altar in your atoning for it, and you shall

624 בֶּהֶן (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 מִלֵּאִים (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 [רום [rum] raise) as "heave offering" תְּרוּמָה (terumâh).

632 i.e. to eat, see Leviticus 10:14-15.

633 See footnote in Exodus 28:41.

634 כִּפּוּרִים (kippuriym) - "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.

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.⁶³⁵ All that touches the altar shall be holy.⁶³⁶

[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.⁶³⁷ [40] And a tenth of fine flour mixed in a fourth of a hin⁶³⁸ 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.⁶³⁹ You shall do it as the grain offering of the morning, and as the drink offering,⁶⁴⁰ 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.⁶⁴¹ [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.⁶⁴² [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 altar⁶⁴³ for incense.⁶⁴⁴ You shall make it of 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.⁶⁴⁵ [3] And you shall overlay its top, its walls⁶⁴⁶ round about, and its horns with pure gold. And you shall make for it a border⁶⁴⁷ 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 housings⁶⁴⁸ 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 it⁶⁴⁹ 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

635 קֹדֶשׁ קֹדֶשִׁים (qodhesh qâdhâshiyim) - more literally, "holy of holies," NKJV "most holy"

636 This is a command, not a consequence. See Hagai 2:11-14.

637 בֵּין הָעֶרְבָיִם (bêyn hâ'arbâyim) - "between the two evenings" - i.e. at twilight (NKJV, footnote, "between the two evenings")

638 הֵיין (hiyn) - "hin" - supposedly this is equivalent to a gallon. Modern Hebrew "gallon" is גָּלוֹן (gallun).

639 בֵּין הָעֶרְבָיִם (bêyn hâ'arbâyim) - "between the two evenings" - i.e. at twilight (NKJV, footnote, "between the two evenings")

640 וְכִנְסָהּ 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 (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 (qiyr) - "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, מִשְׁתַּיִן בְּקִיר (mashtiyin beqiyr). מִשְׁתַּיִן (mashtiyin) is "one who urinates" and בְּקִיר (beqiyr) is "on a wall." קִיר (qiyr) 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 בָּתִּיִּים (bâtîyim) - "housings" - This is a more literal translation.

649 i.e. the incense altar

Aaron shall cause smoke to go up as incense upon it, incense of spices, morning by morning,⁶⁵⁰ when he makes the lamps good,⁶⁵¹ he shall cause smoke to go up as incense on it. [8] And when Aaron causes the lamps to go up⁶⁵² between the two evenings,⁶⁵³ 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.⁶⁵⁴ Once in the year he shall make atonement upon it throughout your generations. It is holy of holies⁶⁵⁵ 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 over⁶⁵⁶ upon the numbering, half a shekel, in the shekel of the holy place⁶⁵⁷ (the shekel is twenty gerah).⁶⁵⁸ The half-shekel is a heave offering to Yehvah.⁶⁵⁹ [14] Everyone who passes over upon the numbering from a son of twenty years and upwards shall give a heave offering to Yehvah. [15] The rich shall not do more, and the poor⁶⁶⁰ 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 atonements⁶⁶¹ silver⁶⁶² from the sons of Israel and give⁶⁶³ 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,⁶⁶⁴ 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

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 בְּהֵעֲלֹת (veha'alot) - It is more literally, “causes . . . to go up” - NKJV “lights.”

653 בֵּין הָעֶרְבִים (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 בְּשֶׁקֶל-הַקֹּדֶשׁ (besheqel-haqqodesh) - “in the shekel of the holy place” - NKJV “according to the shekel of the sanctuary.”

658 גֵּרָה (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.

660 The poor are not given any different command. In contrast, see Leviticus 14:21-22; 27:8.

661 כִּפּוּרִים (kippuriym) - “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).

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.⁶⁶⁵ 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 me⁶⁶⁶ 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.’”⁶⁶⁷

[34] And Yehvah said to Moses, “Take for yourself spices, stacte, and onycha,⁶⁶⁸ and galbanum⁶⁶⁹ spices,⁶⁷⁰ and pure frankincense. It shall be part in part.⁶⁷¹ [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 before the testimony in the tent of meeting where I will meet with you there. It shall be holy of holies to you.⁶⁷² [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 Bezalel⁶⁷³ the son of Uri,⁶⁷⁴ the son of Hur, of the tribe of Judah. [3] And I have filled him with the spirit of Gods in wisdom, in understanding,⁶⁷⁵ and in knowledge, and in all workmanship [4] to think thoughts⁶⁷⁶ 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 Aholiab⁶⁷⁷ the son of Ahisamach⁶⁷⁸ 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 for⁶⁷⁹ the testimony, and the propitiatory which is upon it, and all the utensils of the tent - [8] the table and its utensils, and the pure⁶⁸⁰ lampstand and all its utensils, and the altar of incense, [9] and the altar of burnt offering and all

665 קֹדֶשׁ קִדָּשִׁים (qodesh qâdâshiym) - more literally, “holy of holies,” NKJV “most holy”

666 i.e. the Lord

667 Cut off equals death, Exodus 31:14.

668 שֶׁחַלֵּת (shechêlet) - “onycha” (KJV, NKJV, NAS, NIV) - according to Koehler & Baumgartner meaning is uncertain. This is the only place this word is found.

669 חֶלְבֵּנָה (chelbenâh) - “galbanum” - only found here.

670 סַמִּיִּם (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 bebad yihyeh) - “It shall be part in part” - i.e. It shall be in equal parts (NKJV “there shall be equal amounts of each”).

672 לָכֶם (lâkhem) - “to you” - This is a plural “you.”

673 בְּצַלְאֵל (betsal’êl) - “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 אִירִי (’uri) - “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 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 אֹהֱלִיָּאֵב (’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 אַחִיסָמָאֵךְ (’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.

its utensils, and the basin and its base, [10] and the woven garments⁶⁸¹ 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 sabbaths⁶⁸² 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,⁶⁸³ 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,⁶⁸⁴ there shall be a sabbath observance,⁶⁸⁵ holy to Yehvah. Whoever does work on the sabbath day shall surely be put to death.⁶⁸⁶ [16] And the sons of Israel shall keep the sabbath, to do the sabbath throughout your generations, a covenant forever.⁶⁸⁷ [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 rested⁶⁸⁸ and was refreshed.’”⁶⁸⁹

[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]⁶⁹⁰ 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 Gods⁶⁹¹ 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.”⁶⁹² [2] And Aaron⁶⁹³ 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 molten⁶⁹⁴ calf. And they said, “These⁶⁹⁵ are your Gods, Israel,

681 בְּגָדֵי 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 בַּיּוֹם הַשְּׁבִיעִי (bayyom hasheviy'iy) - “on the seventh day” (NAS, NIV) - KJV & NKJV leave out the word “day,” but it is here in the Hebrew.

685 שַׁבָּת שַׁבְּבָטוֹן (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” (θεοὺς). 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 מַסֵּכָה (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 (אֱלֹהֵיךָ, 'eloheykha) and the plural verb for “brought you up” (הֵעֲלֶיךָ, he'elukha).

they that brought⁶⁹⁶ you up from the land of Egypt.”⁶⁹⁷ [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.⁶⁹⁸

[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, 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 consume⁶⁹⁹ 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?⁷⁰⁰ [12] Why should the Egyptians speak saying, ‘In evil⁷⁰¹ he brought them out to kill them in the mountains, and to annihilate⁷⁰² them from upon the face of the ground? Turn from your fierce anger, and repent⁷⁰³ from the evil⁷⁰⁴ 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.⁷⁰⁵ [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,⁷⁰⁶ 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 singing⁷⁰⁷ 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’ anger⁷⁰⁸ 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?”

696 הֵעֲלִיךָ (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

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 לְכַלּוֹתָם (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 הִנְנָחֵם (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 עֲנוֹת ('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, `anot).

708 אַף ('aph) - “anger” - this is the same word the KJV & NKJV translate “wrath” in verses 10-12.

[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.”

[25] And Moses saw the people that they were let loose,⁷⁰⁹ for Aaron had let loose,⁷¹⁰ to the whispering⁷¹¹ 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.’”⁷¹² [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 Gods⁷¹³ 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.”⁷¹⁴ [34] So now, go, lead the people to where I tell you. Behold, my messenger shall go before you,⁷¹⁵ and on the day of my visitation, so I will visit upon them their sin.” [35] So Yehvah struck⁷¹⁶ 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,⁷¹⁷ 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.”⁷¹⁸ [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 פָּרַע (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 פָּרַעָה (pherâ'oh) - “loosed”

711 שִׁמְצָה (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” (שָׁמַע, 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 יָגַף (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” (מַגְפָּה, 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.⁷¹⁹

[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.⁷²⁰ [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.⁷²¹ And he would return to the camp.⁷²² And his servant Joshua,⁷²³ the son of Nun,⁷²⁴ a lad, did not depart from the midst⁷²⁵ of the tent.⁷²⁶

[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 you⁷²⁷ that I might find favor in your eyes. And see that this nation is your people." [14] And he said, "My presence⁷²⁸ 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.⁷²⁹ [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."⁷³⁰ [20] And he said, "You are not able to see my face, for no man shall see me and live."⁷³¹ [21] And Yehvah said, "Here is a place with me, and you shall stand 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."⁷³²

34 [1] And Yehvah said to Moses, "Cut out for yourself two tablets of stones like the first ones, and

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 מִתְּוֶךְ (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 מִזֶּהָ (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

732 Matthew 5:8; Revelation 22:4

I will write on the tablets the words which were on the first tablets which you broke.⁷³³ [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 hand⁷³⁴ 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,⁷³⁵ and abounding in kindness⁷³⁶ and truth, [7] keeping kindness⁷³⁷ for thousands, forgiving⁷³⁸ 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.”⁷³⁹ [8] And Moses hurried and bowed 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.”⁷⁴⁰

[10] And he said, “Behold, I am cutting a covenant. Before all your people I will do marvels which have never been created⁷⁴¹ 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 fearful⁷⁴² 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 their pillars you shall break, and his Ashers⁷⁴³ you shall cut down [14] (for you shall not worship another god,⁷⁴⁴ for Yehvah, Jealous is his name. He is a jealous God),⁷⁴⁵ [15] lest you cut a covenant with the inhabitants of the land, and they play the harlot⁷⁴⁶ after their gods and sacrifice to their gods; and one calls to you and you eat from his

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 נָחַלְתָּנוּ (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).

743 אֲשֵׁרִי ('ashêrây) - “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, 'ashêrâh; 2 Kings 23:4), although here (Exodus 34:13) it has a masculine ending. See also footnote for Deuteronomy 16:21.

744 אֵל ('êl) - “god”

745 אֵל ('êl) - “God” - He is rightly jealous. All is His (Ezekiel 18:4; 1 Corinthians 6:19-20; Colossians 1:16).

746 נָחַל (vezânu) - “they play the harlot” - God calls going after other gods (idolatry) harlotry (e.g. Leviticus 17:7;

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 donkey⁷⁴⁷ 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.⁷⁴⁸

[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 weeks⁷⁴⁹ you shall do for yourself,⁷⁵⁰ 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.⁷⁵¹ [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,⁷⁵² and the sacrifice of the feast of the passover shall not remain until morning.⁷⁵³ [26] The first of the firstfruits of your land you shall bring in to the house of Yehvah your Gods.⁷⁵⁴ You shall not boil a kid in the milk of his mother.”⁷⁵⁵

[27] And Yehvah said to Moses, “Write for yourself⁷⁵⁶ these words, for upon the mouth⁷⁵⁷ 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 he⁷⁵⁸ wrote upon the tablets the words of the covenant, the ten things.⁷⁵⁹

[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.⁷⁶⁰ [31]

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

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 עֲשֶׂרֶת 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 מִצְוֹת (mitsot) e.g. Leviticus 4:2.

760 See 2 Corinthians 3:7.

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.⁷⁶¹ [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.⁷⁶²

35 [1] And Moses gathered all the congregation of the sons of Israel and said to them, "These are the things⁷⁶³ 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 burn⁷⁶⁴ a fire in all your dwellings on the sabbath day."⁷⁶⁵

[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 willing⁷⁶⁶ to bring a heave offering of Yehvah, 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 techashiyim skins,⁷⁶⁷ and acacia wood; [8] and oil for the light, and spices for the anointing oil and for the incense of spices,⁷⁶⁸ [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 the dwelling, its tent, and its covering, its hooks, and its boards, its bar,⁷⁶⁹ 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 burning 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 necklaces,⁷⁷⁰ every article of gold, and everyone who waved a wave offering of

761 מַסְוֵה (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 (תַּמְאֵת, tsammâtek, "your veil") and Genesis 24:65; 38:14, 19 (צִפְּיָהּ, 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 תִּבְעַר (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).

767 See footnote for Exodus 25:5.

768 See footnote for Exodus 25:5.

769 בִּרְיָחַב (beriychâv) - "bar" - KJV, NKJV, NAS, all translate it in the plural. It is actually singular.

770 כֻּמָּז (khumâz) - "necklaces" (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

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.⁷⁷¹ [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 whose heart was willing 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,⁷⁷² son of Uri, son of Hur, of the tribe of Judah. [31] And he has filled him 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 heart⁷⁷³ 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 variegates⁷⁷⁴ 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 material⁷⁷⁵ they had was enough for all the work to do it, and with some leftover.⁷⁷⁶

[8] So all the wise of heart in doing the work made the dwelling,⁷⁷⁷ 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

Hebrew, as is this word.

771 חֵזִי' (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.

773 "put this in his heart" - 2 Chronicles 9:23; Job 38:36; Psalm 33:13-15a; Revelation 17:17.

774 רוֹקֵם (roqêm) - "variegates" = to work (weave) in colors. NKJV footnotes this word, "*variegator*, a weaver in colors" in Exodus 36:37.

775 מְלָאכָה (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 (וְהוֹתֵר, 'et) indicates the latter translation.

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.⁷⁷⁸

[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 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 the dwelling, twenty for the south side southward. [24] And forty bases⁷⁷⁹ 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 west⁷⁸⁰ sides⁷⁸¹ 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.⁷⁸²

[35] And he made the curtain⁷⁸³ 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,⁷⁸⁴ [38] and its⁷⁸⁵ five pillars and their hooks. And he overlaid their tops⁷⁸⁶ and their bands with gold, and their five bases⁷⁸⁷ with bronze.

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).

779 See footnote for Exodus 36:38.

780 יָמָּה (yammâh) - more literally, "towards the sea."

781 יָרֵךְ (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 אֲדָנֵיחֵם ('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.

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 about. [3] And he cast for it four rings of gold upon its four corners,⁷⁸⁸ 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.⁷⁸⁹

[6] And he made the propitiatory⁷⁹⁰ 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.⁷⁹¹ [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.⁷⁹²

[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 lampstand⁷⁹³ of pure hammered gold. He made the lampstand, its base and its shaft, its cups, its bulbs, and its flowers, were all from it.⁷⁹⁴ [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.⁷⁹⁵ [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.⁷⁹⁶ [24] With a talent of pure gold he made it, and all its utensils.

[25] And he made the incense altar⁷⁹⁷ of acacia wood, a cubit its length, and a cubit its width, square, and a cubit its height. Its horns were from it.⁷⁹⁸ [26] And he overlaid it with pure gold, its top, and its walls⁷⁹⁹ 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

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 קְצוֹת (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

798 i.e. one piece with it coming from it.

799 קִירֹתָיו (qiyrotâyv) - "its walls" - see footnote for Exodus 30:3.

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,⁸⁰⁰ and the pure incense of spices,⁸⁰¹ the work of a perfumer.

38 [1] And he made the altar⁸⁰² 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,⁸⁰³ 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.⁸⁰⁴ [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 mirrors⁸⁰⁵ of the serving women who served⁸⁰⁶ at the door of the tent of meeting.⁸⁰⁷

[9] And he made the court⁸⁰⁸ 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.⁸⁰⁹ [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 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 appointed⁸¹⁰ for the dwelling, the dwelling of the testimony which were

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 טָבְּאוּ (tsâbh'u) - "served" - KJV "assembling," NKJV "assembled," NAS, NIV "served." This word is from the same verb as "serving women" (הַטְּבְּאוֹת, 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 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 (הַטְּבְּאוֹת, 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.

810 פְּקֻדָּה (phequdhê) - "the things appointed for" - NKJV ("inventory") and NAS ("number") footnote this as "Lit. appointed."

appointed⁸¹¹ by the mouth of Moses for the service of the Levites⁸¹² by the hand of Ithamar⁸¹³ 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 half⁸¹⁴ to the skull⁸¹⁵ (which is half a shekel in the shekel of the holy place),⁸¹⁶ to everyone who was numbered from a son of twenty years and up, for 603,550.⁸¹⁷

[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 garments⁸¹⁸ for ministering in the holy place, and they made the holy garments⁸¹⁹ that were for Aaron as Yehvah commanded Moses. [2] And he made the ephod⁸²⁰ of 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 stones⁸²¹ 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 breastpiece⁸²² 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

811 פִּקְדָּו (puqqad) - "were appointed" - this is from the same root word as פִּקְדָּהּ (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 בֶּקָא (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 (בֶּקָא, 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. 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).

breastpiece a span its length and a span⁸²³ its width, doubled over. [10] And they filled it in with four rows of stones, a row of sardis,⁸²⁴ topaz, and emerald, the first row. [11] The second row was turquoise, sapphire, a diamond. [12] The third row was jacinth,⁸²⁵ agate, and amethyst. [13] And the fourth 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.⁸²⁶

[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 bells⁸²⁷ of pure gold, and put the bells in the midst of the pomegranates upon 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, 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 garments⁸²⁸ 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

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.

828 See footnote for Exodus 31:10.

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 month⁸²⁹ you shall set up dwelling of tent of meeting. [3] And you shall put there the ark of the testimony,⁸³⁰ and you shall cover the ark with the curtain.⁸³¹ [4] And you shall bring in the table and arrange its order, and bring in the lampstand, and cause its lamps to go up.⁸³² [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,⁸³³ 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 altar; and the altar shall be holy of holies.⁸³⁴ [11] And you shall anoint the basin and its base and sanctify it.⁸³⁵

[12] And you shall bring Aaron and his sons to the door of the tent of meeting, and wash them with water.⁸³⁶ [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.⁸³⁷ [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,⁸³⁸ on the first of the month, the dwelling was raised up. [18] So Moses raised up the dwelling, and set its bases, and placed it 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,⁸³⁹ just as Yehvah commanded Moses.

[20] And he took and put the testimony⁸⁴⁰ into the ark, and put the poles on the ark,⁸⁴¹ 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,⁸⁴² just as Yehvah commanded Moses.⁸⁴³

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

834 קֹדֶשׁ קֹדֶשׁ (qodesh qâdâshiyim) - 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־הָאָרֶן (vayyâsem 'et-habbaddiyim `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

[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.⁸⁴⁴ [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 door⁸⁴⁵ 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 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.⁸⁴⁶ [36] And when the cloud was taken up from upon the dwelling, the sons of Israel would travel in all their travels.⁸⁴⁷ [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.⁸⁴⁸

844 This is outside the curtain (Leviticus 16:12).

845 i.e. outside the veil (Leviticus 16:15, 18).

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.

Leviticus¹

And he called²

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 man³ from among you that brings an offering to Yehvah from the beasts,⁴ from the cattle, or from the flock, you⁵ shall bring your⁶ offering. [3] If his offering is a burnt offering⁷ from the cattle, a perfect male he shall bring⁸ to the door of the tent of meeting. He shall bring it for his acceptance⁹ before Yehvah. [4] And he shall put his hand upon the head¹⁰ 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 יָקִיבֶנּוּ (yaqriyvennu) - more literally, "he shall bring it"

9 לִירְצוֹנוֹ (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, "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 (εισδεκτον, 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 לִרְצוֹנֶכֶם (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), רָצִה (retsêh), speaking of the sacrifice being "accepted on his behalf" (NKJV), לִירְצָה לוֹ (nirtsâh lo).

The idea of "free will" is a Biblical idea found in the Hebrew word for "freewill offering," נִדְבָּה (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," נִדְבָּה (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 בִּתְנַדְּבִים, 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, נִדְבָּה (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," כִּירְצוֹנוֹ (khirtsono). Also of interest is Psalm 119:108 which has the plural "freewill offerings," נִדְבֹת (nidvot), with the verb form of רָצוֹן (râtson), רָצִה (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 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**

burnt offering, and it shall be accepted for him to atone¹¹ on his behalf.'

[5] 'And he shall slaughter¹² the son of the herd¹³ before Yehvah, and the priests, the sons of Aaron, shall bring the blood¹⁴ and sprinkle¹⁵ the blood all around upon the altar, which is by the door of the tent of meeting. [6] And he shall skin¹⁶ the burnt offering and cut it into its pieces.¹⁷ [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 suet¹⁸ 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 smoke¹⁹ as incense,²⁰ a burnt offering, a fire offering,²¹ a soothing²² aroma to Yehvah.²³

[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 aroma²⁴ to Yehvah.²⁵

[14] 'And if the burnt offering, his offering to Yehvah, is from the birds, he shall bring from the turtledoves or from the sons of the dove²⁶ his offering. [15] And the priest shall bring it to the altar and wring off²⁷ its head and cause it to smoke as incense on the altar, and its blood shall be drained out

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, שָׁחֻט (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 הַבֶּקָּר (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 אֵשֶׁה ('ishêh) - "a fire offering"

22 נִיחֹחַ (niychoach) - "soothing" - This word is akin to the verb for "rest," נָח (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).

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.

upon the wall²⁸ of the altar. [16] And he shall remove its crop with its feathers and cast it beside the altar toward the east²⁹ to the place of the ashes.³⁰ [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.³¹

2[1] 'And the soul that brings an offering, a grain offering³² 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 memorial³³ 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 holies³⁴ 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 anointed³⁵ in the oil.³⁶ [5] And if your offering is a grain offering upon a pan, fine flour mixed in oil, unleavened it shall be. [6] Break³⁷ it up into morsels,³⁸ and you shall pour oil upon it. It is a grain offering. [7] If your offering is a grain offering in a covered pan,³⁹ 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 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 it⁴⁰ as a fire offering to Yehvah. [12] The offering of the first,⁴¹ you shall offer them to Yehvah, and on the altar they shall not be offered up for a

28 קיר (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 קיר (qiyr) for "the walls of my heart!" NAS translates קירֹת 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־זָכָרָתָהּ ('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 פִּתִּיִּים (pittiyim) - "morsels" - This is interesting language in the Hebrew. The first part of this verse reads, פִּתֹּת אֶתָּה פִּתִּיִּים (pâtot 'otâh pittiyim).

39 מַרְחֶשֶׁת (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.

40 מִמֶּנּוּ (mimmennu) - "from it"

41 רֵאשִׁית (rê'shiyt) - "first" - NKJV "firstfruits" - see footnote for Leviticus 2:14.

soothing aroma. [13]⁴² Every offering of your grain offering you shall season with salt,⁴³ and you shall not cease the salt of the covenant⁴⁴ of your Gods from upon your grain offering, upon every offering of yours you shall bring with salt.⁴⁵

[14] 'And if you bring a grain offering of the firstfruits⁴⁶ to Yehvah, head⁴⁷ roasted in the fire, groat⁴⁸ of new growth,⁴⁹ 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,⁵⁰ if he brings from the herd,⁵¹ if male, if female, he shall bring a perfect one before Yehvah. [2] And he shall lay his hand upon the head⁵² 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,⁵³ and the lobe⁵⁴ upon the liver above the kidneys; he shall remove it.⁵⁵ [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 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 above⁵⁶ the kidneys, he shall remove it.⁵⁷ [11] And the priest shall cause it to smoke as incense on the altar as food,⁵⁸ a fire offering to Yehvah.

42 The "you" switches in the Hebrew from plural (verses 11-12) to singular (verses 13-15).

43 בָּמֶלַח תִּמְלֹחַ (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 אֵיֶיב (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 סִכְלִיּוֹת, sikhliut, "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.

56 עַל ('al) - "above" - this is the same word used here for "upon" as well.

57 יְסִירֶנָּה (yesiyrenâh) - "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,

[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 enduring⁵⁹ statute throughout your generations in all your dwellings all fat⁶⁰ and all blood⁶¹ you shall not eat."

4[1] And Yehvah spoke to Moses saying, [2] "Speak to the sons of Israel saying, 'The soul that sins unintentionally⁶² 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 guilt⁶³ of the people,⁶⁴ he shall bring for his sin which he sinned a bull,⁶⁵ a perfect son of the herd,⁶⁶ to Yehvah for a sin offering.⁶⁷ [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 ox⁶⁸ 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,⁶⁹

28 (see 25-26 also).

59 עולם ('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 בִּלְיִדְעָה [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.

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 (chatâ'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 גָּלָל (gâlâl) for "dung" (see KJV) found in

[12] so he shall bring all of the bull outside the camp⁷⁰ 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,⁷¹ 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 the sin⁷² which they sinned⁷³ upon it⁷⁴ 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 atone⁷⁵ for them,⁷⁶ and it shall be forgiven⁷⁷ 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 buck⁷⁸ 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

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, טִשְׁאֵת (tsê'at), so it reads, גִּלְלֵי טִשְׁאֵת הָאָדָם (gelelêy tsê'at hâ'âdâm), more literally, "turds of human dung." טִשְׁאֵת (tsê'at) is also found in Deuteronomy 23:13 (Hebrew 23:14), NKJV "refuse." Akin to טִשְׁאֵת (tsê'at) is טִשְׁאָה (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 חַרְיָהֶם (charêyhem), "their dung" (singular), & חַרְיָהֶם (char'êyhem), "their dung" (plural) respectively. This word is found also only in 2 Kings 6:25, חַרְיֵי יוֹנִים (charêy yonim), "dove droppings" (NKJV). This is חַרְיָ (charêy) singular dung with יוֹנִים (yonim) 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 יָשָׁגוּ (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.

72 חַטָּאת (chatât) - "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 עָלֶיהָ ('âleyhâ) - "upon it"

75 כִּפֶּה (kipper) - "he shall atone"

76 עֲלֵהֶם ('alêhem) - "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 שֶׁעִיר (se'iyir) - "buck" - KJV, NKJV "kid," but kid is גִּדִּי (gediy), e.g. Genesis 38:17. NAS has "goat" with footnote, "Lit., buck of the goats."

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,⁷⁹ 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 bring.⁸⁰ [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.⁸¹ 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.⁸² [2] Or, a soul that touches anything unclean, a carcass of an unclean life,⁸³ or a carcass of an unclean beast,⁸⁴ or a carcass of an unclean swarming creature,⁸⁵ and it is hidden from him, he also is unclean and guilty.⁸⁶ [3] Or, if he touches human uncleanness,⁸⁷ - for all his uncleanness which he is unclean in it, and it is hidden from him, when he realizes it,⁸⁸ then he shall

79 Leviticus 3:14-15

80 יָבִיאֵנָה (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 שָׂרָץ (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 שָׂרָץ (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 שָׂרָץ (sherets) being spoken of, as it says, "creeping thing [הַשָּׂרָץ] that creeps [וְהָרַמַּשׁ] on the earth" (NKJV), הַשָּׂרָץ הָרֹמֵשׁ עַל-הָאָרֶץ (hasherets hâromêš `al-hâ'âretš). See also footnote for Genesis 1:20 where the verb form שָׂרָץ (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"

88 If he doesn't realize it, then he can't deal with it.

be guilty.⁸⁹ [4] Or, a soul that swears rashly⁹⁰ with the lips to do evil or to do good,⁹¹ to all that the man spoke rashly in swearing, and it is hidden from him, when he realizes it, then he shall be guilty⁹² for one of these. [5] And it shall be, when he is guilty for one of these, that he shall confess⁹³ that he sinned upon it. [6] And he shall bring his guilt offering⁹⁴ 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,⁹⁵ and the priest shall atone for him from his sin offering which he sinned; and it shall be forgiven him.'

[11] 'And if his hand does not attain⁹⁶ to two turtle-doves or to two sons of the dove, then he shall

89 "when he realizes it, then he shall be guilty" - more literally, "and he knows and he is guilty," **וְהָיָא יָדַע וְאָשָׁם** (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" - **בַּטֵּא** (vatê') is found also only in Psalm 106:33 (**בַּטֵּא**), yevatê', see also the event of this verse in Numbers 20:1-13) and Proverbs 12:18 (**בּוֹטֵחַ**, botêh, 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.**

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."

bring his offering for which he sinned, a tenth of the ephah⁹⁷ of fine flour for a sin offering.⁹⁸ He shall put no oil upon it, and he shall put no frankincense upon it because it is a sin offering.⁹⁹ [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 unfaithfully¹⁰⁰ 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 your¹⁰¹ valuation of shekels in silver in the shekel of the holy place¹⁰² 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 your¹⁰³ 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 wrong¹⁰⁴ to Yehvah."

6[1,H5:20]¹⁰⁵ And Yehvah spoke to Moses saying, [2,H5:21] "A soul that sins and acts unfaithfully against Yehvah and deceives his associate¹⁰⁶ in a deposit,¹⁰⁷ or security¹⁰⁸ of hand,¹⁰⁹ or in a robbery, or he extorts¹¹⁰ his associate, [3,H5:22] or he finds a lost thing and lies about it and swears upon

97 עֶפְחָה ('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 תִּמְעַל (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 בִּשְׁקֶל-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.

108 תְּשׁוּמָה (tesumet) - "security" - only found here. It is akin to the verb to put or place שָׁם (sum).

109 יָד (yâd) - "hand"

110 עָשָׂה ('âshaq) - "extorts" - To obtain from another by coercion or intimidation. עָשָׂה ('âshaq) 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, עֹשֶׂה ['oshêq]); 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" עֹשֶׂה עָשָׂה ['âshaq 'osheq]); 22:29 (2x, "used

falsehood, concerning any one which the man does to sin in them:¹¹¹ [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 amount¹¹² 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 your¹¹³ 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:¹¹⁴ 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.¹¹⁵ [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,¹¹⁶ and arrange upon it the burnt offering,¹¹⁷ 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 bring¹¹⁸ 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 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,¹¹⁹ 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 pieces¹²⁰ of the grain offering of morsels¹²¹ you shall bring, a soothing aroma to Yehvah. [22,H15] And the anointed priest¹²² under him from his sons shall make it.¹²³ It is a statute forever to Yehvah. It shall be caused to smoke completely.

oppressions” עֲשָׂקוּ עֲשָׂקוּ [ʾâshqu ʾosheq], 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 דְּבָרְךָ 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

119 This is the same amount for the poor man in Leviticus 5:11.

120 תֻּפִּינֵי (tuphiynê) - “baked pieces” – only found here.

121 פִּתִּימִם (pittiyim) – “morsels”

122 הַכֹּהֵן הַמְּשִׁיחַ (hakkohên hammâshiyach) – “the anointed priest”

123 In other words, the priest who is anointed in his place shall make it (see NKJV).

[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 place¹²⁴ shall not be eaten. It shall be burned in the fire.’¹²⁵

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.¹²⁶ [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 him. [9] And every grain offering which is baked in the oven, and everything made in the covered pan¹²⁷ 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,¹²⁸ so he shall bring for the sacrifice of thanks unleavened cakes mixed in the oil, and unleavened wafers anointed in the oil, and¹²⁹ 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,¹³⁰ a heave offering¹³¹ 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 eaten¹³² 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 accounted¹³³ to him. It is foul,¹³⁴ and the soul who eats

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.

127 See footnote for Leviticus 2:7.

128 תודה (todâh) - “thanks”

129 וְ (ve) – NKJV “or,” KJV, NAS “and.” וְ (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 קָרְבָּן (qorbân) - “offering”

131 תְּרוּמָה (terumâh) - “heave offering”

132 יֵאָכַל יֵאָכַל (hê'âkhol yê'âkhêl) - “it is surely eaten” - more literally, “eating, it is eaten”

133 יִחָשֵׁב (yêchâshêv) - “accounted” - same root word as is found in Genesis 15:6 (“accounted”).

134 פִּגּוּל (piggul) - “foul” - KJV, NKJV “abomination,” NAS “offensive thing” - found also only in Leviticus 19:7; Isaiah 65:4; **Ezekiel 4:14** (note context). תּוֹעֵבָה (to'êvâh) is the main word for abomination (e.g. Genesis 43:32; Leviticus 18:26-

from it shall bear her iniquity.¹³⁵ [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 detestable¹³⁶ 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 fat¹³⁷ of a carcass¹³⁸ 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.”¹³⁹

[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 thigh¹⁴⁰ you shall give as a heave offering¹⁴¹ 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 anointing¹⁴² 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,¹⁴³ and for the sacrifice of peace offerings [38] which Yehvah

27, 29; Isaiah 41:24). There is also שֶׁקֶץ (sheqets) “detestable thing.” See footnote for Leviticus 7:21. And there is שִׁקְּוֹט (shiqquts) “detested thing” (e.g. 1 Kings 11:5; Jeremiah 16:18; Ezekiel 5:11). For example, Ezekiel 11:21 has וְתוֹעֲבוֹתֵיהֶם וְשִׁקְּוֹצֵיהֶם (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 נֶפֶשׁ (nephesh), and the following words agree in gender, אֹכֵלֶת ('okhelet) more literally, “she eats,” עֲוֹנָה ('avonâh) more literally “her iniquity,” תִּשָּׂא (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,” לוֹ (lo).

136 שֶׁקֶץ (sheqets) – “detestable” – only found also in Leviticus 11:10-13, 20-23, 41-42; Isaiah 66:17; Ezekiel 8:10.

137 חֵלֶב (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 (מִשְׁמַנִּים [mashmanniym] “fat”).

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 תְּרוּמָה (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

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 the tunic¹⁴⁴ and girded him with the sash¹⁴⁵ and clothed him with the robe and put upon him the ephod and girded him with the skillfully woven band¹⁴⁶ of the ephod¹⁴⁷ and ephoded¹⁴⁸ him in it. [8] And he placed upon him the breast piece¹⁴⁹ and put to the breast piece the Urim¹⁵⁰ and the Thumim.¹⁵¹ [9] And he placed the turban¹⁵² upon his head and placed upon the turban to the front of his face the plate¹⁵³ of gold, the holy crown,¹⁵⁴ 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 sash¹⁵⁵ and bound on¹⁵⁶ to them head-gear¹⁵⁷ 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,¹⁵⁸ 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

of priests and the accompanying sacrifice. Found also only in Exodus 29:22, 26-27, 31, 34; Leviticus 8:22, 28-29, 31, 33.

144 כִּתְּוֶנֶת (kuttonet) – “tunic” – first mentioned in Genesis 3:21; 37:3, and for the priests Exodus 28:4.

145 אֲבִנֶת ('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 נֶזֶר (nêzer) – “crown” – see Exodus 29:6 and footnote.

155 אֲבִנֶת ('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.

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 toe¹⁵⁹ of his right foot. [24] And he brought the sons of Aaron and Moses put some of the blood upon the tip of their 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 pieces¹⁶⁰ 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 fill¹⁶¹ your hand.¹⁶² [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,¹⁶³ for so I have been commanded."

[36] And Aaron and his sons did all the words¹⁶⁴ 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,¹⁶⁵ and bring them before Yehvah. [3] And to the sons of Israel speak saying, 'Take a buck¹⁶⁶ 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 congregation¹⁶⁷ 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 appear to you."¹⁶⁸ [7] And Moses said to Aaron, "Bring to the altar and do your sin offering and your burnt offering and atone for yourself and

159 בֹהֶן (bohen) – "big toe" – this is the same exact word for "thumb" as well.

160 חֲלָבִיִּים (chalâviym) – "fat peices" – this is the word for fat in the plural.

161 מָלֵא (mallê') – "he shall fill" – the word for ordination, or consecration (NKJV), is מִלּוּיִם (millu'iyim) from this verb here, lexical form, מָלָא (mâlâ) "fill." See footnote in Exodus 28:41.

162 יְדֵכֶם (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 שֶֹׁׁיֵר (se'iyar) – "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.

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.

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 horns¹⁶⁹ 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.¹⁷⁰ [11] And the flesh and the hide he burned in the fire outside the camp.¹⁷¹

[12] And he slaughtered the burnt offering and the sons of Aaron found¹⁷² for¹⁷³ 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.¹⁷⁴

[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.¹⁷⁵

[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,¹⁷⁶ 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.¹⁷⁷

[22] And Aaron lifted up his hand to the people and blessed them, and came down¹⁷⁸ 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.¹⁷⁹

10[1] And the sons of Aaron, Nadab and Abihu,¹⁸⁰ each took his fire-pan and put in them fire and placed upon it incense and brought before Yehvah strange¹⁸¹ fire which was not commanded them.¹⁸²

[2] And fire went out from before Yehvah and consumed them and they died before Yehvah. [3] And

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 יָצָא (yamtsi'u) – "found" – this is a more literal translation. NKJV has "presented."

173 לְיָי (l'âyv) – "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).

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

Moses said to Aaron, “This is what Yehvah spoke, saying, 'In coming near me,¹⁸³ I shall be holy,¹⁸⁴ and before¹⁸⁵ all the people, I shall be honored.’”¹⁸⁶ 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.¹⁸⁷

[6] And Moses said to Aaron and to Eleazar and to Ithamar, his sons, “Your heads do not let loose,¹⁸⁸ and your garments do not tear,¹⁸⁹ and do not die¹⁹⁰ 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, lest¹⁹¹ 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 drink¹⁹² you shall not drink,¹⁹³ 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 divide¹⁹⁴ 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 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.¹⁹⁵ [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,¹⁹⁶ 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

183 בִּקְרוּבִי (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.

195 צִוֵּיתִי (tsuvvêyiti) - “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”

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 good¹⁹⁷ in the eyes of Yehvah?” And Moses heard and it was good in his eyes.¹⁹⁸

11[1]¹⁹⁹ 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.’²⁰⁰ [3] All dividing a hoof and cleaving²⁰¹ a cleft²⁰² of hooves, bringing up cud²⁰³ in the beast, her you may eat. [4] Yet, this you may not eat. From those that bring up²⁰⁴ 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,²⁰⁵ because he brings up the cud, and the hoof he does not divide. He is unclean to you. [6] And the hare,²⁰⁶ because she brings up the cud, and the hoof she does not divide. She is unclean to you. [7] And the pig,²⁰⁷ because he divides a hoof and cleaves a cloven hoof, but cud he does not chew.²⁰⁸ He is unclean to you. [8] From their flesh you shall not eat, and in their carcass you shall not touch.²⁰⁹ 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 soul²¹⁰ that is in the waters, they are detestable²¹¹ to you. [11] And they shall be detestable to you. From their flesh you shall not eat, and their carcass you shall detest.²¹² [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.²¹³ You shall not eat. They are

197 חַיִּיטָב (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 שֹׁעַת (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 שֶׁסַע (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 מַעֲלָה (ma'alat) - “bring up” - Hiphil participle from עָלָה (ma'alat) “go up.”

205 שִׁפָּן (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 אֶרְנֵבֶת ('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 חֲזִיר (chaziyr) - “pig” Modern Hebrew (hog or swine) - found also only in Deuteronomy 14:8; Psalm 80:13(H14); Proverbs 11:22; Isaiah 65:4; 66:17.

208 יִגְגַּר (yiggâr) - “chew” - only found here

209 Leviticus 5:2

210 נֶפֶשׁ הַחַיָּה (nephesh hachayyâh) - “living soul” - see footnote for Genesis 2:7.

211 שֶׁקֶץ (sheqets) - “detestable” - See footnote for Leviticus 7:18 & 21.

212 תִּשְׂקָצוּ (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.

detestable:²¹⁴ the eagle,²¹⁵ and the vulture,²¹⁶ and the buzzard,²¹⁷ [14] and the red kite,²¹⁸ and the kite,²¹⁹ according to her kind, [15] every raven²²⁰ according to his kind, [16] and the daughter²²¹ of the ostrich,²²² and the falcon,²²³ and the seagull,²²⁴ and the hawk²²⁵ according to his kind, [17] and the little owl,²²⁶ and the fish owl,²²⁷ and the great owl,²²⁸ [18] and the white owl,²²⁹ and the pelican,²³⁰ and the carrion vulture,²³¹ [19] and the stork,²³² the heron²³³ according to her kind, and the hoopoe,²³⁴ and the bat.²³⁵

[20] “Everything swarming,²³⁶ the flying creature²³⁷ 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 has²³⁸ legs above its feet to leap with them upon the earth. [22] These from them you may eat: the locust²³⁹ according to his kind, and the destroying locust²⁴⁰ according to his kind, and the cricket²⁴¹

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 נֶשֶׁר (nesher) – “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, נִשְׁרִין [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 עֲזַנְיָהּ (‘azniyyâh) – “buzzard” NKJV, NAS; “ospray” KJV (osprey is a fish eating type of falcon) - found also only in Deuteronomy 14:12.

218 דָּאֵה (dâ’âh) – “red kite” – NKJV & NAS “kite” (in Deuteronomy 14:13 NKJV & NAS “red kite”); KJV “vulture” – found also only in Deuteronomy 14:13 (רָאֵה [râ’âh]). דָּאֵה (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 אַיָּה (‘ayyâh) – “kite” KJV; NKJV, NAS “falcon” – Modern Hebrew “kite” (bird of prey).

220 עֲרֵב (‘orêv) – “raven”

221 בַּת (bat) – “daughter”

222 יַעֲנָה (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, יַעֲנִים (ye’ênim).

223 תַּחֲמָס (tachmâs) – “falcon” – KJV “night hawk,” NKJV “short-eared owl,” NAS “owl,” Modern Hebrew “falcon” – found also only in Deuteronomy 14:15.

224 שָׁחַף (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).

227 שָׂלָךְ (shâlâkh) – “fish owl” Modern Hebrew – KJV, NAS “cormorant;” NKJV “fisher owl” – found also only in Deuteronomy 14:17.

228 יָנֻשׁוּף (yanshuph) – “great owl” – KJV, NAS; NKJV “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 קֵאֵת (qâ’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 (râchâm) – “carrion vulture” NKJV, NAS; Modern Hebrew “Egyptian vulture;” KJV “gier eagle” – found also only in Deuteronomy 14:17. Carrion = dead animals.

232 חַסִּידְהָא (chasiydhâh) – “stork” KJV, NKJV, NAS, Modern Hebrew – found also only in Deuteronomy 14:18; Psalm 104:17; Jeremiah 8:7; Zachariah 5:9.

233 אֲנַפְהָ (anâphâh) – “heron” – KJV, NKJV, NAS, Modern Hebrew – found also only in Deuteronomy 14:18.

234 דּוּכִיפַת (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.

according to his kind, and the grasshopper²⁴² 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 carcass²⁴³ 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.²⁴⁴ [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.²⁴⁵ [28] And the one who carries their carcass shall wash his clothes and be unclean until evening. They²⁴⁶ are unclean to you.”

[29] “And this is the unclean to you in the swarming things that swarm upon the earth: the mole,²⁴⁷ and the mouse,²⁴⁸ and the tortoise²⁴⁹ according to its kind, [30] and the ferret,²⁵⁰ and the monitor lizard,²⁵¹ and the sand reptile,²⁵² and the sand lizard,²⁵³ and the chameleon.²⁵⁴ [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,²⁵⁵ 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

Leviticus 11:13 begins this section with speaking of the flying creature עוף (‘oph). Deuteronomy 14:11 begins that similar section, in which the bat is likewise mentioned, with ציפור (tsippor) “bird.”

236 שָׂרָץ (sherets) - “swarming” - LXX ἐρπετά (herpeta) “creeping,” same word as is found in e.g. in Acts 10:12; 11:6 (“creeping things”).

237 עוף (‘oph) - “flying creature” - see footnote for Genesis 1:20.

238 The written text has לוֹא (lo) “not,” but the reading (Qere) has לוֹ (lo) “to him.” The context dictates לוֹ (lo) as does LXX.

239 אַרְבֵּה (‘arbeh) - “locust” - KJV, NKJV, NAS, Modern Hebrew

240 סֹלֶאָם (sol’âm) - “destroying locust” NKJV; “bald locust” KJV; “devastating locust” NAS – only found here.

241 חֲרָגֹל (chargol) - “cricket” NKJV, NAS; “beetle” KJV; “grasshopper” Modern Hebrew – found only here.

242 חֲגָבָה (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 הֵמָּה (hêmmâh) - “They” KJV, NAS; “It” NKJV – the adjective, תְּמַעִים (themê’iyim) “unclean,” is in the plural as well.

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 לְטֵאָה (letâ’âh) - “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”

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 carcass²⁵⁶ 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 holy²⁵⁷ and you shall be holy for I am holy; and your souls shall not be unclean with the swarming thing that creeps²⁵⁸ upon the earth. [45] For 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.”²⁵⁹

[46] “This is the law of the beast and the flying creature and every soul of life that creeps²⁶⁰ in the waters and for every soul that swarms upon the earth. [47] For dividing²⁶¹ 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 conceives²⁶² and bears a male, so she shall be unclean seven days as the days of the impurity²⁶³ of her illness,²⁶⁴ she shall be unclean. [3] And on the eighth day the flesh of his foreskin shall be circumcised.²⁶⁵ [4] And thirty days²⁶⁶ and three days she shall remain in the blood²⁶⁷ 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 weeks²⁶⁸ as her

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 רֹמֵשׁ (romêš) - "creeps"

259 1 Peter 1:13-16

260 רֹמֵשֶׁת (romêset) - "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 תִּזְרֶיֶע (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).

impurity,²⁶⁹ and sixty days²⁷⁰ and six days she shall remain upon the blood²⁷¹ 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,²⁷² 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 flow²⁷³ 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,²⁷⁴ one for a burnt offering and one for a sin offering; and the priest shall atone for her and she shall be clean.'

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 scab²⁷⁵ or a bright spot, and it becomes in the skin of his flesh a mark²⁷⁶ of leprosy,²⁷⁷ 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 white²⁷⁸ 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."²⁷⁹

[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 up²⁸⁰ the mark seven days.²⁸¹ [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 faint²⁸² 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 sustenance²⁸³ of

269 נִדְּתָאָה (niddâtâh) - "impurity"

270 יוֹם (yom) - "days" - literally "day"

271 דָּמָי (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 מֵקוֹר (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.

275 סַפְּחַת (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 (nâga), 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 (tsârâ'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 (lâvân) - "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 כְּהָהּ (kêhâh) - "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 מִחְיַת (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").

living flesh²⁸⁴ in the swelling. [11] Leprosy is old²⁸⁵ 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 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.”²⁸⁶

[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,²⁸⁷ 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 sustenance²⁸⁸ 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,²⁸⁹ [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.²⁹⁰ 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

284 בָּשָׂר חַי (bâsar 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 יָשָׁן [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 (yâshân) found only in Leviticus 25:22 (“old” 2x); Song of Solomon 7:13 (H14, “old”); Isaiah 22:11 (“old”).

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 זָקָן (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.

the 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,²⁹¹ 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 bohaq²⁹² 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 leprous²⁹³ 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,²⁹⁴ and his head shall be let loose;²⁹⁵ and upon the mustache he shall wrap,²⁹⁶ 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.”²⁹⁷

[47] “And the garment that has on it a mark of leprosy, on a woollen garment or a linen garment, [48] whether in a warp²⁹⁸ or weft²⁹⁹ 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,³⁰⁰ the mark is an active³⁰¹ leprosy. It 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

291 “stands in his eyes” - i.e. not spreading

292 בֹּהַק (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 פָּרָמִים (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 סָפָהם (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 עֶרֶב (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 לַמְּלָאכָה (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; Ezekiel 28:24 (“painful” NKJV).

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.³⁰² And the mark did not spread. It is unclean.³⁰³ You shall burn it in the fire. It is a decay³⁰⁴ in its bare top³⁰⁵ or its bare front.³⁰⁶

[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,³⁰⁷ and he is brought to the priest.³⁰⁸ [3] And the priest shall go out to the outside of the camp,³⁰⁹ 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 scarlet³¹⁰ and hyssop.³¹¹ [5] And the priest shall command, and he shall slaughter the one bird to an earthen vessel upon running³¹² water. [6] The living bird, he shall 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.”

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” לַעֲיִנַּיִם [la’ēynayim]). 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 פֶּחַתָּה (pechetet) - “decay” - noun - KJV “fret;” NKJV, NAS “eating away” - only found here.

305 קֶרְחָתוֹ (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 גַּבְּחָתוֹ (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 shâni]), 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 נוֹזְלִיִּים (nozeliyim) “flowing.” Considering that in Hebrew “living water” can equal “running water,” Jesus' statements in John 4:10-11 (& 7:38) are interesting wording.

[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 log³¹³ 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,³¹⁴ 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 toe³¹⁵ of his right foot.³¹⁶ [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 offering³¹⁷ 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,³¹⁸ then he shall take one lamb,³¹⁹ a guilt offering, for a wave offering to atone for him, and one tenth³²⁰ 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 day³²¹ for his 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,³²² [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 reach³²³ in his cleansing.”

[33] And Yehvah spoke to Moses and Aaron saying, [34] “When you go into the land of Canaan,

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 בִּתְּחָן (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 מִשֵּׁגֶת (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).

322 תִּשָּׁג (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.

which I gave to you for the possession and I put³²⁴ 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 clear³²⁵ 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,³²⁶ 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 scraped³²⁷ inside, all around, and he shall pour the dust which they scraped off³²⁸ 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 dust³²⁹ he shall take and coat the house."

[43] "And if the mark returned, and broke out in the house after he removed the stones, and after scraping³³⁰ the house and after coating, [44] then the priest shall go and see, and behold, the mark spread in the house, it is an active³³¹ 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 unclean³³² 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 offering³³³ the house, two birds and cedar wood and scarlet³³⁴ 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 scale³³⁵ [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 discharge³³⁶ from his flesh, his discharge is unclean.'³³⁷ [3] And this shall be

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 שִׁקְעָרוֹרוֹת (sheqa`arurot) – "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 עָפָר (âphâr) – "dust"

330 חִלְלֵת (chillêts) – "scraping"

331 מְאִיֶּרֶת (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 (נִתֵּק, neteq).

336 זָב (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).

his uncleanness in his discharge - his flesh oozes³³⁸ his discharge or his flesh is caused to seal up³³⁹ 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 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 laying³⁴⁰ of seed³⁴¹ goes out from him, so he shall bathe in the water all his flesh and be unclean until the evening.³⁴² [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,³⁴³ and everyone who touches her shall be unclean³⁴⁴ 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 her³⁴⁵ 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 impurity³⁴⁶ or

338 רָר (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 הִחֲתִימַם (hechtiym) – "is caused to seal up" – Hiphil form – from the verb "seal" (e.g. 1 Kings 21:8; Isaiah 8:16).

340 שִׁכְבַּת (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

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 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 impurity³⁴⁷ 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 place³⁴⁸ from the house to the curtain to the face of the propitiatory³⁴⁹ 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.³⁵⁰ 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.³⁵¹ 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 lots³⁵² over the two bucks, one lot for Yehvah and one lot for the scapegoat.³⁵³ [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."³⁵⁴

[11] "And Aaron shall bring the bull of the sin offering which is for him and atone for himself and

Leviticus 12:2 & 15:19.

347 הַדָּוָה בְּנִדְתָּהּ (haddāvâh beniddâtâh) – "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 בְּגֵדֵי־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 עִזִּימ (izzim, e.g. vs 5). The word for strong is עִזָּ (az), and אָזַל ('âzal) means "go away" or "gone" (e.g. 1 Samuel 9:7; Proverbs 20:14 אָזַל). LXX has ἀποπομπαιῶ (apopompaiô) for verse 8, ἀποπομπαιου (apopompaiou) & ἀποπομπην (apompôn) for verse 10 (respectively) and mean something to the effect of "sending away," and for verse 26, τὸν χιμαρὸν "τὸν διεσταλμένον εἰς ἀφεσιν" (ton chimaron "ton diestalmenon eis aphin") 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 (hammidbârâh) – "to the wilderness" – this is similar to Leviticus 14:7.

for his house, and he shall slaughter the bull of the sin offering 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 fine³⁵⁵ incense of spices and bring it inside of the curtain. [13] And he shall put the incense upon the fire before Yehvah, and the cloud³⁵⁶ 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 curtain³⁵⁷ 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.³⁵⁸ [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 confess³⁵⁹ 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 away³⁶⁰ by the hand of a ready³⁶¹ man to the wilderness.³⁶² [22] And the buck shall carry upon it all their iniquities to a solitary³⁶³ land. So he shall send away³⁶⁴ the buck in the wilderness.”³⁶⁵

[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.³⁶⁶ [25] And the fat of the sin offering he shall cause to smoke as incense on the altar.”

[26] “And the one who sent the buck away for the scapegoat³⁶⁷ 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

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 (‘itti) – “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 הַמִּדְבָּרָה (hammidbârâh) – “to the wilderness”

363 גִּזְרָה (gezêrâh) – “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

367 לְעִזָּאזֵל (la‘azâzêl) – “for the scapegoat” – see footnote for verse 8.

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 month³⁶⁸ you shall afflict³⁶⁹ 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.³⁷⁰ [31] It is a sabbath observance³⁷¹ for you, and you shall afflict your souls, a statute forever. [32] And the priest who he anointed and who he filled his hand³⁷² 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.”³⁷³ 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.³⁷⁴ [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 again sacrifice their sacrifices to the goats³⁷⁵ which they played the harlot³⁷⁶ 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 soul³⁷⁷ of the one who eats the blood, and I will cause him³⁷⁸ to be cut off

368 This time and statute is mentioned also in Leviticus 23:27-32.

369 תַּעֲנֶנּוּ (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 שַׁבַּת שַׁבְּבוֹן (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

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 ם [y] whereas 2 Chronicles has ם [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 (shêdiym) and this word is only found in these two passages. שֵׁד (shêd) 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 זָנִים (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.

from the midst of her³⁷⁹ 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.³⁸⁰ [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 carcass³⁸¹ 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.³⁸² [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 man³⁸³ shall do them and live in them. I am Yehvah."³⁸⁴

[6] "Each man to any flesh³⁸⁵ of his flesh,³⁸⁶ you shall not come near to uncover nakedness.³⁸⁷ 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 woman³⁸⁸ 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.³⁸⁹ [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 flesh³⁹⁰ 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

379 עַמָּה ('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 נֶבֶלֶה (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 אָדָם (hâ'âdâm) - "man"

384 Galatians 3:12 - "ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις" (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.

385 שֶׁ'ֶר (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 1st "flesh," 2nd "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 בִּשְׂרוֹ (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 שֶׁ'ֶר (she'êr) – "flesh"

wickedness.³⁹¹ [18] And a woman to her sister you shall not take to rival, to uncover her nakedness, against her while she is alive. [19] And to a woman in her impurity,³⁹² her uncleanness, you shall not come near to uncover her nakedness. [20] And to a woman of your associate³⁹³ you shall not give your lying down³⁹⁴ to seed to uncleanness in her.”

[21] “And from your seed you shall not give to cause to pass through to Molech,³⁹⁵ and you shall not profane the name of your Gods. I am Yehvah. [22] And with a male you shall not lay³⁹⁶ the beds of a woman.³⁹⁷ It is an abomination.³⁹⁸ [23] And in every beast you shall not give your lying down³⁹⁹ to uncleanness in it, and a woman shall not stand before a beast to lie⁴⁰⁰ with it. It is a perversion.”⁴⁰¹

[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 nation⁴⁰² 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 fear⁴⁰³ his mother and his father, and my sabbath you shall keep.⁴⁰⁴ I am Yehvah your Gods. [4] You shall not turn to the idols,⁴⁰⁵ and molten⁴⁰⁶ gods you shall not make for yourselves. I am Yehvah your

391 זִמָּה (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 נִדָּה (niddat) – “impurity” – see footnote for Leviticus 12:2.

393 עֲמִיּוֹת ('amiyt) – “associate” – see footnote for Leviticus 6:2(H5:21).

394 שִׁכְבַּתְּךָ (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.

395 מוֹלֵךְ (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.

396 תִּשְׁכַּב (tishkav) – “lay”

397 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, יָדְעָה מִשְׁכַּב־זָכָר (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.

398 תוֹעֵבָה (to'êvâh) – “abomination”

399 שִׁכְבַּתְּךָ (shekhâvetekha) – “your lying down” – see footnote for Leviticus 18:20.

400 לְרִבְעָה (leribh'âh) – “to lie with it” – used also in Leviticus 19:19; 20:16; Psalm 139:3 (“lying down”).

401 תֵּבַל (tevel) – “perversion” NKJV, NAS; “confusion” KJV – found only here and in Leviticus 20:12.

402 גוֹי (goy) “nation” NAS - singular – NKJV, KJV “nations”

403 תִּירָאוּ (tiyrâ'u) – “fear” – See the word study in the appendix on “Words Used for the Fear of God,” under point III.

404 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).

405 הָאֱלִילִיּוֹם (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.

406 מִסְּכָה (massêkhâh) – “molten” – from the word for “pour out,” נָסַךְ (nâsakh) e.g. Isaiah 29:10. See also “Idols” in

Gods.”

[5] “And if you sacrifice a sacrifice of a peace offering to Yehvah, according to your desire⁴⁰⁷ 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.⁴⁰⁸ It shall not be accepted.⁴⁰⁹ [8] And the one who eats it shall bear his iniquity, for he has defiled⁴¹⁰ a holy thing of Yehvah, and that soul shall be cut off from her people.”⁴¹¹

[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 grapes⁴¹² 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,⁴¹³ and you shall not deal falsely⁴¹⁴ each with his associate.⁴¹⁵ [12] You shall not swear in my name to falsehood and defile⁴¹⁶ the name of your Gods. I am Yehvah. [13] You shall not oppress⁴¹⁷ your neighbor, and you shall not rob. You shall not lodge⁴¹⁸ the wage⁴¹⁹ of a hired one⁴²⁰ with you until morning.⁴²¹ [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.⁴²² I am Yehvah.”

[15] “And you shall not do injustice in the judgment. You shall not receive the face of the poor,⁴²³ and you shall not honor⁴²⁴ the face of the great. In righteousness you shall judge your associate.⁴²⁵ [16]

appendix.

407 לְרִצְוֹנְכֶם (lirtsonekhém) – "according to your desire" – see footnote for Leviticus 1:3 for "acceptance."

408 פִּגּוּל (piggul) – "foul" – see footnote for Leviticus 7:18.

409 יִרְצָה (yêrâtsêh) – "accepted" – from the same root word as "desire" in verse 5.

410 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.

411 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."

412 פֶּרֶט (pheret) – "fallen grapes" – only found here. Modern Hebrew "small change."

413 תִּכְחָשׁוּ (tekhachashu) – "deceive" – See footnote for Genesis 18:15.

414 תִּשְׁקַרְוּ (teshaqqueru) – "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.

415 עֲמִיט ('amiyt) – "associate" – see footnote for Leviticus 6:2.

416 חִלְלַתְּ (chillaltâ) – "defile" or "profane" – "defile the name of your God" – Romans 2:17-24 (Isaiah 52:5)

417 תַּעֲשֹׂק ('ashoq) – "oppress" – See footnote for Leviticus 6:2.

418 תִּלְיִן (tâliyn) – "lodge" – used also e.g. Genesis 19:2 ("spend the night"); 28:11 ("lodged"); Exodus 23:28 ("stay") TT.

419 פְּעֻלַּת (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.

420 שָׂכִיר (sâkhiyr) – "hired one" – adjective

421 Deuteronomy 24:14-15 (Job 7:2; Jeremiah 22:13-17a)

422 מֵאֵלֹהֶיךָ (mê'eloheykha) – "from your God"

423 תִּשָּׂא פְנֵי־דָל (tisâ' phenêy-dâl) "receive the face of the poor" – see footnote for Luke 20:21.

424 תִּהְדָּר (tehdar) – "honor" – Here it is used in a bad sense. In Leviticus 19:32 it is used in a good sense.

425 עֲמִיטֶךָ ('amiytekha) – "your neighbor" – see footnote for Leviticus 6:2.

You shall not walk as a gossip⁴²⁶ among your people. You shall not stand against the blood⁴²⁷ of your neighbor.⁴²⁸ I am Yehvah. [17] You shall not hate your brother in your heart. You shall surely rebuke your associate⁴²⁹ and not bear sin upon him.⁴³⁰ [18] You shall not avenge⁴³¹ and you shall not keep anger⁴³² against the sons of your people. And you shall love your neighbor⁴³³ like yourself.⁴³⁴ I am Yehvah. [19] You shall keep my statutes. Your beast, you shall not cause to mate⁴³⁵ two kinds. Your field, you shall not seed two kinds, and a garment of two kinds mixed⁴³⁶ shall not go up on you.”

[20] “And a man that lies with a woman with a laying of seed⁴³⁷ and she is a maid-servant designated⁴³⁸ to a man and she has certainly not been redeemed or freedom given to her, there shall be punishment.⁴³⁹ They shall not be put to death,⁴⁴⁰ 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,⁴⁴¹ with its foreskin.⁴⁴² 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, praises⁴⁴³ to Yehvah. [25] And in the fifth year you

426 רִכְיִיל (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, תִּרְגְּנוּ (têrâgnu); Psalm 106:25, יִרְגְּנוּ (yêrâghnu); Isaiah 29:24, רוֹגְנִים (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, בִּלְשׁוֹנִי (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."

427 דָּם (dam) - "blood"

428 רֵעֶךָ (rê ekha) – "your neighbor"

429 עֲמִיטֶכָּה ('amiytekha) – "your associate" – see footnote for Leviticus 6:2.

430 Proverbs 27:5-6; 28:23 (e.g. Galatians 2:14/2 Peter 3:15); 1 John 2:9, 11; 3:15

431 Romans 12:17-21 (Proverbs 25:21-22)

432 תִּטּוֹר (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"]).

433 רֵעֶ (rê'a) – "neighbor"

434 כָּמוֹךָ (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).

435 תַּרְבִּיעַ (tarbiya') – "mate" – see footnote for Leviticus 18:23

436 שֶׁעֲטִנָּה (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 שֶׁעֲטִימֵי יָחַד (tsemer uphishtiyim yachdâv) "wool and linen together."

437 שִׁכְבַּת זֶרַע (shikhvat-zera') – "laying of seed" – see footnote for Leviticus 15:16.

438 נִחְרֶפֶת (necherephet) – "designated" – only found here.

439 בִּקְרוֹת (biqqoret) – "punishment" – only found here.

440 Leviticus 20:10; Deuteronomy 22:22-27

441 עָרְלָתָם ('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, הִעָרֵל (hê'ârêl), "be exposed as uncircumcised" NKJV.

442 עֲרָלָתוֹ ('ârlâto) – "with its foreskin"

443 הִלְלוּיָם (hilluliym) – "praises," NKJV "praise," NAS "an offering of praise" – only found here and in Judges 9:27,

shall eat its fruit to add⁴⁴⁴ to you its yield.⁴⁴⁵ I am Yehvah your Gods.”

[26] “You shall not eat upon the blood. You shall not practice sorcery⁴⁴⁶ and you shall not practice soothsaying.⁴⁴⁷ [27] You shall not go around⁴⁴⁸ the side of your head, and you shall not destroy⁴⁴⁹ the side of your beard. [28] And a cut⁴⁵⁰ for the soul⁴⁵¹ you shall not put in your flesh, and a writing⁴⁵² of imprint⁴⁵³ you shall not put on you. I am Yehvah. [29] Do not defile⁴⁵⁴ 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 sabbaths⁴⁵⁵ you shall keep, and my sanctuary⁴⁵⁶ you shall fear.⁴⁵⁷ I am Yehvah. [31] Do not turn⁴⁵⁸ to the necromancers⁴⁵⁹ and to the familiar spirits.⁴⁶⁰ Do not seek to be unclean in them. I am Yehvah your Gods. [32] Before old age⁴⁶¹ you shall rise up⁴⁶² and honor⁴⁶³ the face of the old one and fear from your Gods. I am Yehvah.”

הִלּוּלִים (hilluliyim) - "merry" (NKJV).

444 לְהוֹסִיף (lehosiyp) – "to add"

445 תְּבֻאָתוֹ (tevu'âto) – "yield" or "product"

446 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 הַשֵּׂרָפִים [hannechâshiyim haserâphiym] "burning serpents," NKJV "fiery serpents," שֵׂרָפָה [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.

447 תִּעֲוֶנֶנּוּ (te'onênu) – "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" עֲוֶנָּה [onênâh]); Jeremiah 27:9; Micah 5:12(H11). A soothsayer is one who predicts the future.

448 תִּקְיֶפּוּ (taqqip̄u) – "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").

449 תִּשְׁחִית (tashchiyt) – "destroy" – used e.g. in Genesis 6:12 ("corrupt" 2x); 19:14 ("destroy"); Deuteronomy 20:19-20 ("destroy"); Judges 6:4 ("destroy").

450 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" שָׂרֹטוֹ שָׂרָטוֹ [sârôtu 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.

451 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.

452 כְּתוּבָה (khetovet) – "writing" – only found here – usually a "writing" is כְּתָב (ketâv), e.g. 1 Chronicles 28:19; Daniel 10:21.

453 קָעָקַע (qa`aqâ) - "imprint" – only found here – Modern Hebrew "tattoo" (noun) – See also Isaiah 44:5, "another will write *on* his hand, 'belonging to the Lord'" (NAS), זֶה 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.

454 תִּחַלֵּל (techallêl) – "defile;" KJV, NKJV "prostitute;" NAS "profane." This is the same word NKJV translates "profane" in Leviticus 18:21.

455 שַׁבָּתוֹת (shabbetot) - "sabbaths" - See footnote for Exodus 31:12.

456 מִקְדָּשִׁי (miqdâshiy) – "my sanctuary" = "my holy place"

457 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

[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 size⁴⁶⁴ and in the weight and in the volume. [36] Righteous⁴⁶⁵ scales, righteous stones,⁴⁶⁶ a righteous ephah,⁴⁶⁷ and a righteous hin you shall have.⁴⁶⁸ 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,⁴⁶⁹ he shall surely die. The people of the land shall stone him with the stone.⁴⁷⁰ [3] And I will set my face against that man and cut him off from the midst⁴⁷¹ of his people, because from his seed he gave to

2:21; Psalm 89:7.

458 תִּפְנּוּ (tiphnu) - "turn"

459 הָאֹבֹת (hâ'ovot) – "the necromancers," KJV "familiar spirits," NKJV, NAS "mediums" – This word for necromancy, אֹב ('ov), is also found in Leviticus 20:6, 27 (יְהִיֶּה 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," בַּעַלְתָּ [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 מֵאֲרָץ קוֹלֶהָ [hâyâh ke'ov mê'eret qolêkh] "your voice will be as necromancy from the earth"). In Job 32:19 it is used for "wine-skins," אֹבֹת ('ovot).

460 הַיִּידֵעִימִים (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; Deuteronomy 18:11; 1 Samuel 28:3, 9; 2 Kings 21:6; 23:24; 2 Chronicles 33:6; Isaiah 8:19; 19:3.

461 שֵׁיבָה (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" שֵׁיבָה [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," שֵׁיבָה [sêyvâh]). There is also the masculine noun שֵׁיב [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").

462 תָּקַם (tâqum) - "rise up" - This is a way of showing respect (e.g. Job 29:8).

463 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.

464 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.

465 צֶדֶק (tsedeq) - "righteous"

466 אֲבִנֵי צֶדֶק ('avnêy-tsedeq) – "stones," KJV, NKJV, NAS "weights" – more literally, אֲבִנֵי צֶדֶק ('avnêy-tsedeq) "stones of righteousness"

467 צֶדֶק אֵיפָה ('êyphat tsedeq) – more literally, "an ephah of righteousness" – an ephah is ten omers (Exodus 16:36) and equals one bath Ezekiel 45:10-11.

468 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).

469 מוֹלֵךְ (molekh) – "Molech" – see footnote for Leviticus 18:21.

470 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, אֶבֶן ('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, בָּאֵבָנִים (bâ'avânim), 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.

471 קֶרֶב (qerev) - "midst"

Molech, so that he might defile⁴⁷² 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 family⁴⁷³ 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 the necromancers⁴⁷⁴ 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 midst⁴⁷⁵ of his people.⁴⁷⁶ [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 and⁴⁷⁷ his mother he cursed.⁴⁷⁸ His blood is on him.⁴⁷⁹ [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.⁴⁸⁰ [11] And a man who lies with his father's woman,⁴⁸¹ 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.⁴⁸² Their blood is on them. [13] And a man who lies with a male,⁴⁸³ beds of a woman,⁴⁸⁴ 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 burn⁴⁸⁵ him and them,⁴⁸⁶ and there shall not be wickedness in your midst.'

[15] 'And a man who gives his lying down⁴⁸⁷ in a beast⁴⁸⁸ 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 or⁴⁸⁹ the daughter of his mother, and sees her nakedness and she sees his nakedness, it is shameful,⁴⁹⁰ and they shall be cut off from the eyes of the sons of their people. The nakedness of his

472 טָמַא (tammê) – "defile" – or "make unclean" – this is the Piel form for "unclean."

473 Similar, Joshua 7:24 (Exodus 20:5)

474 אֲבֹת (ovot) – "necromancers" – see footnote for Leviticus 19:31.

475 קֶרֶב (qerev) – "midst"

476 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, אֹתוֹ ('oto) "him," and עִמּוֹ ('ammo) "his people." See footnotes for Leviticus 17:10 where the feminine is used.

477 וְ (ve) – "and" – this can also mean "or" depending on the context. See Exodus 21:15 & 17 and footnotes.

478 See also Exodus 21:15, 17; Deuteronomy 27:16; Proverbs 20:20; 28:24; 30:11, 17; Ezekiel 22:7.

479 His blood is on him = He is responsible for his own death. See e.g. Joshua 2:19; 2 Samuel 1:16.

480 See also Deuteronomy 22:22; Proverbs 6:32-35; 7:1-27; 30:20.

481 See also Deuteronomy 22:30; 27:20; 1 Corinthians 5:1.

482 תִּבְבֵּל (tevel) – "perversion" NKJV; KJV "confusion;" NAS "committed incest," yet in Leviticus 18:23 "perversion" for bestiality – found only here and in Leviticus 18:23.

483 See also Genesis 19; Judges 19; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:10; Jude 7.

484 מִשְׁכַּבֵּי אִשָּׁה (mishkevê 'ishâh) – "beds of a woman" – see footnote for Leviticus 18:22.

485 יִשְׂרֻפוּ (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.

486 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.

487 שֶׁכַּבְתּוֹ (shekhâvto) – "his lying down" – see footnote for Leviticus 18:20.

488 בִּבְהֵמָה (bivhêmâh) – "in a beast" – see also Exodus 22:19; Leviticus 18:23

489 אוֹ ('o) – "or"

490 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).

sister he uncovered.⁴⁹¹ He shall bear his iniquity. [18] And a man who lies with an ill⁴⁹² woman and uncovers her nakedness, her flow he made bare, and she uncovers the flow of her blood, so shall the two of them be cut off from the midst of their people.⁴⁹³ [19] And the nakedness of the sister of your mother and the sister of your father you shall not uncover, for his flesh⁴⁹⁴ he made bare. They shall bear their iniquity.⁴⁹⁵ [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.⁴⁹⁶ The nakedness of his brother he has uncovered. They shall be childless.⁴⁹⁷

[22] 'And you shall keep all my statutes and all my judgments and do them,⁴⁹⁸ and the land that I am bringing you there to dwell in it will not vomit you out.⁴⁹⁹ [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 abhor⁵⁰⁰ them. [24] And I have said to you, "You shall inherit their land⁵⁰¹ and I will give it to you to inherit⁵⁰² it, a land flowing milk and honey."⁵⁰³ I am Yehvah your Gods who separates⁵⁰⁴ you from the peoples. [25] And you shall distinguish⁵⁰⁵ between the clean beast and the unclean and between the unclean flying creature⁵⁰⁶ 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.⁵⁰⁷ [26] And you shall be to me holy ones, for I Yehvah am holy, and have separated⁵⁰⁸ you from the peoples to be mine.⁵⁰⁹

[27] 'And a man or woman that has in them necromancy⁵¹⁰ or a familiar spirit⁵¹¹ shall surely die. With the stone⁵¹² 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,⁵¹³ he shall not be unclean among his people. [2] Except for his flesh near to him, for his mother

491 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).

492 דָּוָה (dāvāh) – "ill" – this is an adjective used for the idea of "weak" or "faint" in Lamentations 1:13 & 5:17, and it is used for the weakness, illness, or faintness during menstruation here and in Leviticus 15:33. It is also found in Isaiah 30:22 (KJV "menstruous cloth;" NKJV "unclean thing").

493 Leviticus 18:19

494 שֶׁׁׁר (she'êr) – "flesh"

495 Leviticus 18:12-13 - "bear their iniquity" = death, context dictates this and see e.g. Leviticus 24:13-15; Numbers 9:13.

496 נִדְּחָה (niddāh) – "impurity" – see footnote for Leviticus 12:2.

497 "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.

498 "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.

499 Leviticus 18:25, 28

500 אֲבִי (âquts) – "I abhor" – see footnote for Exodus 1:12.

501 אֲדִמְתָּם (admâtām) – "their land"

502 לָרִשְׁתָּ (lâreshet) – "to inherit" – from same word as "inherit" (תִּירְשׁוּ [tiyrshu]) in this same verse.

503 חֶלֶב וּדְבַשׁ (châlâv udevâsh) - "milk and honey" - it was a land of milk and honey. See Numbers 13:27 (see also 16:13).

504 הִבְדַּלְתִּי (hivdalti) – "separates" – or "causes . . . to be separated" or "divided" or "distinguished"

505 הִבְדַּלְתֶּם (hivdaltēm) – "you shall distinguish" – from same word as "separate" in prior verse.

506 עוֹף (oph) - "flying creature" - see footnote for Genesis 1:20.

507 This was done in Leviticus 11.

508 אֲבַדֵּל (avdil) – "have separated"

509 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.

510 אוֹב ('ov) – See footnote for Leviticus 19:31.

511 יִדְּעֹנִי (yidde'oni) – "familiar spirits" – see footnote for Leviticus 19:31.

512 בָּאֶבֶן (bâ'even) – "With the stone" – more literally "in the stone" – see footnote for Leviticus 20:2.

513 נֶפֶשׁ (nephesh) – "soul" – see footnote for Leviticus 19:28.

and for his father and for his son and for his daughter and for his brother. [3] And for his virgin⁵¹⁴ sister who is near to him who does not have a man, he may be unclean. [4] And he shall not be unclean, a lord⁵¹⁵ among his people, to defile himself.⁵¹⁶ [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 one⁵¹⁷ 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 father⁵¹⁸ she defiles. In the fire she shall be burned. [10] And the great⁵¹⁹ 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 loose⁵²⁰ and his garments not torn, [11] so upon all souls of death⁵²¹ he shall not come, for his father and for his mother he shall not be unclean.⁵²² [12] And from the sanctuary he shall not go out⁵²³ 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.⁵²⁴ [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 blemish⁵²⁵ 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,⁵²⁶ or extended,⁵²⁷ [19] or a man who has in him a broken foot or a broken hand, [20] or a hunchback,⁵²⁸ or

514 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."

515 בַּעַל (ba'al) - “lord” - see word study in Appendix.

516 This same law is given for the future as well. See Ezekiel 44:25.

517 חָלָלָה (chalâlâh) - “defiled one” – this is a feminine adjective from the same basic root for the words translated “defile” in verses 4 & 6.

518 Proverbs 17:6, 21, 25; 19:13a, 26; 28:7

519 הַגָּדוֹל (haggâdol) - “the great”

520 יִפְרָע (yiphrâ) - See footnote for Leviticus 13:45.

521 נַפְשֹׁת מֵת (naphshot mêt) - “souls of death” i.e. corpses

522 The chief priest could not even deal with his dead father or mother, like the other priests could (see verse 1-2).

523 Hebrews 8:1-2 (Joshua 33:11)

524 This same law is given for the future as well. See Ezekiel 44:22.

525 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”).

526 חָרָם (chârûm) - “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 חָרָם (chârûm) is “flat-nosed.”

527 שָׁרִיעַ (sârûa') - “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 (הִשְׁתַּרַע [histârêa']) for “to stretch out” (NKJV).

528 גִּבָּן (gibbên) - “hunchback” NKJV, NAS; “crookback” KJV - only found here. A similar word is found in Psalm 68:15-16(H16-17), גִּבְנוּנִים (gavnunniym), “peaks” (NKJV).

small,⁵²⁹ or defect⁵³⁰ in his eye, or eczema,⁵³¹ or scab,⁵³² or a defective⁵³³ testicle.⁵³⁴ [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,⁵³⁵ or a man who had going out from him a laying of seed,⁵³⁶ [5] or a man who touches any swarming thing⁵³⁷ which is unclean to him, or in a man which it is unclean to him to all his uncleanness,⁵³⁸ [6] a soul which touches him, so she⁵³⁹ shall be unclean⁵⁴⁰ 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 carcass⁵⁴¹ 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.⁵⁴² 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 silver, he shall eat it⁵⁴³ 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 or⁵⁴⁴ 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

529 דָּק (daq) – "small;" KJV, NKJV, NAS "dwarf" – see footnote for Leviticus 16:12.

530 תִּבְלַל (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, תֵּבֵל (tevel), means a perversion (Leviticus 18:23; 20:12).

531 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.

532 יִלְפֶּת (yallephet) – "scab" NKJV; KJV "scabbed;" NAS "scabs" – only found also in Leviticus 22:22 (NKJV "scabs").

533 מְרוּחַ (meroch) – "defective" – KJV "broken;" NKJV "eunuch" (combined with next word); NAS "crushed" – only found here. Exact meaning of word unknown. The related verb, יִמְרְחוּ (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, יִמְרְחוּ [yimrechu]) of Isaiah 38:21.

534 אֶשְׁכַּח ('âshekh) – "testicle" Modern Hebrew (אֶשְׁכַּח ['eshekh]) – only found here. KJV "stones;" NKJV "eunuch" (combined with prior word); NAS "testicles."

535 See footnote for Leviticus 19:28.

536 See footnotes for Leviticus 15:16.

537 שְׂרָץ (sherets) – "swarming thing" - see footnote for Leviticus 5:2.

538 i.e. a man who is unclean by whatever uncleanness it may be

539 תִּמְאָה (tem'âh) – "she shall be unclean"

540 תִּמְאָה (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.

541 נֶבֶלֶה (nevêlâh) – "carcass;" NKJV "whatever dies naturally" - see footnotes for Leviticus 7:24 & 11:40.

542 "it" that is, defile the holy things

543 "he shall eat it" - i.e. the soul (person) shall eat it (i.e. a holy thing).

544 וְ (ve) – "or" – more literally, "and" – see footnote for Exodus 21:15.

raise up⁵⁴⁵ 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,⁵⁴⁶ 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 acceptance⁵⁴⁷ for you. [21] And a man that brings a sacrifice of peace offerings to Yehvah to make a special⁵⁴⁸ 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 maimed⁵⁴⁹ or running sore⁵⁵⁰ or eczema⁵⁵¹ or scab⁵⁵² 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 extended⁵⁵³ or stunted⁵⁵⁴ a free will offering you may do it, and for a vow it shall not be accepted. [24] And bruised⁵⁵⁵ or crushed or torn or cut⁵⁵⁶ 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.”

[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 acceptance⁵⁵⁷ 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.⁵⁵⁸ I am Yehvah.”

23[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel and say to them, ‘The

545 יָרִימוּ (yâriymu) – “raise up”

546 לִרְצֹנְכֶם (lirtsonekh) – “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.

547 לִרְצֹן (lirâson) – “for acceptance”

548 לַפְּלֵא (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 (לַפְּלֵא יְהוָה) “to make a special vow” is found in Leviticus 22:21; Numbers 15:3, & 8.

549 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]).

550 יַבֵּלֶת (yabbelet) – “running sore;” KJV “having a wen;” NKJV “ulcer” with footnote “running sore;” NAS “having a running sore” – only found here

551 גָּרָב (gârâv) – “eczema” - See footnote for Leviticus 21:20.

552 יַלְפֶּת (yallephet) – “scab;” KJV “scabbed;” NKJV, NAS “scabs” – only found also in Leviticus 21:20.

553 שָׂרֹוּעַ (sârûa) - “extended” - see footnote for Leviticus 21:18.

554 קָלֹוט (qâlut) – “stunted” – KJV “lacking in his parts;” NKJV “too short;” NAS “stunted member” – only found here.

555 מָעוּךְ (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”).

556 כָּרוּת (khârut) - “cut”

557 לִרְצֹנְכֶם (lirtsonekh) – “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.

558 לֵאלֹהִים (lê'lohiym) – “Gods” – more literally, “to Gods” or “for Gods”

appointed times of Yehvah⁵⁵⁹ which you shall proclaim them holy convocations,⁵⁶⁰ these, they are my appointed times. [3] Six days you⁵⁶¹ shall do work and on the seventh day is a sabbath, a sabbath observance,⁵⁶² a holy convocation. All work you⁵⁶³ 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,⁵⁶⁴ between the evenings,⁵⁶⁵ is a passover to Yehvah. [6] And on the fifteenth day of this month is the feast⁵⁶⁶ 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 work⁵⁶⁷ you shall not do. [8] And you shall bring a fire offering to Yehvah for seven days. On the seventh day 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 first⁵⁶⁸ sheaf⁵⁶⁹ 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 parched grain and new growth⁵⁷⁰ you shall not eat until this same⁵⁷¹ 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

559 יְהוָה מוֹעֲדֵי (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'adêy), 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; **Psalms 104:19**; **Daniel 12:7** ["time, times," מוֹעֵד מוֹעֲדִים (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 [2nd "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).

560 מִקְרָא (miqrâ) – "convocation" – a called together meeting – from the same root as the verb just before this "you shall proclaim," תִּקְרְאוּ (tiqre'u).

561 תַּעֲשֶׂה (tê'âseh) – "you shall do" – singular "you"

562 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.

563 תַּעֲשׂוּ (ta'asu) – "you shall . . . do" – plural "you"

564 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.

565 בֵּין הָעֶרְבָיִם (bêynhâ'arbâyim) – "between the evenings" – see footnote for Exodus 12:6.

566 חַג (chag) – "feast"

567 מְלָאכָה עֲבֹדָה (mele'khet `avodâh) – "laborious work" NAS – KJV "servile work;" NKJV "customary work" – both Hebrew words mean "work."

568 See also Deuteronomy 26:1-11; Proverbs 3:9-10.

569 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.

570 כַּרְמֶל (karmel) – "new growth" – see footnote for Leviticus 2:14.

571 עַד-עֵצֶם הַיּוֹם הַזֶּה (ad-`etsem hayyom hazzeh) – "same" – more literally, "bone" – this reads more literally, "until the bone of this day," עַד-עֵצֶם הַיּוֹם הַזֶּה (ad-`etsem hayyom hazzeh). See also footnote for Genesis 7:13.

shall count fifty days,⁵⁷² 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 buck⁵⁷³ 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 month⁵⁷⁴ on the first of the month there shall be to you a sabbath observance, a memorial blast,⁵⁷⁵ a holy convocation. [25] All laborious work you 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.⁵⁷⁶ That shall be a holy convocation to you, and you shall afflict⁵⁷⁷ 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 evening⁵⁷⁸ you shall rest⁵⁷⁹ your sabbath.”

572 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.

573 שְׂעִיר (se'iyir) – “buck” – see footnote for Leviticus 17:7.

574 The seventh month is Ethanim (אֶתָנִים, 'èthàniym, 1 Kings 8:2), and in this month on the tenth of the month is the day of atonement (Leviticus 16:29).

575 תְּרוּעָה (teru'âh) – “blast” – KJV, NKJV “blowing of trumpets;” NAS “blowing of trumpets” – A word for trumpets, either חֲצֹצְרוֹת (chatsotserot) e.g. Numbers 10:2, or שׁוֹפָר (shophâr) “horn” e.g. Exodus 19:16, or יָבֵל (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 שׁוֹפָר [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 חֲצֹצְרוֹת [chatsotserot]); Joshua 6:5 (2nd “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 גְדוֹלָה [teru'âh ghedolâh] “great shout”), 6 (2x “shout”); 2 Samuel 6:15 (“shouting;” NKJV “trumpet” in this verse is שׁוֹפָר [shophâr]); 1 Chronicles 15:28 (“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,” תְּרוּעָה); 33:26 (“joy”); 39:25 (“shouting;” NKJV “trumpet” in this verse is שׁוֹפָר [shophâr]); Psalm 27:6 (“joy” NKJV footnote “joyous shouts,” תְּרוּעָה); 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,” יוֹדְעֵי תְּרוּעָה, '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.

576 כִּפּוּרִים (kippuriym) – “atonements” – see footnote for Exodus 29:36.

577 Leviticus 16:29, 31; Numbers 29:7; Psalm 34:18 (22); 51:17; Isaiah 57:15; 58:5; 66:2.

578 “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”).

579 תִּשְׁבֹּתוּ (tishbetu) – “rest” – this is the verb form of the word sabbath, שַׁבָּת (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

[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 booths,⁵⁸⁰ 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.⁵⁸¹ 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 day⁵⁸² 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 feast⁵⁸³ of Yehvah, seven days. The first day is a sabbath observance and on the eighth day is a sabbath observance. [40] And you shall take for yourselves on the first day fruit⁵⁸⁴ of a majestic⁵⁸⁵ tree, palms⁵⁸⁶ of palm-trees, and branches⁵⁸⁷ of a leafy tree, and willows of a brook,⁵⁸⁸ and you shall rejoice⁵⁸⁹ 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 booths you shall dwell seven days. Every native in Israel shall dwell in booths, [43] so that your generations may know that in booths 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

(e.g. Genesis 2:2-3, "rested;" 8:22 "cease"), but it is used this same way only also in Leviticus 25:2.

580 סֻכּוֹת (sukkot) – "booths" – NKJV "tabernacles" – The "feast of booths" 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.

581 אֶצְרֶת ('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. אֶצְרֶת ('atseret) is akin to the verb for restrain or closed up (e.g. Genesis 20:18, אָצַר ['atsar] "closed up;" 16:2, "restrained;" 1 Samuel 21:5[H6], "kept").

582 דְּבַר-יוֹם (debar-yom) – "a thing a day"

583 תַּחֲגֹגוּ אֶת-חַג (tâchoggu 'et-chag) – "celebrate a feast" – The verb here for "celebrate," תַּחֲגֹגוּ (tâchoggu), is akin to the word for feast, חַג (chag).

584 פְּרִי (periy) – "fruit" NKJV – KJV "boughs;" NAS "foliage" with footnote "Lit., products, fruit"

585 הִדָּר (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).

586 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).

587 עֲנָף ('anaph) – "branches" – always used in the singular form except in Psalm 80:11, עֲנַפְיָהּ ('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, עֲנֵפָה ('anêphâh), "full of branches" (NKJV).

588 Nehemiah 8:15 reveals the booths were to be made out of these materials.

589 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.

offering to Yehvah. [8] On the sabbath day, on the sabbath day,⁵⁹⁰ 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 Israeli⁵⁹¹ 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 Israeli⁵⁹² man fought in the camp. [11] And the son of the Israeli woman blasphemed⁵⁹³ the name⁵⁹⁴ and cursed,⁵⁹⁵ and they brought him to Moses; and his mother's name was Shelomith⁵⁹⁶ the daughter of Dibri,⁵⁹⁷ 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 strikes⁵⁹⁸ 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,⁵⁹⁹ soul for soul.⁶⁰⁰ [19] And a man that puts⁶⁰¹ a blemish⁶⁰² 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 strikes⁶⁰³ a beast shall make peace of it, and he who strikes⁶⁰⁴ 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,⁶⁰⁵ and the sons of Israel did as Yehvah commanded Moses.

25[1] And Yehvah spoke to Moses on Mount Sinai⁶⁰⁶ 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

590 הַשַּׁבָּת בַּיּוֹם הַשַּׁבָּת בַּיּוֹם (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.

591 יִשְׂרָאֵלִי (yesrêliyt) – "Israeli" – NKJV "Israelite" [LXX Ἰσραηλίτιδος] – only found also in this verse again and in Leviticus 24:11.

592 הַיִּשְׂרָאֵלִי (hayyisrêliy) – "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.

593 יָקַב (yiqqov) – "blasphemed"

594 הָשֵׁם (hashêm) – "the name" – found also only in Genesis 6:4; Deuteronomy 28:58; Ezekiel 22:5.

595 יָקַלֵּל (yeqallêl) – "cursed"

596 שְׁלֹמִית (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 שְׁלֹמִית (shelomiyt) in 1 Chronicles 23:18 (a son of Izhar) & 26:28.

597 דִּבְרִי (dibriy) – "Dibri" – only found here.

598 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.

599 יַשְׁלֵמֶנְהָ (yeshallemennâh) – "he shall make peace of it"

600 נַפֶּשׁ (nâphesh) – "soul" – animals have souls. See footnote for Genesis 2:7.

601 יָתַן (yittên) – "puts"

602 מוֹם (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.

603 מָכָה (makkêh) – "strikes" – from the same word as in verse 17.

604 מָכָה (makkêh) – "strikes" – from the same word as in verse 17.

605 אֶבֶן (vâ'âven) – "with a stone" – see footnote for Leviticus 20:2.

606 בְּהָרַ (behar) – "on Mount" – see footnote for Leviticus 26:46.

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.⁶⁰⁷ [5] What grows up of itself of your harvest you shall not harvest, and the grapes of your separate one⁶⁰⁸ 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 blast⁶⁰⁹ to pass through in the seventh month on the tenth to the month on the day of the atonements⁶¹⁰ 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.⁶¹¹ 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.⁶¹² [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 item⁶¹³ 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.⁶¹⁴ [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, redemption⁶¹⁵ you shall give for the land.'

[25] 'If your brother becomes poor and he sold from his possession and his redeemer,⁶¹⁶ the one near,⁶¹⁷ comes to him, so he may redeem his brother's item. [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

607 Israel did not obey this. See Leviticus 26:34-35, 43; 2 Chronicles 36:20-21 (Jeremiah 29:10).

608 נִזִּיר (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.

609 תְּרוּעָה (teru'âh) – "blast" – KJV "Jubilee;" 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.

610 כִּפּוּרִים (kippuriym) – "atonements"

611 יוֹבֵל (yovêl) – "ram's horn" – KJV "jubilee," NKJV "Jubilee," NAS "jubilee" – see footnote for Exodus 19:13.

612 נִזִּירָהּ (nezireyhâ) – "its separate ones" – "untended vine" – see footnote for verse 5.

613 מִמְכָּר (mimkâr) – "an item" i.e. for sale – from the word, תִּמְכְּרֶנּוּ (timkeru) "you sell," just before this word.

614 לְבִטָּח (lâvetach) – "securely" – more literally, "to security."

615 גְּאֻלָּה (ge'ullâh) – "redemption"

616 גֹּאֲלוֹ (go'alo) – "his redeemer" – as in Isaiah 44:6, גֹּאֲלוֹ (go'alo) "his redeemer." Likewise, Job 19:2 (גֹּאֲלִי [go'aliy], "my redeemer").

617 הַקָּרֵב (haqqârov) – "the one near"

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 dwelling⁶¹⁸ of a walled city, so his redemption shall be until a complete year of his item. Days 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 not⁶¹⁹ 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 redeems⁶²⁰ 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,⁶²¹ so you shall strengthen him, a stranger and a sojourner, so he shall live with you. [36] You shall not take from him interest⁶²² and increase,⁶²³ 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 increase⁶²⁴ 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.⁶²⁵

[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 slave sale.⁶²⁶ [43] You shall not rule over him in harshness,⁶²⁷ 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,⁶²⁸ and on your brother of the sons of Israel, each on his brother, you shall not rule over him in harshness.⁶²⁹

618 בֵּית־מוֹשָׁב (bēyt-moshav) – "house of dwelling"

619 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, ἐχούση τεῖχος (echousē teichos) "having a wall."

620 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."

621 מָטָה יָדוֹ עִמָּךְ (mâtâh yâdo `immâkh) – "his hand slips with you" – the word for "slips," מָטָה (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," הִתְמוֹטֵטָה [mot hitmotetâh] second word, הִתְמוֹטֵטָה [hitmotetâh], is Hithpoel); 54:10 (2x, "removed").

622 נֶשֶׁךְ (neshekh) – "interest" – see footnote for Exodus 22:25.

623 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, רִבּוֹת (revot).

624 מַרְבִּית (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).

625 לִהְיוֹת לָכֶם לֵאלֹהִים (lihyot lâkhem lê'lohiym) – "to be God to you" – more literally, "to be to you to God"

626 מִמְכָּרֶת (mimkeret) – "sale" – only found here.

627 בִּפְרֹךְ (bephârekh) – "harshness" – see footnote for Exodus 1:13.

628 בָּהֶם תַּעֲבֹדוּ (bâhem ta'avodu) – "On them you may enslave" – more in Exodus 21:2-6; Deuteronomy 15:12-18.

629 "you shall not rule over him in harshness" is in contrast to dealing with the others who are enslaved.

[47] 'And if the hand of a stranger attains⁶³⁰ 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 flesh⁶³¹ 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 mouth⁶³² 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 mouth⁶³³ 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,⁶³⁴ 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 pillar⁶³⁵ you shall not raise up for yourselves, and a stone figure⁶³⁶ 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,⁶³⁷ [4] so I will give your rains in their time and the earth will give its produce and a tree of 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.⁶³⁸ And I will cause evil life⁶³⁹ 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 abhor⁶⁴⁰ you. [12] And I will walk in your midst and be your Gods,⁶⁴¹ and you will be my people. [13] I am Yehvah your Gods who brought you out from the land of Egypt from

630 תָּשִׁיג (thasiyg) – "attain" – this is how the Hebrew describes obtaining wealth. See footnote for Leviticus 5:11.

631 שְׂאֵר בֶּשָׂרוֹ (she'êr besâro) – "flesh of his flesh" – NKJV "near of kin"

632 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 שָׁנִים (shâniym), "years." Thus, "to their mouth" is i.e. according to the number (of years).

633 פִּי (phi) – "mouth" – i.e. number

634 אֵלֶּה ('êlleh) – "these" – i.e. these years just mentioned.

635 מַצֵּבָה (matsêvâh) – "pillar" – same word used for example in Exodus 23:24; 24:4.

636 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 "imagination"); 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").

637 "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.

638 מַחֲרִיד (machariyd) – "will frighten away"

639 חַיֵּי רָעָה (chayyâh râ`âh) – "evil life" – NKJV "evil beast" – see footnote for Genesis 37:20.

640 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).

641 הָיִיתִי לָכֶם לֵאלֹהִים (hâyityi lâkhem lê'lohiym) – "be your Gods" – more literally, "be to you to Gods." The next phrase is likewise constructed, אֲתֵם תִּהְיוּ לִי לְעָם ('attem tihyu-liy le`âm) "you will be my people," or more literally, "you will be to me to people."

being slaves to them, and I broke the bars⁶⁴² of your yoke and made you walk erect.⁶⁴³

[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,⁶⁴⁴ the wasting disease,⁶⁴⁵ and the fever⁶⁴⁶ finishing⁶⁴⁷ eyes and sorrowing⁶⁴⁸ 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 struck⁶⁴⁹ before your enemies; and those who hate you will rule over you. And you will flee, and no one will be pursuing you.⁶⁵⁰

[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 life⁶⁵¹ of the field⁶⁵² and it will bereave you; and it will make your 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,⁶⁵³ 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. [30] And I will exterminate your high places and cut down your incense altars⁶⁵⁴ 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,⁶⁵⁵ 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

642 מֹטוֹת (motot) – "bars" – used for the "poles" for the ark in 1 Chronicles 15:15.

643 קוֹמְמִיּוּת (qomemiyyut) – "erect" – only found here. NKJV "upright" with footnote, "erect."

644 בְּהִלָּה (behālāh) – "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" לִיִּרְאָם or hasten (e.g. 2 Chronicles 35:21; Ecclesiastes 5:2[H1])).

645 הַשְּׁחָפֶת (hashachephet) – "the wasting disease" – only found here and in Deuteronomy 28:22 (בַּשְּׁחָפֶת, bashachephet, "with [or in] the wasting disease").

646 הַקֶּדַחַת (haqqaddachat) – "the fever" – only found here and in Deuteronomy 28:22 (בַּקֶּדַחַת, baqqaddachat).

647 מְכַלִּלוֹת (mekhallot) feminine plural Piel participle – "finishing" – meaning to bring to an end or annihilation.

648 מְדִיֵּבוֹת (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.

649 נִגְגַּפְתֶּם (niggaphtem) – "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]).

650 Proverbs 28:1 – i.e. they will be wicked.

651 חַיִּית (chayyat) – "life" – KJV, NKJV, NAS "beasts"

652 שָׂדֵה (sâdeh) – "field" NAS; KJV, NKJV "wild"

653 אֲנִי (gam-âny) – "even I" NAS

654 חַמְמַנְיִקִּים (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").

655 הוֹשַׁמָּה (hoshammâh) – "its desolation" – Hophal infinitive with 3rd singular suffix

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;⁶⁵⁶ 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 ones⁶⁵⁷ 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 Mount⁶⁵⁸ Sinai⁶⁵⁹ 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 special⁶⁶⁰ vow⁶⁶¹ 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

656 בִּי (biy) – "against me" – more literally, "in me."

657 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).

658 בְּהָר (behar) – "on Mount" – At Leviticus 25:1 it says the Lord spoke to Moses "on Mount Sinai saying . . ." (בְּהָר). 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.

659 סִינַי (sinai) – same mountain as Horeb (see Exodus 3:1 footnote).

660 יָפְלִי (yaphli) – "makes a special" – see footnote for Leviticus 22:21. This verb is related to פָּלָא (pele'), e.g. Exodus 15:11 "wonders" (פָּלָא); Psalm 77:14 (H15, פָּלָא); Isaiah 9:6 (H5) "wonderful"; 26:1 "wonderful things" (פָּלָא).

661 נָדָר (neder) – "vow" – see also Numbers 6:2

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 homer⁶⁶² 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 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.⁶⁶³ [20] And if he does not⁶⁶⁴ 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 gerah⁶⁶⁵ 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.⁶⁶⁶ It is Yehvah's. [27] And if among the unclean beast, so he shall ransom⁶⁶⁷ in your estimation, and add its fifth upon it, and if it is not redeemed,⁶⁶⁸ so it shall be sold in your estimation.

[28] Also, every devoted thing⁶⁶⁹ 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.⁶⁷⁰ Every devoted thing is holy of holies. It is Yehvah's. [29] Every devoted thing which shall be destroyed⁶⁷¹ 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.

662 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).

663 קָם לוֹ (qâm lo) – "it shall stand to him" – i.e. it shall be his.

664 NKJV adds "want to".

665 גֵּרָה (gêrah) – "gerah" – see Exodus 30:13 and footnote.

666 שֶׁ (she) – "one of the flock" – see footnote for Exodus 12:3.

667 פָּדָה (phâdâh) – "he shall ransom"

668 יִגָּאֵל (yiggâ'êl) – "it is . . . redeemed"

669 חֵרֶם (chêrem) – "devoted thing" – see footnote for verse 29.

670 "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.

671 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.

Numbers¹

In the Wilderness²

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 head³ 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.⁴ [3] From a son of twenty years and up, everyone who goes out to war⁵ 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.⁶ [5] And these are the names of the men who will stand with you: to Reuben, Elizur,⁷ son of Shedeur,⁸ [6] to Simeon, Shelumiel,⁹ son of Zurishaddai;¹⁰ [7] to Judah, Nahshon, son of Amminadab; [8] to Issachar, Nethanel,¹¹ son of Zuar;¹² [9] to Zebulun, Eliab,¹³ son of Helon;¹⁴ [10] to the sons of Joseph, to Ephriam,

1 APIΘΜΟΙ (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 3rd singular masculine pronminal suffix. NKJV, NAS translate it as a singular noun, "his father's."

7 אֶלִּיצוּר ('eliytsur) – "Elizur" – meaning, "My God is Rock" – same word used e.g. in Deuteronomy 32:4 for Rock, צוּר (tsur). אֶלִּיצוּר ('eliytsur) "Elizur" is found also only of this man in Numbers 2:10; 7:30, 35; 10:18. There is also the similar name, צוּרִי־אֵל (tsuriy'êl) "Zuriel," meaning "My Rock is God" found in Numbers 3:35.

8 שְׁדֵיאוּר (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 אוּר ('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 צוּרִי־שְׁדֵי (tsuriyshaddây) – "Zurishaddai" – found also only of this man in Numbers 2:12; 7:36, 41; 10:19. צוּרִי־שְׁדֵי (tsuriyshaddây) means "My Rock is Almighty." צוּרִי (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 צוּעָר (tsu'âr) – "Zuar" - this same name and man is found also only in Numbers 2:5; 7:18, 23; 10:15.

13 אֶלִּיָּאב ('eliy'âv) – "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 אֶלִּיהוּ ('eliy'âv) "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 אֶלִּיָּאב ['eliy'âv] NKJV "Eliab;" KJV, NAS "Eliab"); Samuel's great grandfather in 1 Chronicles 6:27(H12) [1 Chronicles 6:34 (H19) calls him אֶלִּיָּאֵל ('eliy'êl) "Eliel" and 1 Samuel 1:1 calls him אֶלִּיהוּ ('eliyhu) "Elihu," note the genealogies]; a Gadite in 1 Chronicles 12:9; a Levite in 1 Chronicles 15:18, 20; 16:5.

14 חֶלֶן (chêlon) – "Helon" – found also only of this man in Numbers 2:7; 7:24, 29; 10:16.

Elishama,¹⁵ son of Ammihud;¹⁶ to Manasseh, Gamaliel,¹⁷ son of Pedahzur;¹⁸ [11] to Benjamin, Abidan,¹⁹ son of Gideoni;²⁰ [12] to Dan, Ahiezer,²¹ son of Ammishaddai;²² [13] to Asher, Pagiel,²³ son of Ocran,²⁴ [14] to Gad, Eliasaph,²⁵ son of Deuel;²⁶ [15] to Naphtali, Ahira,²⁷ son of Enan;²⁸ [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 genealogy²⁹ 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.³⁰ [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,³¹ 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,³² 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 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

15 אֵלִישָׁמָה ('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 אַמִּיחֻד ('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 אַמִּישַׁדָּי ('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 אַחִירָא ('achiyrâ) – "Ahira" meaning "My brother is evil" - found also only of this man in Numbers 2:29; 7:78; 83; 10:27.

28 עֵנָן ('ênân) – "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 יָתִידוּ (yityldu) – "they made known their genealogy" – this Hithpael 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.

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.³³ 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 603,550.³⁴ [47] And the Levites, according to the tribe of their fathers, were not numbered in their 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."³⁵ [52] And the sons of Israel shall camp, each upon his camp, and each upon his banner³⁶ 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."

33 In this twelve, Levi is left out and Manasseh is put in.

34 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).

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, דִּגְלָה (degel), 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.

[54] And the sons of Israel did according to all that Yehvah commanded Moses, thus they did.³⁷

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.³⁸ [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.³⁹ [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 Gideon, [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, 603,550.⁴⁰ [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 generations⁴¹ 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 strange⁴² fire

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 רְעוּאֵל (re'u'êl) "Reuel" – see footnote for Numbers 1:14.

40 Out of 603,550, only two entered the promised land (Numbers 14:29-38).

41 תּוֹלְדוֹת (toledot) – "generations" – NKJV "records" w/footnote "Lit. *generations*"

42 זָרָה (zârâh) – "strange" – from the verb "be a stranger" (e.g. Proverbs 14:10; 27:2; 5:3, 20 [זָרָה] NKJV "immoral

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.⁴³ 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 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.⁴⁴ [19] And the sons of Kohath according to their families: Amram, and Izeah, 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.⁴⁵ [24] And the leader of the house of the father for the Gershonites was Eliasaph, son of Lael.⁴⁶ [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.⁴⁷ [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.⁴⁸ [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,⁴⁹ 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.

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.

44 שִׁמִּי (shim'iy) - “Shimi” - see footnote for Exodus 6:17.

45 יָמָאֵה (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 (elzâphân), found also in Leviticus 10:4. There is a different man in Numbers 34:25, אֵלִיזָפָן (eliysâphân) “Elizaphan.”

[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.⁵⁰

[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,⁵¹ son of Abihail.⁵² 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 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 service⁵³ 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's⁵⁴ skin, and they shall spread an entirely blue garment over it, and insert its poles. [7] And upon the table of the presence⁵⁵ 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

50 הַקֹּדֶשׁ (haqqodesh) - “the holy place”

51 זְּוּרִיֶּאֱל (tsuriy'el) - “Zuriel” - only found here. It means “my rock is God” or “God is my rock.”

52 אַבִּיחַיִּיל ('aviychâil) - “Abihail” - means “my father is strength” (חַיִּיל [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).

53 שָׂבָא (tsâvâ) - “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 (pâniym) - “presence” NKJV “showbread” - see footnote for Exodus 25:30.

and the perpetual bread shall be upon it. [8] And they shall spread upon them a scarlet⁵⁶ 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 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.⁵⁷

[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 place⁵⁸ 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 ashes⁵⁹ 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 engulfing⁶⁰ 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,⁶¹ 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 tachash⁶² 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 you⁶³ 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 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

56 תוֹלַעַת שָׁנִי (tola'at shāniy) – see footnote for Leviticus 14:4

57 מוֹט (mot) - “bar”

58 בִּקְדֹשׁ (baqqodesh) - “in the holy place” - more literally, “in the holy”

59 דִּשְׁשֵׁנוּ (dishshenu) - “they shall clear away the fat ashes” - See footnote for Exodus 27:3

60 כִּבְלַע (kevala) - “when engulfing” - KJV; NKJV “covered”; NAS “even for a moment” - from the verb כָּלַע (bala) “swallow” (e.g. Exodus 15:12; Numbers 16:30, 32, 34).

61 לִטְוֹ' טָאָוּ (litsvo' tsâvâ) - “to perform service” - these words are usually used for war (e.g. Isaiah 31:4 “to fight” לִטְבֹּא [litsbo']; Numbers 1:3 “war” טָאָוּ [tsâvâ])

62 See footnote for Exodus 25:5.

63 פִּקְדָּתֶם (pheqadtem) - “you [plural] shall appoint”

their bases, and their pegs, and from their pegs to all their utensils and all their services, and in names you shall number⁶⁴ 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.⁶⁵ [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 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 atonements⁶⁶ 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,⁶⁷ and it is hidden from the eyes of her man, and it is concealed, and she is unclean, and

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.

66 כִּפּוּרִים (kipuriym) – see footnote for Exodus 29:36.

67 See footnote for Leviticus 15:16.

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 flour. 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 loose⁶⁸ 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 bitter⁶⁹ 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 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 jealousies⁷⁰ 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 thing⁷¹ to vow a vow of a separate one⁷² to separate⁷³ to Yehvah, [3] from wine and strong drink⁷⁴ he shall separate.⁷⁵ 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 chartsanniym⁷⁶

68 פָּרַע (phâra') - "let loose" – see footnote for Leviticus 10:6.

69 מָרִיִּם (mâriym) – "bitter" – from the word Naomi used to call herself "bitter," מָרָא (mârâ), see Ruth 1:20.

70 קִנְאֹת (qenâ'ot) - "jealousies"

71 יָפַלַּא (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 שֶׁחָר (shêkhâr) - "strong drink" - see footnote for Leviticus 10:9.

75 יִזְרֶה (yizziyr) – "he shall separate" – this is the verb related to נָזִיר (neziyr) "separate one" of the previous verse.

76 חֲרָצִיִּים (chartsanniym) – "chartsanniym" – unknown plural word only found here. NKJV "seed" (yet "seed" is זֶרַע [zera']), KJV "kernels."

and unto zag⁷⁷ 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 lock⁷⁸ of hair. [6] All the days of his separating⁷⁹ to Yehvah, upon a soul of death,⁸⁰ 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 separation⁸¹ 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;⁸² 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 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 shoulder⁸³ 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,⁸⁴ 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

77 זָג (zâg) – "zag" – unknown word only found here. NKJV "skin" (although, "skin" is עוֹר [ʿor]), KJV "husk."

78 פֶּרַע (pera) – "lock" – this word is closely related to the verb "let loose" פָּרַע (phâra) in Numbers 5:18.

79 הִזְיִירוֹ (hazziyro) – "his separating" – Hiphal infinitive with pronominal suffix

80 נֶפֶשׁ מֵת (nephesh mêt) – "soul of death" – see footnote for Leviticus 19:28

81 נִזְיֵר (nêzer) – "separation" – this is related to נִזְיֵר (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.

83 הַזֵּרֶא (hazzerôa) – "the . . . shoulder" – this is the word for arm, זֵרֶא (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.

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.⁸⁵ [10] And the leaders offered the dedication⁸⁶ 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 the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [14] one gold pan of ten,⁸⁷ 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 buck⁸⁸ 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

85 כֶּתֶף (kâtêph) - "shoulder"

86 הִנָּחָה (hanukat) – "dedication"

87 Ten shekels implied by the context.

88 שָׁעִיר (se`iyir) – "buck" – see footnote for Leviticus 4:23; 17:7.

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.

[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 Gideon, [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 Gideon.

[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 livestock⁸⁹ 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 propitiatory⁹⁰ 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 shown⁹¹ 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,⁹² 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, you⁹³ 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 opens⁹⁴ 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 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.”

89 חֲבִיבִי (habîqâr) – “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”

94 פִּטְרַת (pitrat) – “one who opens” a womb – female form, only found here. Male form found, e.g. Numbers 3:12.

[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 service⁹⁵ 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 man⁹⁶ and were not able to do the passover on that day.⁹⁷ 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 soul⁹⁸ 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 passover, so that soul shall be cut off from her⁹⁹ 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.

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” לָצַבָּא [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”

99 מֵעַמֶּיהָ (mê`ammeiha) - “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.

[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 days¹⁰⁰ 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 you¹⁰¹ 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, you¹⁰² 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.”¹⁰³

[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 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 Merari¹⁰⁴ 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,¹⁰⁵ and they raised¹⁰⁶ 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 Gideoni.

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.

104 The sons of Merari were of the tribe of Levi (Genesis 46:11).

105 הַמִּקְדָּשׁ (hammiqdâs) - “the sanctuary”

106 הִקְיֵמוּ (hêqiyimu) - “they raised”

[25] And the banner of the camp of the sons of Dan journeyed, rear guard¹⁰⁷ 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,¹⁰⁸ 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 way¹⁰⁹ of three days, and 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 ten thousands¹¹⁰ thousands of Israel.”¹¹¹

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,¹¹² 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,¹¹³ and the onions, and the garlies.¹¹⁴ [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 eye¹¹⁵ as the eye of bdellium. [8] And the people

107 מֵאַסֶּפֶּה (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”

110 רִבְבוֹת (rivvot) - “ten thousands” - see footnote for Genesis 24:60, רִבְבֵּה

111 See Exodus 40:36-38

112 תַּבְּעָרָה (tav'êrâh) - “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'êrâh) 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 (hashumiym) - “the garlies” - plural

115 עֵינֹו (êyno) - “its eye”

went about and gathered and ground on millstones¹¹⁶ 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.¹¹⁷ [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 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?¹¹⁸ If all the fish of the sea be gathered for them and found for them?” [23] And Yehvah said to Moses, “Is the hand¹¹⁹ of Yehvah short?¹²⁰ 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,¹²¹ and the name of the second was Medad.¹²² 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, the servant of Moses from his youth, 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

116 רֵחָיִים (rêchayim) - “millstones” - dual plural

117 לֶשֶׁד הַשָּׁמֶן (leshad hashâmen) - “pastry of the oil”

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 (tiqtâr) - “short” - qal

121 אֶלְדָּד (eldâd) - “Eldad” - only here and verse 27; possibly also Numbers 34:21.

122 מֵדָד (mêydâd) - “Medad” - only here and verse 27

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 the name of that place was called, “The Graves of Desire.”¹²³ [35] From “The Graves of Desire” the people journeyed to Hazeroth,¹²⁴ and they were¹²⁵ 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.¹²⁶ [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 mankind¹²⁷ 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.¹²⁸ [7] Not so of my servant Moses, he is faithful in all my house. [8] Mouth to mouth¹²⁹ I speak to him and a vision,¹³⁰ and not in riddles. And he sees the likeness¹³¹ 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

123 קְבֵרוֹת 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 חֲצֵרוֹתַי “His courts.”

125 וַיְהִי (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 (temunah) – “likeness” - KJV “similitude”; NKJV; NAS “form”; see footnote for Exodus 20:4.

tent. And behold,¹³² 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.”

[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, Shammua¹³³ son of Zaccur; [5] to the tribe of Simeon, Shaphat,¹³⁴ son of Hori; [6] to the tribe of Judah, Caleb,¹³⁵ son of Jephunneh; [7] to the tribe of Issachar, Igal,¹³⁶ son of Joseph; [8] to the tribe of Ephraim, Hoshea,¹³⁷ son of Nun; [9] to the tribe of

132 NKJV has “suddenly,” but there is no “suddenly” in the Hebrew.

133 שַׁמּוּא (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 שַׁפַּת (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 יִגָּל (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 Azariah (1 Chronicles 27:20 LXX Ὀση [ôsê]), and a leader of the people in Nehemiah 10:23 (H24, LXX Ὀσηε [ôsêe]).

Benjamin, Palti,¹³⁸ son of Raphu;¹³⁹ [10] to the tribe of Zebulun, Gaddiel,¹⁴⁰ son of Sodi;¹⁴¹ [11] to the tribe of Joseph, to the tribe of Manasseh, Gaddi,¹⁴² son of Susi;¹⁴³ [12] to the tribe of Dan, Ammiel,¹⁴⁴ son of Gemalli;¹⁴⁵ [13] to the tribe of Asher, Sethur,¹⁴⁶ son of Michael;¹⁴⁷ [14] to the tribe of Naphtali, Nahbi,¹⁴⁸ son of Vophsi;¹⁴⁹ [15] to the tribe of Gad, Geuel,¹⁵⁰ son of Machi.¹⁵¹ [16] These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea, son of Nun, Joshua.¹⁵²

[17] And Moses sent them to spy out the land of Canaan. And he said to them, “Go up this in the south,¹⁵³ and go up to the mountain.¹⁵⁴ [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 Rechob¹⁵⁵ to the

138 פִּלְטִי (palti) - “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 הַפִּלְטִי [chelets hapalti] (2 Samuel 23:26).

139 רָפְּוּא (râphu) - “Raphu” - only found here

140 גַּדִּיֵּאֵל (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.”

142 גַּדִּי (gaddiy) - “Gaddi” = “my fortune” - only found here

143 סוּסִי (susiy) - “Susi” = “my horse” - only found here

144 עַמִּיֵּאֵל (‘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 (אֱלִיָּעָם [‘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 גַּמְלִי (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 רְחֹב (rechov) - “Rechob” - NKJV, etc. “Rehob” - This location only found here. There is 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).

entrance of Hamath.¹⁵⁶ [22] And they went up in the south and came to Hebron. And there was Ahiman,¹⁵⁷ Sheshai,¹⁵⁸ and Talmai,¹⁵⁹ children of the Anak.¹⁶⁰ And Hebron was built seven years before Zoan¹⁶¹ in Egypt.

[23] And they came unto the brook of Cluster,¹⁶² and they cut from there a branch and one cluster¹⁶³ of grapes. And they carried it on a pole on two of them,¹⁶⁴ and from the pomegranates and from the figs. [24] And that place he called¹⁶⁵ the brook of Cluster, because of the cluster which the sons of Israel cut¹⁶⁶ 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.¹⁶⁷ 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.¹⁶⁸ And the Canaanites dwell by the sea and by the hand¹⁶⁹ of the Jordan.”

156 לְבֵא 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; 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 שֵׁשַׁי (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 צֹאן (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 בְּמֹוט 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 כָּרַתָּ (cârta) - “cut” - KJV, NKJV, NAS “cut down” - same word, for example, as in Jeremiah 34:18, KJV, NKJV, NAS “cut” (כָּרַתָּ [cârta]). Jeremiah 34:18 also illustrates how this word is used for “cutting” a covenant (“the covenant which they made” NKJV, הַבְּרִית אֲשֶׁר כָּרְתוּ [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 בְּהָר (bâhâr) - “in the mountain” - mountain is singular

169 יָד (yad) - “hand” - KJV “coast”; NKJV “banks”; NAS “side”

[30] And Caleb silenced the people towards¹⁷⁰ 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 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 Nephilim¹⁷¹ (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,¹⁷² “Let us set a head¹⁷³ 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,¹⁷⁴ do not fear the people of the land, for they are our bread. Their shade¹⁷⁵ 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.¹⁷⁶ 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.¹⁷⁷ 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.'”

[17] “And now, let the power of my Lord¹⁷⁸ be great, please, according to what you have spoken

170 אֶל ('el) - “towards” or “to”

171 הַנְּפִילִים (hannephiylyim) - “the Nephilim” NAS - “the giants” NKJV, NAS, LXX τοὺς γίγαντας (tous gigantas) - see footnote for Genesis 6:4.

172 אִישׁ אֶל-אָחִיו ('ish 'el-âchiyv) - “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 (tsillâm) - “their shade” - same word as in Genesis 19:8 “shadow of my roof”. צֶלַח (tsêl) is “shade” or “shadow” and is used, as here, for the idea of protection.

176 בְּאַבְנֵים (bâ'avâniym) - “with the stones” - more literally, “in the stones”

177 עֵין בְּעֵין ('ayn be'ayn) - “eye in eye” - KJV; NKJV “face to face”; NAS “eye to eye”

178 אֲדֹנָי ('adonây) - “my Lord” - it is plural (lit. “my Lords”), but “you have spoken” (דִּבַּרְתָּ) is singular.

saying, [18] 'Yehvah is slow to anger¹⁷⁹ and much lovingkindness, lifting¹⁸⁰ 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 forgiven¹⁸¹ this people from Egypt and until now.” [20] And Yehvah said, “I have pardoned according to your word. [21] But indeed, I live,¹⁸² and the glory of Yehvah will be filled¹⁸³ 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 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

179 אַרְךְּ אַפַּיִם ('erekh 'appayim) - “slow to anger” - more literally, “long of nose.” See footnote Exodus 34:6.

180 נָשָׂא (nosê') - “lifting” - this is the verb to “lift” or to “carry.” It is also used as “forgive.”

181 נָשָׂאתָה (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” (נָשָׂא [nâsâ']).

182 חַי-אֲנִי (chay-'âniy) “I live” YLT; “as I live” NKJV, KJV, NAS – see footnote for Judges 8:19.

183 יִמְלֵא (yimmâlê') - “will be filled” - niph'al (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 - יְמַלֵּא 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 ζῶ 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. יִמְלֵא 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 יִמְלֵא (“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 niph'al verb, and these illustrate how this sentence structure would typically be translated. Exodus 1:7, וַתִּמְלֵא הָאָרֶץ אֹתָם “and the land was filled with them”; 2 Kings 3:20, וַתִּמְלֵא הָאָרֶץ אֶת-הַמַּיִם “and the land was filled with the water”; Ezekiel 10:4 “and the house was filled with the cloud” וַיִּמְלֵא 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 תִמְלֵא הָאָרֶץ לְדַעַת אֶת־כְּבוֹד יְהוָה בְּמַיִם יִכְסּוּ עַלְיָם:

For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.
(NKJV)

More literally,

For the earth will be filled to the knowledge with the glory of Yehvah as the waters cover upon the sea.

Amalekites and the Canaanites dwell in the valley. Tomorrow turn and journey for yourselves¹⁸⁴ 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,¹⁸⁵ says Yehvah, surely¹⁸⁶ 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.¹⁸⁷ [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 struck them and crushed them until Hormah.¹⁸⁸

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,¹⁸⁹ 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

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-âniy) “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 תִּנְוָאֲתִי (telu'âtiy) - “my opposition” - KJV “my breach of promise”; NKJV “My rejection”; NAS “My opposition.”

This word (תִּנְוָאֲתִי) is found one other place, Job 33:10 (תִּנְוָאוֹת) KJV, NKJV “occasions”; NAS “pretexts.”

188 הַחֶרְמָה (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.

of the hin¹⁹⁰ 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 vow¹⁹¹ 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.¹⁹² [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 judgment¹⁹³ 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 bread¹⁹⁴ of the land you shall lift up a heave offering¹⁹⁵ to Yehvah. [20] The first of your dough¹⁹⁶ 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.

[22] And if you sin unintentionally¹⁹⁷ 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 sojourns in their midst, because for all the people were in unintentional sin.

[27] And if one soul sins unintentionally, so she¹⁹⁸ 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.

190 הֵיין (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 תָּרִימוּ תְרוּמָה (târiymu teremâh) - “you shall lift up a heave offering” - see footnote for Exodus 25:2.

196 עֲרִסְתֶּכֶם (‘aristêkhem) - “dough” KJV, NAS; “ground meal” NKJV. Found also only in Numbers 15:21; Nehemiah 10:38 (NKJV “dough”); Ezekiel 44:30.

197 See footnote for Leviticus 4:13.

198 “she” - The subject “soul” (נַפֶּשׁ) and the accompanying verbs “sin” (תַּחַטָּא) and “bring” (הִקְרִיבָהּ) are all feminine.

[30] And the soul who does in hand high,¹⁹⁹ from the native and from the sojourn, he has reviled Yehvah, and that soul shall be cut off from among her²⁰⁰ 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.²⁰¹

[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 rested²⁰² 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 stones²⁰³ 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 tassel²⁰⁴ upon the wings²⁰⁵ of their 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 harlotries²⁰⁶ after them.’²⁰⁷ [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 Dathan²⁰⁸ and Abiram,²⁰⁹ sons of Eliab, and On,²¹⁰ son of Peleth,²¹¹ 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.²¹² [3] And they

199 תַּעֲשֶׂה בְיָד רָמָה (ta'aseh beyâd râmah) - “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 וַיִּנְיחוּ (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 Numberbs 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, כֶּנֶף (kânâph, e.g. Genesis 1:21), is used for “edge.”

206 זִנִּים (zoniym) - “harlotries” - same root word as used for Tamar when she “played the harlot” (זָנְתָה [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 Numberbs 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 ('abiyâm) - 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 אוֹן ('on) - “On” - see footnote for Genesis 41:45.

211 פֶּלֶת (pelet) - “Peleth” - found also only for another man in 1 Chronicles 2:33.

212 אֲנָשֵׁי־שֵׁם ('anshêy shêm) - “men of a name” - here “name” (שֵׁם) does not have the definite article. In Genesis 6:4 the

gathered against Moses and against Aaron and said to them, “You have much,²¹³ 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,²¹⁴ sons of Levi.”

[8] And Moses said to Korah, “Listen please, sons of Levi. [9] Is it small from you²¹⁵ 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 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?²¹⁶ [14] Indeed, you have not brought us to land flowing milk and honey, and given to us an inheritance of field²¹⁷ and vineyard.²¹⁸ 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.”²¹⁹ [22] And they fell on their faces, and they said, “God, Gods of the spirits to all flesh, shall one man²²⁰ sin and upon all the congregation you will be angry?”²²¹ [23] And Yehvah spoke to Moses saying, [24] “Speak to the congregation saying, ‘Be brought up²²² from around dwelling of Korah, Dathan, and Abiram.’”

definite article is there, “men of the name” אֲנֹשֵׁי 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 הַמֵּעַט מִכֶּם (ham`at mikem) - “Is it small from you” - more literally, “Small from you”

216 תִּשְׁתָּרֵר עָלֵינוּ גַם-הַשְׁתָּרֵר (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 כָּרֶם (kârem) - “vineyard” singular; KJV, NKJV, NAS, etc., “vineyards”; Young's Literal “vineyard” singular

219 כִּרְגָע (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 הֶעָלוּ (hê`âlu) - “Be brought up” - KJV “Get you up”; NKJV “Get away”; NAS “Get back” - from the same root word

[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 away²²³ in all their sins.” [27] And they went up²²⁴ 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.²²⁵ [29] If as the death of all mankind²²⁶ these 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 men²²⁷ 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,

for going up, עָלָה (ʿălâh). 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 יָעֻלוּ (yê’âlû) - “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 מִלִּבִּי (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”

227 אִישׁ (iysh) - “men” - literally, “man” singular

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 testimony, which I will meet with you²²⁸ there. [5, H17:20] And it shall be, the man I choose in him, his rod shall bud, and I will cause to subside²²⁹ from upon me the complaints of the sons of Israel which they complain against you.”²³⁰

[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 blossom²³¹ 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?”²³²

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.”²³³ [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,²³⁴ for you and your sons for a statute

228 לָכֶם (lâkhem) - “with you” (plural you) – more literally, “to you”

229 הַשְׁכֹּתִי (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 (ʿalêykhem) - “against you” (plural you)

231 וַיֵּצֵץ צִיץ (vayyetsêts tsiyts) - “and blossomed a blossom”

232 תִּמְנוּ לִגְוָה (tamnu ligoa) - “we surely die” - more literally, “we die to die”

233 אַתֶּם ('attem) - “you” plural

234 See footnote for Leviticus 7:35.

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 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 holies²³⁵ 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 fat²³⁶ 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 man²³⁷ 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.²³⁸ [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 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 sanctuary²³⁹ from it.”

235 בְּקֹדֶשׁ הַקֹּדְשִׁים (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.” בְּ (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.

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 (miqdâsh) is used here, but doesn't seem to fit.

[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 perfect²⁴⁰ 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 slaughter²⁴¹ 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 scarlet²⁴² 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.²⁴³ It is a sin offering.²⁴⁴ [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.²⁴⁵ [12] He shall purify himself in it on the third day and on the 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 thread²⁴⁶ 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,²⁴⁷ and put upon it running water²⁴⁸ in a vessel.²⁴⁹ [18] And a clean

240 תְּמִימָה (temimâh) - “perfect” - see also Malachi 1:7-8.

241 שָׁחַט (shâchat) - “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 שֵׁנִי תוֹלַעַת (sheniy tola`at) - “scarlet” - see footnote for Leviticus 14:4.

243 מֵי נִדְּחָה (mêy giddâh) - “waters of impurity” - mentioned later in verses 13 & 20. NKJV “water of purification”; KJV “water of separation”; NAS “water to remove impurity”. נִדְּחָה (niddâh) “impurity” is used elsewhere for the “impurity” of menstruation (e.g. Leviticus 18:19). See footnote for Leviticus 12:2.

244 חֲטָאת הוּא (hattâ'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.

246 פִּתְּיֵל (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).

man²⁵⁰ 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,²⁵¹ 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 impurity²⁵² 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.²⁵³ 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 died²⁵⁴ 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 bad²⁵⁵ place? Not a place of seed and fig tree and vine and pomegranate, and there is no water to drink.”

[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 you²⁵⁶ 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,²⁵⁷ 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.’²⁵⁸ [15] And our fathers went down to Egypt and dwelt in

247 חַחַטָּאֵת (hachattâ't) - “the sin offering” - see footnote for Numbers 19:9.

248 מַיִם חַיִּים (mayim chayyim) - “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 חִטֵּי'וֹ (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 קָדֵשׁ (qâdêsh) - “Kadesh” - see footnote for Genesis 14:7.

254 They said this back in Numbers 14:2.

255 רָע (râ) - “bad”

256 דִּבַּרְתֶּם (dibbartem) - “you shall speak” - “you” is plural.

257 מְרִיבָה (meriyvâh) - “contention” - KJV, NKJV, NAS “Meribah” - see footnote for Exodus 17:7.

258 מֵצָאֵתָנוּ (metsâ'âtnu) - “found us” - KJV, NKJV, NAS “befallen us” - same root word used in e.g. Numbers 15:33

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 Hor²⁵⁹ 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 you²⁶⁰ rebelled against my mouth at the waters of 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 Arad²⁶¹ dwelling in the South heard that Israel was coming on the road of the Atharim,²⁶² 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 destruction²⁶³ 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.²⁶⁴

[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 short²⁶⁵ 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

“those who found” (הַמְצֹאִים) 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 מוֹסְרָה (morsêrah) “Bond” (NKJV “Moserah”). See footnote for Numbers 33:30 & Deuteronomy 10:6.

260 “you” is plural, מְרִיתֶם (meriytem) - “you rebelled”

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 הָאֲתָרִים (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 חֲרָמָה (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.

our soul abhors the worthless bread.”²⁶⁶

[6] And Yehvah sent among the people the fiery²⁶⁷ 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 yourself²⁶⁸ a fiery one²⁶⁹ and put it upon a pole.²⁷⁰ And it shall be, everyone who is bit and looks at it, so he shall live.” [9] And Moses made a serpent of bronze²⁷¹ 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.²⁷² [11] And they journeyed from Oboth and camped in Ije Abarim²⁷³ 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.²⁷⁴ [13] From there they journeyed and camped on the other side of Arnon,²⁷⁵ 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: “Waheb²⁷⁶ in Suphah,²⁷⁷ and the brooks of Arnon, [15] and the slope of the brooks which stretch to the dwelling of Ar²⁷⁸ and leans to the border of Moab.”

[16] And from there to Well,²⁷⁹ which is the well Yehvah said to Moses, “Gather the people and I

266 קֶלֶקֶל (qeloqêl) - “worthless” (NKJV) – KJV “light”; NAS “miserable” - only found here.

267 שֶׂרָפִים (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, שֶׂרָפִים (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 לִי (lekh) - “for yourself” - KJV “thee”; NKJV & NAS leave it out.

269 שָׂרָף (sârâph) - “a fiery one”

270 נֵס (nês) - “pole” - usually translated “banner.” See footnote for Exodus 17:15.

271 נָחָשׁ נְחֹשֶׁת (nechash nechoshet) – “serpent of bronze” - the term for serpent (נָחָשׁ) and bronze (נְחֹשֶׁת) are from the same root.

272 אֹבֹת ('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 הַעֲבָרִים ('iyyêy hâ'avâriym) - “Ije Abarim” - found also in Numbers 33:44, and in 33:45 it is referred to simply as עֵיִם ('iyyiym) “Ijim” (NKJV); “lim” (KJV); “Iyim” (NAS). “The Abarim” (הַעֲבָרִים [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 (â) - “Ar” - found also in Numbers 21:28; Deuteronomy 2:9, 18, 29; Isaiah 15:1. עֶר (â) 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

will give them water.” [17] Then Israel sang this song, “Spring up, well, answer²⁸⁰ it. [18] Leaders dug a well. Nobles of the people dug it, by one who decrees, by their staffs.” And from the wilderness, Gift,²⁸¹ [19] and from Gift, Nahaliel,²⁸² and from Nahaliel, Heights.²⁸³ [20] And from Heights, the valley which is in the field of Moab, top of the Pisgah,²⁸⁴ and looks down upon the face of the wasteland.²⁸⁵

[21] And Israel sent messengers to Sihon²⁸⁶ 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 Jahaz²⁸⁷ and fought against Israel. [24] And Israel struck him 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 Heshbon²⁸⁸ and in all her daughters.²⁸⁹ [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, Yehvahs²⁹⁰ of the heights of Arnon. [29] Woe to you Moab. You have perished, people of Chemosh.²⁹¹

“well” or “pit.”

280 עָנוּ (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 בָּמוֹת (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” בָּמוֹת בַּעַל [bamot ba'al]).

284 הַפִּסְגָּה (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), פָּסְגוּ (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 חֶשְׁבוֹן (cheshbon) - “Heshbon” - same Hebrew word, חֶשְׁבוֹן (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.

289 בְּנֹתֶיהָ (benoteyhâ) - “in all her daughters”

290 בָּעָלִי (ba'alêy) - “lords of”

291 כִּמּוֹשׁ (kemosh) - “Chemosh” - god of the people of Moab (1 Kings 11:7, 33; 2 Kings 23:13).

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.²⁹² And we have laid waste to Nophah²⁹³ which is to Medeba.²⁹⁴ [31] And Israel dwelt in the land of the Amorites.

[32] And Moses sent to spy out Jazer.²⁹⁵ And they took its daughters and dispossessed the Amorites who were there. [33] And they turned and went up the way of the Bashan.²⁹⁶ And Og²⁹⁷ king of the Bashan went out to meet them and all his people to the battle at Edrei.²⁹⁸ [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.²⁹⁹ [2] And Balak³⁰⁰ son of Zippor 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 Zippor was king to Moab at that time.

[5] And he sent messengers to Balaam³⁰¹ 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 eye³⁰² 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 divinations³⁰³ in their hand and they came to Balaam. And they spoke to him the words of Balak.

292 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.

293 נֹפַח (nophach) - "Nophah" - only found here.

294 מֵדֵבָא (mêydvâ) - "Medeba" - found also only in Joshua 13:9, 16; 1 Chronicles 19:7; Isaiah 15:2.

295 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).

296 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.

297 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.

298 אֶדְרֵי ('edre`iy) - "Edrei" - found also in Deuteronomy 1:4; 3:1, 10; Joshua 12:4; 13:12, 31; 19:37.

299 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.

300 בָּלָק (bâlâq) - "Balak" - found also only in Numbers 22-24 and Joshua 24:9; Judges 11:25; Micah 6:5.

301 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.

302 עֵינַי ('êyn) - "eye" - KJV, NKJV "face"; NAS "surface"

[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 Zippor king of Moab sent to me. [11] 'Behold, the people have gone out from Egypt and cover the eye³⁰⁴ 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 Zippor, '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 the messenger of Yehvah stood in the way for an adversary³⁰⁵ 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 the messenger of Yehvah stood in a narrow of the vineyards, a wall from this and a wall from this. [25] And the donkey saw the messenger of Yehvah and pressed to the wall and pressed Balaam's foot to the wall. And he struck her again. [26] And the 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 the 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 have I done to you that you have struck me these three times?”³⁰⁶ [29] And Balaam said to the donkey, “Because you have abused³⁰⁷ 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

303 קְסָמִים (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 קָסַם (qesem) – “divination” e.g. see Numbers 23:23 (“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.

304 עֵין (‘ên) - “eye” - KJV, NKJV “face”; NAS “surface”

305 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, לְשַׁטֵּן [leshitno] “to oppose him”). These references to “Satan” in Job, etc., 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” in both 2 Samuel 24:1 and 1 Chronicles 21:1 is the same exact Hebrew word, נָחַת (vayyâset). For “Satan” in the NT, see footnote for Matthew 4:10.

306 רַגְלִים (regâliym) - “times” - more literally, “feet” - also used this way in Exodus 23:14; Numbers 22:32-33.

307 הִתְעַלְלָתָּ (hit'allalt) - “you have abused” - see footnote for Exodus 10:2.

until this day? Was I ever accustomed to do this to you?” And he said, “No.” [31] And Yehvah uncovered³⁰⁸ Balaam's eyes, and he saw the messenger of Yehvah standing in the way; and his sword drawn in his hand. And he bowed³⁰⁹ and bowed³¹⁰ his nose³¹¹ down.

[32] And the 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,³¹² she turned from me, for now I also would have killed you and let her live.”

[34] And Balaam said to the 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,³¹³ I will return to me.”³¹⁴ [35] And the 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.³¹⁵ [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 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 proverb³¹⁶ and

308 יָגַל (yegal) – “uncovered” – elsewhere e.g. Leviticus 20:21 “uncovered his brother's nakedness” גִּלְיָה (gillâh).

309 יָקַד (yiqqod) – “bowed”

310 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..

311 לְאַפָּיו (le'appâyv) – “his nose” – more literally, “to his nose”

312 אֻלַּי ('ulay) – “Perhaps” – same word as in Numbers 22:6 & 11. אֻלַּי ('ulay) “perhaps” is used in a similar fashion in Hosea 8:7 where אֻלַּי 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.”

313 רַע בְּעֵינַיָהּ (ra be'êneykhâ) – more literally, “bad in your eyes” (NKJV “it displeases you”).

314 אָשׁוּבָה לִי (âshuvâh liy) – more literally, “I will return to me.” KJV “I will get me back again.” NKJV; NAS “I will turn back.”

315 קִרְיַת חֻצוֹת (qiryat chutsot) – “Kirjath Huzoth” or “town of Streets”

316 מִשְׁלָּו (meshâlô) – “his proverb” – “his parable” (KJV); “his oracle” (NKJV); “his discourse” (NAS) – This is the word for “proverb” as Proverbs 1:6 illustrates, “proverb” מִשְׁלָּל (mâshâl). Same word as in Proverbs 1:1, yet in the plural, “proverbs of Solomon” מִשְׁלָּלֵי שְׁלֹמֹה (mishlêy shelomoh) .

said, "From Aram Balak king of Moab led me. From the mountains of the east, 'Go curse Jacob for me, and go denounce³¹⁷ Israel.' [8] How shall I curse whom God³¹⁸ 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,³¹⁹ 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 here³²⁰ by your burnt offering, and I will meet here."³²¹

[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 Zippor. [19] God is not a man³²² that he should lie,³²³ nor a son of Adam that he should repent.³²⁴ Has he said and not done? Has he spoken and not raised it?³²⁵ [20] Behold, to bless I have received, and he has blessed; and I will not reverse it. [21] He has not observed iniquity³²⁶ 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

317 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..

318 אֵל ('êl) - "God"

319 צַפִּיִּים (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").

320 כֹּה (ko) - "here"

321 כֹּה (ko) - "here"

322 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,"

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").

323 He does not lie and "cannot lie" (Titus 1:2). But, He does deceive. See Ezekiel 14:9 (KJV); 2 Thessalonians 2:11-12.

324 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).

325 יָקִימְנָה (yeqitmennâh) - "raised it" - NKJV; KJV; NAS "make it good"

326 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).

eminence³²⁷ of a rhino.³²⁸ [23] For there is no sorcery³²⁹ against Jacob and no divination³³⁰ 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.”³³¹

[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 Peor³³² 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 other times to encounter soceries.³³³ And he set his face to the 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 proverb³³⁴ and said, “The utterance of Balaam, his son³³⁵ of Beor, and the utterance of the man³³⁶ of the open eye.³³⁷ [4] The utterance of one who hears the words of God,³³⁸ who sees the vision of the Almighty, falling and eyes uncovered.³³⁹ [5] How lovely are your tents, Jacob, your dwellings, Israel. [6] Like valleys they stretch out like gardens by a river, like aloes³⁴⁰ 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

327 תועֶפֶת (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 רֵאִים qarnêy re'êm "horns of the rhino").

“Eminence” fits every place this word, תועֶפֶת (to'aphot), is found. See Numbers 24:8; Job 22:25; Psalm 95:4.

328 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?”

329 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.

330 קֶסֶם (qesem) - “divination” - NKJV; KJV; NAS – for verb form see Deuteronomy 18:10 and footnote.

331 Israel was soon to kill the inhabitants of land. See Numbers 25:16-18; 31. Also, see the book of Joshua.

332 הַפְּעֹר (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.

333 נַחֲשִׁימ (nechâshiyim) - “sorceries”

334 מִשְׁלוֹ (meshâlo) - “his proverb”

335 בְּנוֹ (beno) - “his son”

336 הַגִּבֹּר (hâgeber) - “the man”

337 שֶׁתֹּם הָאֵינָן (shetum hà âyin) - “the open eye”

338 אֵל ('êl) - “God” in the singular

339 גִּלּוּי (geluy) - “uncovered” (NAS) – NKJV “wide open”; KJV “open”

340 אֲהָלִים ('ahâliym) - “aloes” trees

higher than Agag,³⁴¹ and his kingdom lifted up.³⁴² [8] God brings him out from Egypt. He has as the eminence of the rhino.³⁴³ 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.”³⁴⁴

[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 this³⁴⁵ three times. [11] And now, flee to your place.³⁴⁶ 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, him³⁴⁷ 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 son³⁴⁸ of Beor, and the utterance of the man of the open eye.³⁴⁹ [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.³⁵⁰ [17] I see him and not now. I behold him and not near. A star shall tread³⁵¹ from Jacob. A rod³⁵² 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.³⁵³ How long until Asshur takes you captive?” [23] And he lifted up his proverb and said, “Woe!

341 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).

342 תִּנָּסָא (tinnasê) - “lifted up”

343 כְּתוֹעַפֶּת רֶאֱם (keto`aphot re'êm) - “like the eminence of the rhino” - same phrase found in Numbers 23:22. See footnotes therein.

344 מְבַרְכֶיךָ בְּרוּךְ וְאֹרְרֶיךָ אָרוּר (mevârakheykhâ vâruk ve'orreykhâ 'ârur) - “He who blesses you is blessed, and he who curses you is cursed.”

345 זֶה (zeh) - “this” singular

346 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.”

347 אוֹתוֹ ('oto) - “him” singular masculine

348 בְּנוֹ (beno) - “his son”

349 שֶׁתֹּם הָעַיִן (shetum hà'âyin) - “the open eye”

350 נֹפֵל וְגִלְיֵי עֵינָיִם (nophêl ugeliy `ênâyim) - “falling and eyes uncovered” - Same as in Numbers 24:4. See footnotes therein.

351 דָּרַךְ (dârah) - “tread” - e.g. “tread” Deuteronomy 11:24; 33:29; Joshua 1:3 (NKJV, KJV, NAS).

352 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 מַטֵּה [matêh] also translated “rod” [NKJV; KJV] or “scepter” [NAS] e.g. Psalm 110:2).

353 קַיִן (qâyin) - “Cain” - NKJV, NAS “Kain”; KJV “Kenite” – Same name as in Genesis 4:6 “Cain” (KJV, NKJV, NAS).

Who shall live when God sets him?³⁵⁴ [24] And ships will be from the hand³⁵⁵ of Kittim,³⁵⁶ 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,³⁵⁷ and the people began to commit harlotry to the daughters of Moab. [2] And they³⁵⁸ 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.³⁵⁹ 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 up from the midst of the congregation and took a spear³⁶⁰ in his hand. [8] And he went after the man of Israel to the belly,³⁶¹ and he pierced the two of them, the man of Israel and the woman to her belly.³⁶² 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 Eleazer son of Aaron the priest, has turned back my fury from upon the sons of Israel in his jealousy³⁶³ 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.’”³⁶⁴

[14] And the name of the man struck, who was struck with the Midianite, Zimri,³⁶⁵ son of Salu, a leader of a house of a father for the Simonites. [15] And the name of the woman struck, the Midianite,

354 מִשְׁמוֹ אֵל (misumo 'êl) - “when God sets him”

355 מִיַּד (miyyad) - “from the hand of” - KJV, NAS “coast”; NKJV “coasts” - yet more literally, “from the hand of”

356 כִּתִּיִּים (kittiyim) - “Kittim” - NKJV “Cyprus”; KJV “Chittim”; NAS “Kittim” - see footnote Genesis 10:4 “Kittim.”

357 שִׁטִּיִּים (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).

358 תִּקְרָאֵן (tiqre'nâ) - “they” - feminine plural

359 פְּעוֹר (pe'or) - “Peor” - first mentioned in Numbers 23:28 as a location. Psalm 106:28 notes they “ate sacrifices made to the dead”.

360 רֶמַח (romach) - “spear” - NAS “spear”; KJV, NKJV “javelin,” yet in the next occurrence in Judges 5:8 they have “spear.”

361 קִבְּהָ (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 קִבְּהָ (qêvâh) “stomach” (NKJV, NAS), “maw” (KJV).

362 קִבְּתָהּ (qâvâtâh) - “her belly” - KJV “her belly”; NKJV “her body”; NAS “the body” w/footnote “Or, *belly*.”

363 קִנְאָו (qan'o) - “jealously” - infinitive, same root as “jealous” קִנְאָ [qannâ] (e.g. Exodus 34:14 “whose name is jealous”).

364 Psalm 106:28-31 - “accounted to him for righteousness”

365 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.

Cozbi,³⁶⁶ daughter of Rock.³⁶⁷ He was head of a people³⁶⁸ 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 tricks³⁶⁹ 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.³⁷⁰

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.”

[5] Reuben was firstborn of Israel. The sons of Reuben: Enoch,³⁷¹ the family of the Enochites,³⁷² to Pallu³⁷³ the family of the Palluites, [6] to Hezron the family of the Hezronites, to Carmi the family of the Carmi,³⁷⁴ [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, Nemuel³⁷⁵ 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.³⁷⁶ [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.³⁷⁷

[12] The sons of Simeon according to their families, to Nemuel the family of the Nemuelites, to Jamin³⁷⁸ 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 Zephon³⁷⁹ family of the Zephonites, to Haggi the family of the Haggites, to Shuni the family of the Shunites, [16] to Ozni³⁸⁰ the family of the Ozni, to Eri

366 כֹּזְבִי (kozbbiy) - “Cozbi” - only also found in Numbers 25:18.

367 צֹר (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.

368 אֲמֻנֹת ('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.

369 נִכְלָיהֶם (nikhlêyhem) - “their tricks” (NAS); “their schemes” NKJV; “their wiles” KJV – this noun only found here, but same root as the following verb, נִכְלָו (niklu) “they deceived”.

370 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..

371 חֲנוֹךְ (chanok) - “Enoch” - NKJV, KJV, NAS “Hanoch,” but same name as they have for “Enoch” in Genesis 4:17.

372 חֲנוֹכִי (chanokhiy) - “Enochites” - NKJV, KJV, NAS “Hanochites”

373 פָּלֹא (phallu') - “Pallu” - one of Reuben's sons. See Genesis 46:9.

374 כַּרְמִי (karmi) - “Carmi” - this is the same exact word as for the man's name, Carmi.

375 נִמְוֶאֶל (nemu'êl) - “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.

376 This event is mentioned also in Numbers 16; 27:3; Deuteronomy 11:6; Psalm 106:17-18; Jude 11.

377 “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.

378 יָמִין (yâmiyn) - “Jamin” = “right” e.g. Numbers 22:26 יָמִין (yâmiyn) “right”.

379 See footnote for Genesis 46:16.

380 אוֹזְנִי ('âzni) - “Ozni” - only found here. Means “my hearing” or “my ear.” This is the same exact word for the following “Oznites.”

the family of the Erites, [17] to Arod³⁸¹ 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.³⁸² [20] And the sons of Judah were according to their families: to Shelah the family of the Shelanites,³⁸³ to Perez the family of the Parzites,³⁸⁴ to Zerah the family of the Zarhites.³⁸⁵

[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 Tolaites, to Puvah³⁸⁶ the family of the Punites,³⁸⁷ [24] to Jashub³⁸⁸ 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,³⁸⁹ to Elon³⁹⁰ 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: Jeezer³⁹¹ the family of the Jeezerites, to Helek³⁹² the family of the Helekites, [31] and Asriel³⁹³ the family of the Asrielites, and Shechem³⁹⁴ the family of the Shechemites, [32] and Shemida³⁹⁵ the family of the Shemidaïtes, and Hephher³⁹⁶ the family of the Hephherites.

381 אֲרֹד ('arod) - "Arod" - see Genesis 46:16 and footnote.

382 See Genesis 38:6-11.

383 שְׁלָנִי (shêlâniy) - "Shelanites"

384 פֶּרְצִי (partsiy) - "Parzites"

385 זֶרְחִי (zachiy) - "Zarites"

386 פּוּוּה (Puvâh) "Puvah" NAS; "Puah" NKJV here, but "Puvah" in Genesis 46:13.

387 פּוּנִי (puniy) - "Punites"

388 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.

389 סַרְדִּי (sardiy) - "Sardites"

390 אֵלֹן ('êlon) - "Elon" = "terebinth tree" e.g. Genesis 12:6.

391 אִיעֶזֶר ('iy'ezer) - "Jeezer – this name only found here. This man is also called by the name אַבִּיעֶזֶר ('aviy'ezer), Joshua 17:2, which means "my father is help"

392 חֵלֶק (chêleq) - "Helek" = "portion" e.g. Numbers 18:20 חֵלֶק (chêleq) "portion" (2x) – this name is also only found in Joshua 17:2.

393 אֲשֵׁרִיֵּל ('asriy'êl) - "Asriel" - found also only in Joshua 17:2; 1 Chronicles 7:14.

394 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..

395 שְׁמִידָה (shemiydâ) - "Shemida" - found also only in Joshua 17:2; 1 Chronicles 7:19.

396 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.

[33] And Zelophehad³⁹⁷ son of Hepher had no sons, but daughters. And the name of the daughters of Zelophehad were Mahlah³⁹⁸ and Noah,³⁹⁹ Hoglah,⁴⁰⁰ Milcah⁴⁰¹ and Tirzah.⁴⁰²

[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 Shuthelah⁴⁰³ the family of the Shuthelahites, to Becher the family of the Becherites, to Tahan⁴⁰⁴ the family of the Tahanites. [36] And these are the sons of Shuthelah, to Eran⁴⁰⁵ 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 Ahiram⁴⁰⁶ the family of the Ahiramites, [39] to Shupham⁴⁰⁷ 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.⁴⁰⁸ [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 Shuham⁴⁰⁹ 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,⁴¹⁰ to Isui the family of the Isui,⁴¹¹ 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 the families of the sons of Asher according to those numbered of them,

397 צֶלְפַּחָד (tselâphchâd) - “Zelophehad” - found also only in Numbers 27:1, 7; 36:2, 6, 10-11; Joshua 17:2; 2 Chronicles 7:15(2x).

398 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.

399 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).

400 חֲגִלָּה (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 חֲגִלָּה [bêt châglâh]) in Joshua 15:6; 18:19, 21.

401 מִלְכָּה (milkâh) - “Milcah” - this is also the name of Abraham's brother's wife, Nahor (e.g. Genesis 11:29).

402 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”).

403 שׁוּתֵלַח (shutelach) - “Shuthelah” - found also only in Numbers 26:36; 1 Chronicles 7:20-21.

404 תַּחַן (tachan) - “Tahan” - found also only in 1 Chronicles 7:25.

405 עֵרָן (êrân) - “Eran” - found only here.

406 אַחִירָם ('achiyrâm) - “Ahiram” - only found here, but it appears he may be called “Ehi” אֵחִי ('êchiy) in Genesis 46:21.

407 שְׁפּוּחָם (shephuphâm) - “Shupham” - only found here.

408 נַעֲמִי (na'amiy) - “Naamites” - only found here.

409 שׁוּחָם (shuchâm) - “Shuham” - only found here. This apparently is the same man as in Genesis 46:23 there called “Hushim” חֻשִׁים (chushiym).

410 יִמְנָה (yimnâh) - “Jimnah” same as the first “Jimnah.”

411 יִשׁוּי (ishviy) - “Isui” - Hebrew is the same as the first “Isui.”

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,⁴¹² [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.⁴¹³ [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 her⁴¹⁴ 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.⁴¹⁵

[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.⁴¹⁶

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.⁴¹⁷ 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 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

412 גֻּנִי (guniy) - “Guni” - same as the first “Guni.”

413 מֵרָרִי (merâriy) - “Merari” - the Hebrew is the same as the first “Merari.”

414 יָלְדָהּ אֶתָּה (yâldâh 'otâh) - “she bore her” - this is how it reads. Evidently, “she” being Levi's wife.

415 See Leviticus 10.

416 See Numbers 13:25-14:45. A list of the names of the spies is found in Numbers 13:2-16.

417 בְּחַטָּאוֹ מֵת (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.

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 rebelled⁴¹⁸ 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 contention⁴¹⁹ 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 Urim⁴²⁰ 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 offerings⁴²¹ my soothing aroma⁴²² 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 one lamb in the holy place, the drink offering of strong drink⁴²³ 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,⁴²⁴ 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 tenth⁴²⁵ of fine flour, a grain offering, mixed in the oil for the one lamb, a burnt offering a soothing

418 מְרִיתֶם (meriytem) - “you rebelled” - this is plural “you”

419 See Numbers 20:13 and footnote therein.

420 אֹרִים ('urim) - “Urim” - this is part of the breastpiece of the priest. See footnote for Exodus 28:30.

421 אִשֵּׁי (ishay) - “my fire offerings”

422 רֵיחַ נִיחֹחִי (rêyach niychochiy) - “my soothing aroma”

423 שֶׁכָּר (shêkhâr) - “strong drink” - NKJV “the drink”; KJV “strong wine”; NAS “strong drink” - same word as in Numbers 6:3 “strong drink” KJV, NAS.

424 See Matthew 12:5.

425 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

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 tenth⁴²⁶ 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 tenth⁴²⁷ 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 convocation to you. All laborious work you shall not do. A day of blasting⁴²⁸ 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 tenths⁴²⁹ 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 tenth⁴³⁰ 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 tenth⁴³¹ for the one lamb for seven of the lambs, [11] one buck of goats, a sin offering, besides the sin offering of the atonements⁴³² and the continual burnt offering and its grain

tenth."

426 See verse 13 and footnote.

427 See verse 13 and footnote.

428 תִּרְוַעָה (teru`âh) - "blasting" - KJV, NKJV "blowing the trumpets"; NAS "blowing trumpets"; HCSB "joyful shouting"; Young's Literal "shouting"; LXX "σημασίας" "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.

429 KJV, NKJV, NAS "of an ephah" is not in the Hebrew but assumed from Numbers 28:5 "of the ephah" הָאֵיפָה (hâ'êyphâh).

430 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.

431 See Numbers 28:13 and footnote.

432 הַכִּפּוּרִים (hakupuriym) - "the atonements" - plural

offering and their drink offerings.'

[12] 'And in the fifteenth day⁴³³ 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 tenth⁴³⁴ 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 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 assembly⁴³⁵ 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 oath⁴³⁶ to bind an obligation upon his soul, he shall not profane his word. According to all that went out from his

433 Although not stated here, this is the feast of Booths. See Leviticus 23:34-43.

434 See Numbers 28:13 and footnote.

435 עֲצֵרֶת ('etseret) - "sacred assembly" - see footnote for Leviticus 23:36. Jeremiah 9:2(H1) has "assembly" KJV, NKJV, NAS, but should be "sacred assembly."

436 For more on swearing an oath, see Matthew 5:33-37 and footnotes.

mouth he shall do.⁴³⁷ [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 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.⁴³⁸

31[1] And Yehvah spoke to Moses saying, [2] "Avenge the vengeance⁴³⁹ 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 recruited⁴⁴⁰ 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,⁴⁴¹ and Rekem,⁴⁴² and Rock,⁴⁴³

437 Jephthah understood this concept and took it very seriously, Judges 11:30-31, 34-40. See also Ecclesiastes 5:1-5.

438 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).

439 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 shophtiyim]). 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.

440 יִמְסְרוּ (yimmâsru) - "they were recruited" - KJV "there were delivered"; NKJV "there were recruited" - see footnote for Numbers 31:16.

441 עֵוִי (eviy) - "Evi" - only here and Joshua 13:21

442 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).

443 צֹר (tsur) "Rock" - NKJV, etc. "Zur" - see footnote for Numbers 25:15.

and Hur, and Reba,⁴⁴⁴ 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 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.⁴⁴⁵ [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 recruit⁴⁴⁶ unfaithfulness against⁴⁴⁷ 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.⁴⁴⁸ [18] And all the children in the women who have not known lying with a male, keep alive for yourselves.⁴⁴⁹ [19] And you,⁴⁵⁰ 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 impurity⁴⁵¹ 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 tax⁴⁵² 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] And Moses and Eleazar the priest did just as Yehvah commanded Moses.

444 רֵבָע (reva) - “Reba” - means “one-fourth” (e.g. Exodus 29:40 רֵבָע [reva]) - the name found also only on Joshua 13:21.

445 צָבָא הַמִּלְחָמָה (tsevâ' hammilchâmâh) - “battle of the war” - KJV, NKJV “the battle”; NAS “service in the war”

446 לְמַסֵּר (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.

447 בַּיְהוָה (bayhvâh) - “against Yehvah” - more literally, “in Yehvah” - בִּי (be) “in” is used in the sense of “against” (e.g. Genesis 16:12 both “against” are the preposition בִּי [be]).

448 לְמִשְׁכָּב זָכָר (lemishkav zâkhâr) - “by lying with a male” - more literally, “to lying a male” - KJV “by lying with him”; NKJV, NAS “intimately.”

449 See Deuteronomy 21:10-14

450 אַתֶּם ('attem) - “you” plural

451 מַי נִדְחָה (mây niddâh) - “waters of impurity” - see footnote for Numbers 19:9.

452 מֶכֶס (mekhes) - “tax” - KJV, NKJV “tribute”; NAS “tax” - only found also in Numbers 31:37-41.

[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.⁴⁵³ [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,⁴⁵⁴ 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] “Crown⁴⁵⁵ and Dibon and Jazer and Nimrah⁴⁵⁶ and Heshbon and Elealeh⁴⁵⁷ and Shebam⁴⁵⁸ and Nebo⁴⁵⁹ and Beon,⁴⁶⁰ [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

453 נַפְשׁ (naphesh) - “souls” - literally “soul” singular

454 שֶׁקֶל (shâkel) - “shekels” - more literally “shekel” singular

455 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.

456 נִמְרָה (nimrâh) - “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).

457 אֶלְעָלָה (el’âlêh) - “Elealeh” - found also only in Numbers 32:37 (spelled אֶלְעָלָה [el’âlê]); Isaiah 15:4; 16:9; Jeremiah 48:34

458 שִׁבְמָה (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.

459 נֶבֹּ (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.

460 בְּעֹן (ve’ôn) - “Beon” - only found here with this name = Numbers 32:38 בְּעַל מְעֹן (ba’al me’ôn) “names being changed”; Joshua 13:17; 1 Chronicles 5:8; Ezekiel 25:9 = Jeremiah 48:23 בֵּית מְעֹן (bêyt me’ôn).

to the land that Yehvah has given to them? [8] So your fathers did when I sent them from Kadesh Barnea⁴⁶¹ to see the land. [9] And they went up to the brook of Cluster⁴⁶² 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 Kenizzite⁴⁶³ 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 him⁴⁶⁴ in the desert and you will destroy all these people."

[16] And they drew near him and said, "We will build walls of a flock⁴⁶⁵ for our livestock here, and cities for our children. [17] And we will be armed hastened⁴⁶⁶ 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 dispossessing⁴⁶⁷ 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, that⁴⁶⁸ will find you.⁴⁶⁹ [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

461 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.

462 נַחַל אֶשְׁכּוֹל (nachal 'eshkol) - the brook of Cluster - see Numbers 13:23 and footnote.

463 קִנִּיזִּי (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.

464 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 (menuchâtiy) "My rest" same root word as the above verb. See also Hebrews 3:7-4:13.

465 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 לְצִנְאֲכֶם גִּדְרוֹת (gedêrot letsona'akhem) or "walls for your flock." See e.g. Jeremiah 49:3 same root word for "walls" גִּדְרוֹת (gedêrot).

466 חָשִׁימַ (chushiym) - "hastened" from חָשַׁח (chush) - NKJV "ready to go"; LXX προφυλακην (prophulakên) "advanced guard." This word means haste or to make haste (e.g. Deuteronomy 32:35 "hasten"; 1 Samuel 20:38 "make haste").

467 הוֹרִישׁוֹ (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").

468 אֲשֶׁר ('asher) - "that"

469 1 Timothy 5:24-25; Mark 4:21-25 (context verses 14-20; likewise Luke 8:11-18)

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,⁴⁷⁰ [35] and Atroth Shophan⁴⁷¹ and Jazer and Jogbehah⁴⁷² [36] and house of Nimrah⁴⁷³ and house of Haran,⁴⁷⁴ fortified cities and walls of a flock. [37] And the sons of Reuben built Heshbon and Elealeh and Twin Towns,⁴⁷⁵ [38] and Nebo and Baal Meon,⁴⁷⁶ changes of name, and Shibmah.⁴⁷⁷ 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 Jair⁴⁷⁸ son of Manasseh went and took their villages⁴⁷⁹ and called them “village⁴⁸⁰ of Jair.” [42]

470 עֲרֹעַר (‘aro’êr) - “Aroer” - found also only in Deuteronomy 2:36; 3:12; 4:48; Joshua 12:2; 13:9, 16, 25; Judges 11:26

(different spelling, עֲרֵעֹר [‘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?.

471 עֲטֹרֶת שׁוֹפָן (‘atrot shophân) - “Atroth Shophan” - KJV “Atroth, Shophan”; NKJV “Atroth and Shophan”; NAS “Atroth-shophan” - only found here.

472 יִגְבֵּהָהּ (yâgbâhâh) - “Jogbehah” - only found here and in Judges 8:11.

473 בֵּית נִמְרָה (bêyt nimrâh) - “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.

474 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.

475 קִרְיַתַּיִם (qiryâtâyim) “Twin Towns” - KJV, NKJV “Kirjathaim”; NAS “Kiriathaim” - see Genesis 14:5 and footnote.

476 בַּעַל מֶעֹן (ba’al me’ôn) - “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 מֶעֹן (bêyt ba’al me’ôn) or “Beth Baal Meon.”

477 שִׁבְמָה (sivmâh) - “Shibmah” - see “Shebam” with footnote in Numbers 32:3.

478 יָאִיר (yâ’iyr) - “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).

479 חֲוֹתֵיָהֶם (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.

480 חֲוָה (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’iyr) thus “village of Jair” חֲוֹת יָאִיר (chavvot yâ’iyr).

And Nobah⁴⁸¹ went and took Kenath⁴⁸² and her daughters,⁴⁸³ 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 out⁴⁸⁴ according to their travels upon the mouth of Yehvah. And these are their travels according to their goings out. [3] And they journeyed from Rameses⁴⁸⁵ in the first month in the 15th day to the first month on the day after the Passover the sons of Israel went out in a high hand⁴⁸⁶ to the eyes of all Egyptians.⁴⁸⁷ [4] And the Egyptians were burying whom Yehvah had struck in them, every firstborn. And on their gods⁴⁸⁸ Yehvah performed judgments.

[5] And the sons of Israel journeyed from Rameses and camped in Huts.⁴⁸⁹ [6] And they journeyed from Huts and camped in Etham which is on the edge of the wilderness.⁴⁹⁰ [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.⁴⁹¹ And they went a way, three days in the wilderness of Etham, and camped in Marah.⁴⁹²

[9] And they journeyed from Marah and came to Elim.⁴⁹³ 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.⁴⁹⁴ [12] And they journeyed from the wilderness of Sin and camped in Dophkah⁴⁹⁵ [13] And they journeyed from

481 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.

482 קִנְיָת (qenât) - “Kenath” - only found here and in 1 Chronicles 2:23.

483 בְּנֵי־הָאִשָּׁה (benoteyhâ) - “her daughters”

484 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).

485 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).

486 בְּיָד רַמָּה (beyâd râmâh) - “in a high hand” - KJV “with an high hand”; NKJV “with boldness”; NAS “boldly” w/footnote “Lit., *with a high hand*.”

487 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 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.

488 בְּאֱלֹהֵיהֶם (vê'lohêyhem) - “on their gods” - See Exodus 18:11/Nehemiah 9:9-10. See also Exodus 12:12.

489 סֻכּוֹת (sukkot) “Huts” - NKJV, etc. “Succoth” - see footnote for Genesis 33:17

490 See Exodus 13:17-22.

491 See Exodus 14.

492 See Exodus 15:22-26 and footnotes.

493 See Exodus 15:27 and footnote.

494 According to Exodus 16:1, by this time they have been gone from Egypt exactly one month.

495 דֹּפְקָה (dâphqâh) - “Dophkah” - only here and in Numbers 33:13.

Dophkah and camped in Alush.⁴⁹⁶ [14] And they journeyed from Alush and camped in Rephidim, and there was no water there for the people to drink.⁴⁹⁷ [15] And they journeyed from Rephidim and camped in the wilderness of Sinai.⁴⁹⁸

[16] And they journeyed from the wilderness of Sinai and camped in The Graves of Desire.⁴⁹⁹ [17] And they journeyed from The Graves of Desire and camped in Hazeroth. [18] And they journeyed from Hazeroth and camped in Rithmah.⁵⁰⁰ [19] And they journeyed from Rithmah and camped in Pomegranate Breakthrough.⁵⁰¹ [20] And they journeyed from Pomegranate Breakthrough and camped in Libnah.⁵⁰² [21] And they journeyed from Libnah and camped in Rissah.⁵⁰³ [22] And they journeyed from Rissah and camped in Kehelathah.⁵⁰⁴ [23] And they journeyed from Kehelathah and camped at mountain of Beauty.⁵⁰⁵ [24] And they journeyed from mountain of Beauty and camped in the Trembling.⁵⁰⁶ [25] And they journeyed from Trembling and camped in Makheloth.⁵⁰⁷ [26] And they journeyed from Makheloth and camped in Under.⁵⁰⁸ [27] And they journeyed from Under⁵⁰⁹ and camped in Terah.⁵¹⁰ [28] And they journeyed from Terah and camped in Mithkah.⁵¹¹ [29] And they journeyed from Mithkah and camped in Hashmonah.⁵¹² [30] And they journeyed from Hashmonah and camped in Bonds.⁵¹³ [31] And they journeyed from Bonds and camped in sons⁵¹⁴ of Jaakan.⁵¹⁵ [32] And

496 אֱלֻשׁ ('âlush) - "Alush" - only here and in Numbers 33:14.

497 See Exodus 17:1-16.

498 According to Exodus 19:1, this was the third month since they had left Egypt "on this day" (TT), evidently the 15th day of the month. See also Exodus 19:1-20:21; Deuteronomy 5:22-31.

499 קִבְרוֹת הַתְּאֵוָה (qivrot hatta'avâh) – "The Graves of Desire" - NKJV "Kibroth Hattaavah" - see Numbers 11:34 and footnote.

500 רִיתְמָה (ritmâh) - "Rithmah" - only here and in Numbers 33:19.

501 רִמּוֹן פֶּרֶץ (rimmon pârets) "Pomegranate Breakthrough" – NKJV, etc. "Rimmon Perez" - only here and in Numbers 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.

502 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.

503 רִסָּה (rissâh) - "Rissah" - only here and in Numbers 33:22.

504 קֵהֶלְתָּה (qehêlâtâh) - "Kehelathah" - only here and in Numbers 33:23.

505 שֹׁפָר (shâpher) - "Beauty" - NKJV "Shepher" - found only here and Numbers 33:24. Found also for words of "beauty" in Genesis 49:21 (see footnote).

506 תְּרָדָה (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").

507 מַקְהֵלוֹת (maqhêlot) - "Makheloth" - only here and in Numbers 33:26.

508 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.).

509 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.

510 תֶּרַח (târach) - "Terah" - same name as Abraham's father (Genesis 11:26); "Terah" location only here and next verse.

511 מִתְקָה (mitqâh) - "Mithkah" - only found here and in Numbers 33:29.

512 חֲשָׁמוֹנָה (chashmonâh) - "Hashmonah" - only found here and in Numbers 33:30.

they journeyed from Sons of Jaakan and camped in the Hollow⁵¹⁶ of the Gidgad.⁵¹⁷ [33] And they journeyed from the Hollow of the Gidgad and camped in Jotbathah.⁵¹⁸ [34] And they journeyed from Jotbathah and camped in Abronah.⁵¹⁹ [35] And they journeyed from Abronah and camped in Ezion Geber.⁵²⁰ [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.⁵²¹ [42] And they journeyed from Zalmonah and camped in Punon.⁵²² [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.⁵²³ [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

513 מֹסֶרֹת (mosêrot) - “Bonds” (or “Fetters”) - KJV, NKJV, NAS, etc. “Moseroth” - for the location, only found here and in Numbers 33:31. “Moseroth” מֹסֶרֹת (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).

514 בְּנֵי (venêy) - “sons of” - NKJV “Bene” for “Bene Jaakan” (“Sons of Jaakan”)

515 יַעֲקָן (ya`aqân) - “Jaakan” - for a location, only here and in Numbers 33:32; Deuteronomy 10:6. For the man “Jaakan” only in 1 Chronicles 1:42.

516 חֹר (chor) - “Hollow” or “Hole” (e.g. 1 Samuel 14:11 “holes”; 2 Kings 12:9[H10] “hole”) - NKJV “Hor”

517 גִּדְגָד (gidgâd) - “Gidgad” - NKJV “Hagidgad” - “Ha” is the definite article.

518 יֹטְבַתָּה (yâtvâtâh) - “Jotbathah” - found also only in Numbers 33:34; Deuteronomy 10:7.

519 עֲבְרֹנָה (avronâh) - “Abronah” - found also only in Numbers 33:35.

520 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).

521 צַלְמוֹנָה (tsalmonâh) - “Zalmonah” - only found here and in Numbers 33:42.

522 פּוֹנוֹן (punon) - “Punon” - only found here and in Numbers 33:43.

523 עֲלֹמֹן דִּבְלַתַּיִמָּה (almon divlâtâyâmâh) - “Almon Diblathaim” - found only here and in Numbers 33:47.

they camped by the Jordan from the house of the Jesimoth⁵²⁴ unto Abel⁵²⁵ of the Acacias⁵²⁶ 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 inherit⁵²⁷ the land by lot according to your families. According to much, you shall make much his inheritance. According to small, you shall make 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 pricks⁵²⁸ in your eyes and for thorns⁵²⁹ in your sides. And they shall harass 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 hands⁵³⁰ 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 Scorpions⁵³¹ and pass through to Zin. And its outgoings shall be from south to Kadesh Barnea and go on to the village⁵³² of Addar⁵³³ and pass through to Azmon.⁵³⁴ [5] And the border shall turn from Azmon to the brook⁵³⁵ 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

524 יֵשִׁמוֹת (yeshimot) - “Jeshimoth” - NKJV “Jesimoth” but elsewhere “Jeshimoth” - found also only in Joshua 12:3; 13:20; Ezekiel 25:9.

525 אָבֶל (âvêl) “Abel” - see footnote for Genesis 50:11.

526 אָבֶל הַשִּׁטִּים (âvêl hashittiyim) - “Abel of the Acacias” - only found here.

527 הִתְנַחֲלֶתֶם (hitnachaltem) - “you shall inherit” - KJV, NKJV you “shall divide”; NAS “you shall inherit”

528 שִׁכְּיִים (sikkiyim) - “pricks” (KJV, NAS, YLT) - NKJV “irritants”; NIV, ESV, CSB “barbs”; BDB “thorns” - only found here.

529 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.

530 עַל-יְדֵי (al-yedêy) - “upon the hands of” - KJV “along by the coast of”; NKJV “along the border of”; NAS “along the side of”

531 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.

532 חֲצַר (chatsar) - “village” - KJV, NKJV, NAS, etc. transliterates, “Hazar.” - see footnote for Joshua 15:27.

533 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.

534 עַצְמוֹנָה (atsmonâh) - “to Azmon” - found only here and in Numbers 34:5; Joshua 15:4.

535 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).

mountain. [8] From Hor⁵³⁶ the mountain you shall mark to the entrance of Hamath.⁵³⁷ And the outgoings of the border shall be to Zedad.⁵³⁸ [9] And the border shall go out to Ziphron,⁵³⁹ and its outgoings shall be the village⁵⁴⁰ of Enan.⁵⁴¹ 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.⁵⁴² [11] And the border shall go down from Shepham to the Riblah from east to the Eye.⁵⁴³ And the border shall go down and wipe⁵⁴⁴ upon the side east of the sea of Chinnereth.⁵⁴⁵ [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, Elidad⁵⁴⁶ son of Chislon;⁵⁴⁷ [22] and for the tribe of the sons of Dan, leader Bukki⁵⁴⁸ son of Jogli;⁵⁴⁹ [23] for the sons of Joseph for the tribe of the sons of Manasseh, leader Hanniel⁵⁵⁰ son of Ephod; [24] and for the tribe of the sons of Ephraim, leader Kemuel son of Shiptan;⁵⁵¹ [25] and for the tribe of the sons of Zebulun, leader Elizaphan son of Parnach;⁵⁵² [26] and for the tribe of the sons of

536 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.

537 This “entrance of Hamath” is noted in the North as well in Joshua 13:5 with Lebanon and Mount Hermon.

538 צֶדָדָה (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.

539 זִפְרוֹנָה (ziphronâh) - “to Ziphron” - only found here.

540 חֲצָר (chatsar) - “village” - see footnote for verse 4.

541 עֵינָן (êynân) - “Enan” - found also only in Numbers 34:10; Ezekiel 47:17 עֵינֹן (êynon); 48:1.

542 שֶׁפְּמָה (shephâmâh) - “to Shepham” - also only in Numbers 34:11.

543 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.

544 מָחָה (mâchâh) - “wipe” - KJV, NKJV, NAS “reach” - used for “wipe” e.g. 2 Kings 21:13(3x).

545 כִּנְרֶת (kinneret) - “Chinnereth” LXX Χενάρη (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 Κενερῶθ [kenerôth]); 12:3; 1 Kings 15:20 – this all equals Galilee and Gennesaret – see footnote for Luke 5:1.

546 אֶלִּידָד (eliydâd) - “Elidad” - only found here; possibly also in Numbers 11:26-27.

547 כִּסְלוֹן (kislon) - “Chislon” - only found here.

548 בֻּקִי (buqqi) - “Bukki” - found also only in 1 Chronicles 6:5(H5:31, 2x); 6:51(H36); Ezra 7:4

549 יֹגְלִי (yâgliy) - “Jobli” - only found here.

550 חַנִּיֵּאֵל (channiy'êl) - “Hanniel” - only here and in 1 Chronicles 7:39 (a son of Ulla).

551 שִׁפְטָן (shiphtân) - “Shiptan” - only here.

552 פַּרְנַחַךְ (parnâkh) - “Parnach” - only here.

Issachar, leader Paltiel⁵⁵³ son of Azzan;⁵⁵⁴ [27] and for the tribe of the sons of Asher, leader Ahihud⁵⁵⁵ son of Shelomi;⁵⁵⁶ [28] and for the tribe of the sons of Naphtali, leader Pedahel⁵⁵⁷ 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.⁵⁵⁸ [6] And the cities which you shall give to the Levities: six of the cities of refuge to which you shall give the killer⁵⁵⁹ 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.

[22] And if in suddenness, not in enmity, he pushes him, or he throws anything at him, not lying in

553 פִּלְטִי'אֵל (paltiy'êl) - “Paltiel” - only here and in 2 Samuel 3:15 (son of Laish).

554 אֶזְזָן ('azzân) - “Azzan” - only here.

555 אַחִיְהוּד ('achiyhud) - “Ahihud” - only here.

556 שְׁלֹמִי (shelomiy) - “Shelomi” - only here.

557 פְּדָהֵל (pedah'êl) - “Pedahel” - means “God ransomed” - only here.

558 See Joshua 21 for the cities given to the Levities.

559 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 6th commandment in the Ten

Commandments. לֹא תִרְצָח (lo tirtsâch) - “You shall not kill.”

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 great⁵⁶⁰ 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.⁵⁶¹

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,⁵⁶² 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 horn⁵⁶³ 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 cling.⁵⁶⁴ [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,⁵⁶⁵ the daughters of Zelophehad, were to the

⁵⁶⁰ הַגָּדוֹל (haggâdol) - “the great”

⁵⁶¹ 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.

⁵⁶² This section and verse 6 addresses the concept if the daughters of Zelophehad get married.

⁵⁶³ הַיָּבֶל (hayyovêl) - “the ram's horn” - יָבֵל (yovêl) is “ram's horn” – see Leviticus 25:10 and Exodus 19:13 w/footnote.

⁵⁶⁴ יִדְבְּקוּ (yidbequ) - “cling” - same root word for “cling” as in Genesis 2:24 “cling to his woman” (TT).

⁵⁶⁵ נֹחַ (no`âh) - “Noah” - The daughters names are given in a different order here compared to Numbers 26:33.

sons of their uncles⁵⁶⁶ 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.

⁵⁶⁶ דֹּדֵיהֶן (dodêyhen) - “their uncles”

Deuteronomy¹

These Are The Words²

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 Reeds³ between Paran⁴ and between Tophel⁵ and Laban⁶ and Hazeroth and Enough of Gold.⁷ [2] It is eleven days⁸ from Horeb⁹ 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 Ashtaroth¹⁰ 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 Lebanon¹¹ unto the great river, the river Euphrates.¹² [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.’”

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 (’elleh hadevarim) – "These are the words" - This is the Hebrew title and the first words in the Hebrew text.

3 סוּף (soph) - “Reeds” - NKJV, NAS “Suph”; KJV “the Red sea” - only here as a location without “sea” יָם (yam). See footnote for Exodus 13:18.

4 פָּאֲרָן (pârân) - “Paran” - as a particular location, only here and 1 Kings 11:18(2x). There is also “El Paran” אֵיל פָּאֲרָן (’êl pârân) 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) - “Laban” - only here for a location - same name as the man “Laban” (= “white”). 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 עֲשֵׁתָרוֹת (’ashtârôt) - “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” עֲשֵׁתֶרֶת 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 עֲשֵׁתֶרֶת (’ashtoret) “Ashtoreth” 1 Kings 11:5, 33; 2 Kings 23:13. There is also an עֲשֵׁתֶרֶתִי (’ashterâti) “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.

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).

[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 load¹³ 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.’¹⁴ [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 mountain¹⁵ 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 Cluster¹⁶ 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 in the heavens, and also sons of the Anakim¹⁷ are there.’”

[29] “And I said to you,¹⁸ '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

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 אֲשִׁימֶם 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.

17 עֲנָקִים (‘anâqiyim) – “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.

his sons, on account of that he fully followed after Yehvah.”¹⁹

[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 light²⁰ 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 listen²¹ 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.²² 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 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.’”²³

[8] “And we passed from our brethren, sons of Esau who dwell in Seir, from the way of the plain, from Elath²⁴ and from Ezion Geber, and we turned and passed the way of the wilderness of Moab. [9] And Yehvah said to me, ‘Do not²⁵ harass Moab and do not contend against them in war. Because, I have

19 2 Chronicles 16:9

20 תְּהִינּוּ (tâhiynu) - “made light” - only found here. NKJV; KJV “were ready”; NAS “regarded it as easy” - parallel

passage in verse 43 of this chapter uses תָּזִידוּ (tâzidu) “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

23 חָסֶרְתָּ (châsartâ) - “lack” - same root word as “want” (אָחַסַּר [’echsâr]) in Psalm 23:1; 34:10 (H11, 2nd “lack” NKJV); Proverbs 6:32 is more literally, “lacks heart” (חָסֶר-לֵב [chasar-lêv]), likewise Pro 7:7 [“devoid” NKJV]; 9:4, 16; 10:13, 21; 11:12 (12:9 חָסֶר-לֶחֶם [chasar lâchem] “lacks bread”); 12:11; 15:21 [“destitute of discernment” NKJV]; 17:18; 24:30 (28:16 חָסֶר 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 אֵילַת (’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 אֵילַת (’êylat); 16:6(3x) אֵילַת (’êylat), אֵילוֹת (’êylot), אֵילַת (’êylat); 2 Chronicles 8:17 אֵילוֹת (’êylot); 26:2 אֵילוֹת (’êylot).

25 אַל (’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.”

not given to you from his land a possession, because to the sons of Lot I have given Ar, a possession. [10] The Emim²⁶ before dwelt in it, a people great and many and tall as the Anakim.²⁷ [11] They were thought²⁸ to be Rephaim.²⁹ 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,³⁰ [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.³¹ Indeed, Rephaim dwelt in it before. And the Ammonites³² called them Zamzummim,³³ [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 Avvim³⁴ who dwelt in the villages as far as Gaza, the Caphtorim,³⁵ who went out from Caphtor,³⁶ exterminated them and dwelt instead of them."³⁷

[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 fear³⁸ 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 **אֱמִיּוֹם** ('êmiym) - "Emim" - see footnote for Genesis 14:5.

27 **עַנְקִיּוֹם** ('anâqiym) - "Anakim" - see footnote for "Anak" **עַנְקִי** ('anâq) in Numbers 13:22.

28 **יִתְשָׁבּוּ** (yêchâshvu) - "thought to be" - Niphal (passive) – KJV "accounted"; NKJV, NAS "regarded"

29 **רִפְאִיּוֹם** (rephâ'iym) - "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 **רִפְאִיּוֹם** (rephâ'iym) - "Rephaim" - see footnote for Genesis 14:5.

32 **עַמְמוֹנִיּוֹם** ('ammoniym) - "Ammonites" = sons of Ammon, see footnote for Genesis 19:38.

33 **זַמְזוּמִיּוֹם** (zamzummiym) - "Zamzummim" - LXX Ζομζομμιν (Zomzommin), only found here. There is also the **זוּזִיּוֹם** (zuziym) "Zuzim" in Genesis 14:5.

34 **אֲוִיּוֹם** ('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 **כַּפְתּוֹרִיּוֹם** (kaphtoriym) - "Caphtorim" - see footnote for Genesis 10:14.

36 **כַּפְתּוֹר** (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). **כַּפְתּוֹר** (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,

[26] And I sent messengers from the wilderness of Kedemoth³⁹ to Sihon king of Heshbon, words of peace⁴⁰ 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."⁴¹

[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 son⁴² and all his people. [34] And we took all his cities at that time. And we utterly destroyed every city, men and the women and the children.⁴³ 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 high⁴⁴ 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,⁴⁵ kingdom of Og in the Bashan. [5] All these were fortified cities, high wall,⁴⁶ dual doors⁴⁷ and bar,⁴⁸ besides the cities of the very many hamlet dwellers.⁴⁹ [6] And we utterly destroyed them, just as we did to Sihon king of Heshbon,⁵⁰ utterly destroying every city, males, the women and the children.⁵¹ [7] And every animal and spoil of the cities we plundered for ourselves.

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)

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 שְׁגִבָּה (sâgvâh) - "high" (NAS), "strong" KJV, NKJV – e.g. next in Job 5:11 "exalted" KJV; "lifted" NAS, NKJV.

45 אֲרָגֹב ('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 חוֹמָה 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 בַּרְיָח (beriyach) - "bar" (singular) - KJV, NKJV, NAS, etc. "bars" - YLT "bar"

49 פְּרָזִי (perâziy) - "hamlet dweller" - 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.

[8] “And we took at that time the land from the hand of the two kings⁵² of the Amorites who were beyond the Jordan from the brook Arnon to the mountain of Hermon⁵³ [9] (Sidonians⁵⁴ call Hermon Sirion,⁵⁵ and the Amorites call it Senir)⁵⁶ [10] all the cities of the plain, all of the Gilead and all of the Bashan unto Salcah⁵⁷ 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.⁵⁸ Behold, his bed is a bed⁵⁹ of iron. Is she not in Rabbah⁶⁰ of the sons of Ammon? Nine cubits is her length, and four cubits her width, in a cubit of man.⁶¹

[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 Geshurites⁶² and the Maachathites,⁶³ and called them, the Bashan, after his name, village of⁶⁴ Jair, unto this day. [15] And to Machir I gave the Gilead. [16] And

52 Two kings of the Amorites? = “Sihon and Og, the kings of the Amorites” (Deuteronomy 31:4)

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” (בְּרִיאִמִּים [ben-re'êmiym] plural of רִאֵם [re'êm] “rhino” - see footnote for Numbers 23:22). For skipping mountains, see also Psalm 114:4-6.

56 שֵׁנִיר (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 עַרְשׁוֹ 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 גִּשְׁשׁוּרִי (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

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 Chinnereth⁶⁵ and unto the sea of the plain,⁶⁶ sea of the salt, under the slopes of the Pisgah.”⁶⁷

[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 Joshua⁶⁸ I commanded at that time saying, 'Your eyes have seen all that Yehvah your Gods did⁶⁹ to these two kings.⁷⁰ 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,⁷¹ you have begun to show your servant your great and strong hand, which, what god⁷² in the heavens and in the earth who has done as your works and as your might?⁷³ [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 furious⁷⁴ with me because of you⁷⁵ and did not listen to me. And Yehvah said to me, 'You have much,⁷⁶ 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.”⁷⁷

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,⁷⁸ to keep the commandments of

for Genesis 3:20 & Numbers 32:41.

65 כִּנְרֶת (kinneret) - “Chinnereth” = Sea of Galilee, see footnote for Numbers 34:11.

66 עֲרָבָה (arāvâh) - “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 (yehoshu'a) - “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 (adonâi yehvih) - “My Lords Yehvih” - found about 293 times. See footnote for Genesis 15:2.

72 אֵל (êl) - “god”

73 גְּבוּרָתְךָ (gevurotekâh) - “your might” - the word for “might” here is in the plural, thus NKJV “mighty deeds.”

74 יִתְעַבֵּר (yit'abbêr) - “furious” - NKJV, NAS “angry”; KJV “wroth” - This is the hithpael form of the root word עָבַר (âvar) “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 pe'or) - “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).

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;

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.⁷⁹ [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 she⁸⁰ 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 near⁸¹ 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 law⁸² which I give before you today?⁸³ [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.⁸⁴ And he wrote them upon two tablets⁸⁵ 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.⁸⁶ [16] Lest, you act corruptly and make for yourselves a carved image, a likeness of any image, 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 divided⁸⁷ 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 words⁸⁸ and swore to not have me cross over the

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 (torâh) - "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 לְחֹת (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").

87 חֵלֶק (châlaq) - "divided" (KJV) - "given" NKJV; "allotted" NAS - used e.g. Genesis 14:15; Numbers 26:53, 55-56 "divided" NKJV, KJV, NAS.

88 דְּבַרְיָכֶם (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 2nd person plural pronominal suffix ("your").

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 your⁸⁹ Gods which he cut with you,⁹⁰ and you⁹¹ make for yourselves a carved image, a likeness of anything that Yehvah your⁹² Gods commanded you.⁹³ [24] For Yehvah your Gods is a consuming fire,⁹⁴ a jealous God.”⁹⁵

[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 number⁹⁶ in the nations where Yehvah drives you there. [28] And there you will serve gods,⁹⁷ 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.⁹⁸ [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 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?⁹⁹ [33] Has a people heard a voice of Gods, him speaking from the midst of the fire as you heard and lived?¹⁰⁰ [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 hear¹⁰¹ his voice to discipline you,¹⁰² 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

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 (’elohiym) - “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.

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 לִיַּסְרְךָ (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.”

loved your fathers and chose in his seed after him and brought you out in his face¹⁰³ 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 sons¹⁰⁴ after you, and so that you may prolong the days upon the ground which Yehvah your Gods is giving to you all the days.”¹⁰⁵

[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 knowledge¹⁰⁶ and he was not hating him in time past.¹⁰⁷ And he shall flee to one from these cities and live: [43] Bezer¹⁰⁸ in the wilderness in land of the plain to the Rubenites, and Corals¹⁰⁹ in the Gilead to the Gadites, and Golan¹¹⁰ in the Bashan to the Manassites.

[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,¹¹¹ 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 face¹¹² 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.

103 בִּפְנֵי (bephânâyv) - “in his face” - NKJV “with His Presense”; KJV “in his sight”; NAS “personally” - same exact

בִּפְנֵי (bephânâyv) “in his face” (NKJV, KJV, NAS) in Deuteronomy 25:9. See also בִּפְנֵי (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-hayyâmiym) - “all the days” - NKJV, NAS “all time”; KJV “for ever” - same words as in Deuteronomy 4:10 “all the days.”

106 בְּבִלְי־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 רְאֻמֹת (râ'mot) - “Corals” - NKJV, etc. “Ramoht” - feminine plural form - as a location found also in Joshua 20:8; 21:38; 1 Chronicles 6:73(H58), 80(H65). Same word, רְאֻמֹת (râ'mot), for “coral” and “corals” in Job 28:18 & Ezekiel 27:16.

110 גּוֹלָן (golân) - “Golan” - found also in Joshua 20:8; 21:27 (both גָּלוֹן [gâlon] “Galon” written); 1 Chronicles 6:71(H56).

111 שִׁיאוֹן (siy'on) - “Sion” - only here

112 פָּנִים בְּפָנִים (pâniym bephâniym) “face in face” - see footnote for Deuteronomy 34:10.

[7] You shall not have other gods¹¹³ upon my face.¹¹⁴

[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 my¹¹⁵ commandments.

[11] You shall not lift up¹¹⁶ the name of Yehvah your Gods to the vanity,¹¹⁷ for Yehvah will not acquit who lifts up his name to the vanity.

[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.¹¹⁸

[18] And you shall not commit adultery.¹¹⁹

[19] And you shall not steal.

[20] And you shall not answer against your neighbor as a witness of vanity.¹²⁰

[21] And you shall not desire¹²¹ 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.”

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 מִצְוָתוֹ (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 שׁוֹאָה (shâve') - “vanity” - NKJV, KJV, NAS “vain” - see footnote for Exodus 20:7.

118 תִּרְצַח (tirtsâch) - “you shall . . . kill” - see footnote for Exodus 20:13.

119 See footnote for Exodus 20:14.

120 שׁוֹאָה (shâve') - “vanity” - in Exodus 20:16 שֶׁקֶר (shâqer) “falsehood,” see footnote therein.

121 תַּחְמֹד (tachmod) - “desire” - see footnote for Exodus 20:17.

[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 man¹²² 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 voice¹²³ of the living Gods¹²⁴ speak from the midst of the fire as 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 that¹²⁵ 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 yourself¹²⁶ 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.¹²⁷ [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.¹²⁸ [5] And you shall love Yehvah your Gods in all

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 chayyiyim) - “living Gods” - plural noun, plural adjective, same construction as in verse 7 “other gods” אֱלֹהִים אַחֲרִיִּים (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 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 “He is Holy Gods” (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.

your heart¹²⁹ and in all your soul¹³⁰ and in all your strength.¹³¹ [6] And these words that I command you today shall be upon your heart. [7] And you shall sharpen¹³² 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 frontlets¹³³ 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.¹³⁴ [14] You shall not go after other gods¹³⁵ 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.¹³⁶ [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,¹³⁷ in Egypt against Pharaoh and all his house to our eyes. [23] And he brought us out from

Genesis 11:6 has **עַם אֶחָד** ('echâd `am) more literally, "people one." Deuteronomy 6:4 has **יְהוָה אֶחָד** ('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," **כְּאִישׁ אֶחָד** (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").

129 **לִבְכָּךְ** (levâvkâ) - "heart" - Rahlfs' LXX καρδιάς (kardias) "heart"; Brenton LXX διανοίας (dianoias) "mind."

130 **נַפְשְׁךָ** (naphshekhâ) - "your soul" - LXX ψυχῆς (psuchês) "soul" - for more on the soul, see footnote for Genesis 2:7.

131 **מְאֹדְךָ** (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 **שִׁנְנֶתָם** (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 **תִּשְׁבַּעַתָּ** (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

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 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,¹³⁸ 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 he¹³⁹ 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 Ashers¹⁴⁰ 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 him¹⁴¹ for a people a special treasure¹⁴² from all the peoples who are upon the face of the ground.¹⁴³ [7] Not because you were more numerous than all the peoples did Yehvah love¹⁴⁴ you¹⁴⁵ and choose you,¹⁴⁶ for you were the littlest of all the peoples,¹⁴⁷ [8] but because of Yehvah's love¹⁴⁸ 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,¹⁴⁹ the faithful God,¹⁵⁰ 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.”¹⁵¹

[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 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

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 סִגְלָה (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 אֶהְבֵּת (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

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 consume¹⁵² 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 numerous¹⁵³ 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.¹⁵⁴ [20] And also the hornet¹⁵⁵ 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.”¹⁵⁶

[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 life¹⁵⁷ of the field become many upon you. [23] And Yehvah your Gods shall give them to your face, and he will confuse them¹⁵⁸ with great confusion¹⁵⁹ 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 abomination to Yehvah your Gods. [26] And you shall not bring an abomination into your house, and you be devoted to destruction¹⁶⁰ like it. Detesting you shall detest, and abhorring you shall abhor, for it is devoted to destruction.”¹⁶¹

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

152 אָכַלְתָּ (âkhaltâ) - “You shall consume” - more literally, “You shall eat”

153 רַבִּיּים (rabbiym) - “more numerous” - more literally, “many”

154 מִפְּנֵיהֶם (mipnêhem) “before them” - more literally “from their faces” - KJV, NKJV, NAS, etc., do not translate. YLT translates “presence” (“of whose presence thou art afraid”).

155 צִרְעָה (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 הִמָּאֵם (hâmâm) - “confuse 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) “confusion” (NAS “throw them into great confusion”).

159 מְהוּמָה (mehumâh) “confusion” - 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).

160 חֵרֶם (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 חֵרֶם (chêrem) “devoted to destruction” - “an accursed thing” (NKJV); “a cursed thing” (KJV); “something banned” (NAS).

you, to test you, to know what is in your heart,¹⁶² 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 Adam¹⁶³ 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.¹⁶⁴ [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 depths¹⁶⁵ 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 ground¹⁶⁶ where there is no water, who brought water out for you from the rock of flint.¹⁶⁷ [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 stand¹⁶⁸ before sons of Anak?' [3] And you know today that

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.

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 יִתְּצֵב (yityatsêv) “shall stand” - NKJV, KJV, NAS, etc. “can stand”; YLT “doth station himself” - the word for “can” or

Yehvah your Gods, He is crossing over before you, a consuming¹⁶⁹ 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 righteousness¹⁷⁰ Yehvah brought me to possess this land.' But in the wickedness¹⁷¹ 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 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.’”¹⁷²

[13] “And Yehvah spoke to me, saying, 'I have seen this people. Behold, it¹⁷³ is a stiff-necked people. [14] Leave¹⁷⁴ 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 Aaron¹⁷⁵ 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

“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 אֲכָלָה ('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

172 מַסְכָּה (massêkhâh) “molten thing” - just the word for “molten” is here.

173 (hu') “it” KJV, NAS - singular – NKJV “they”

174 הִרְפֵּי (hereph) “Leave” - same root word as “forsake” in Deuteronomy 4:31, except here it is an imperative – KJV,

NKJV, NAS “Let me alone” הִרְפֵּי 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” קֹדֶשׁ (qedosh) in Psalm 106:16.

to the brook which goes down from the mountain.”

[22] “And in Taberah¹⁷⁶ and in Test¹⁷⁷ and in The Graves of Desire¹⁷⁸ 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 nights¹⁷⁹ when I fell down, because Yehvah said to exterminate you.¹⁸⁰ [26] And I fell down to Yehvah and said, 'My Lords Yehvih,¹⁸¹ 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 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.¹⁸² There Aaron died and was buried there. And Eleazar his son served as priest instead of him. [7] From there they journeyed to the Gudgodah¹⁸³ 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.”

176 תַּבְעֵרָה (tav`êrâh) “Taberah” - see footnote for Numbers 11:3.

177 מַסָּה (massâh) “Test” - see footnote for Exodus 17:7.

178 קְבֵרוֹת הַתְּאֵוָה (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 יְהוִה ('adonâ yehvih) “My Lords, Yehvih” - see footnote for Genesis 15:2.

182 מוֹסֵרָה (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 מוֹסֵרָה (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”

[14] “Behold, to Yehvah¹⁸⁴ 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 love¹⁸⁵ 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 Gods¹⁸⁶ and the Lords of the Lords, the great God, the mighty and the fearful, who does not lift up a face¹⁸⁷ 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 to¹⁸⁸ him you shall cling;¹⁸⁹ 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

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 הָאֲרֶץ (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).

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 ἀγγελους 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 אֱלֹהִים וּפְלִלּוֹ (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 θεός [theous] “gods” NKJV); 135:5 (אֱלֹהִים

['elohiym], LXX 134:5 θεός [theous] “gods” NKJV, context both men and idols); 138:1 (אֱלֹהִים ['elohiym], LXX 137:1

ἀγγελων [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.

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 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.¹⁹⁰ [7] But, your eyes have seen every deed of Yehvah, the great thing¹⁹¹ 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 Gods¹⁹² 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, and you turn from the way which I command you

¹⁹⁰ Numbers 16

¹⁹¹ הַגָּדֹל (haggâdol) “the great thing” - more literally, “the great”

¹⁹² אֱלֹהִים אֲחֵרִים (‘elohiym ‘ahêriym) “other gods” - plural noun, plural adjective, same construction as in Joshua 24:19,

אֱלֹהִים קְדוֹשִׁים (‘elohiym qedoshiym) “holy Gods.”

today to walk after other Gods¹⁹³ 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 Gerizim¹⁹⁴ and the curse upon the mountain of Ebal.¹⁹⁵ [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 Gilgal¹⁹⁶ beside the terebinth trees of Moreh.¹⁹⁷ [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 green¹⁹⁸ tree.¹⁹⁹ [3] And you shall tear down their altars and smash their pillars. And their Ashers²⁰⁰ 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.²⁰¹ [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.²⁰² [9] For you have not come until now to the rest²⁰³ 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

193 אֱלֹהִים אֲחֵרִים ('elohiym 'ahêriym) “other gods” - plural noun, plural adjective, same construction as in Joshua 24:19, “holy Gods” אֱלֹהִים קְדֹשִׁים ('elohiym qedoshiym).

194 גֶּרִיזִים (geriziym) “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 ('ashêryhem) “their Ashers” - see footnote for Exodus 34:13.

201 “There” was first in שִׁלֹה (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.

203 מְנוּחָה (menuchâh) “rest” - this is the same term used for “rest” in Psalm 95:11.

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.²⁰⁴ 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.”

[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.²⁰⁵ [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 prophet²⁰⁶ arises in your midst or a dreamer of a dream, and he gives to you a sign or

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.

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

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 voice²⁰⁷ 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 out²⁰⁸ 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 cover²⁰⁹ 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 stones²¹⁰ and he shall die, because he sought to entice you from upon Yehvah your Gods who brought you from a land of Egypt from 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,²¹¹ went out from your midst and enticed the inhabitants of their

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 בִּעֲרָתָּ (bi'artâ) "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.

210 בְּאֲבָנִים (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 (benê-veliyya'al) "sons of Belial" - NKJV "Corrupt" men; KJV *Certain* men, "the children of Belial"- בְּנֵי בְלִיַּעַל ('anâshiyim benê 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 בְּלִי (beli) "without" (e.g. Job 8:11, 2nd "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 עִם-לִבְבָהּ בְּלִיַּעַל [dâvâr 'im-levâvkâh veliyya'al] more literally, "a word with your heart of Belial"); Judges 19:22 (NKJV "perverted men;" KJV "sons of Belial"; בְּנֵי-בְלִיַּעַל ['aneshêy benê veliyya'al] more literally, "men of the sons of Belial"); 20:13 (NKJV "the perverted men"; KJV "children of Belial"; בְּנֵי-בְלִיַּעַל [anâshiyim benê 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 לְפָנֵי בַת-בְּלִיַּעַל [al-titên 'et-'amâtkhâ liphnê 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 [benê veliyya'al]); 10:27 (NKJV "rebels"; KJV "children of Belial"; בְּנֵי בְלִיַּעַל [benê 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-'i'ish-râ uveliyya'al], more

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 with an edge of a sword²¹² utterly destroying her and all that is in her, and her beast to an edge of a sword. [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 a mound²¹³ 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.”²¹⁴ [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.”²¹⁵

[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,²¹⁶ and a wild goat, and a mountain goat,²¹⁷ and an antelope, and a mountain sheep,²¹⁸ [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]

literally, “every man evil and Belial”); 2 Samuel 16:7 (NKJV “rogue”; KJV “man of Belial”; אִישׁ הַבְּלִיַּעַל [‘iysh 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 [‘iysh beliyya’al]); 22:5 (NKJV “ungodliness”; KJV “ungodly men”; נַחֲלֵי בְּלִיַּעַל [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 בְּלִיַּעַל, 13 (2x, NKJV “scoundrels”[2x]; KJV “children of Belial” בְּנֵי בְּלִיַּעַל [beênny veliyya’al]; KJV “men of Belial” אֲנָשֵׁי בְּלִיַּעַל [aneshêy beliyya’al]); 2 Chronicles 13:7 (NKJV “rogues”; KJV “children of Belial,” בְּנֵי בְּלִיַּעַל אֲנָשִׁים רְקִיּוֹם בְּנֵי בְּלִיַּעַל [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” דֵּבַר בְּלִיַּעַל יָצוּק בּוֹ [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” אָדָם בְּלִיַּעַל [âdâm beliyya’al] more literally, “A man of Belial”); 16:27 (NKJV, KJV “An ungodly man” אִישׁ בְּלִיַּעַל [‘iysh 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” עֵצָר בְּלִיַּעַל [êd beliyyâ’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 (lephiy-chârev) “with an edge of a sword” - more literally, “to a mouth of a sword”

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 יַחְמֹר (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.

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.”²¹⁹

[9] “You may eat this from all that is in the waters, everything that has fin and scale²²⁰ 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,²²¹ and the kite, and the dayyah²²² according to her kind, [14] and every raven according to his kind, [15] and the daughter²²³ of the ostrich, and the falcon, and the seagull, and the hawk according to his kind, [16] and the little owl, and the 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.²²⁴ [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.²²⁵ [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

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 דַּיָּיָה (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” בָּנוֹת יַעֲנָה (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” עֲנִיִּים (ênîym). 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, רִנְנִיִּים (renâniym).

224 See Leviticus 11:9-20 footnotes for particulars on this same subject matter.

225 Or, “Yehvah's release” שְׁמִטָּה לַיהוָה (shemittâh layhvâh)

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.²²⁶ [9] Take heed to yourself, lest there be a word with your heart of Belial²²⁷ 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.²²⁸ 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.²²⁹ [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.²³⁰ [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.²³¹ 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.²³² [2] And you shall

226 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; 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

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 day²³³ of your going out from a land of Egypt all the days of your life. [4] Leaven shall 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.”²³⁴

[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 weeks²³⁵ 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 booths²³⁶ 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 booths. 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

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 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

not pervert²³⁷ judgment. You shall not regard face.²³⁸ 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,²³⁹ 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 Gods²⁴⁰ 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 out²⁴¹ 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.”²⁴²

[14] “When you go in to the land that Yehvah your Gods gives to you and you possess it and you dwell in it and you say, 'I shall put upon²⁴³ me a king²⁴⁴ as all the nations that are around me,' [15] Putting you shall put upon you a king whom Yehvah your Gods chooses²⁴⁵ in him from the midst of

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”).

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 קְדֹשִׁים (’elohiym qedoshiym) “holy Gods” in Joshua 24:19, plural noun, plural adjective.

241 בָּעֲרַת (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.

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

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.²⁴⁶ 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.²⁴⁷ [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 inheritance²⁴⁸ 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."²⁴⁹

[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."²⁵⁰

[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 divinations,²⁵¹ a soothsayer,²⁵² or sorcerer,²⁵³ or magician,²⁵⁴ [11] or a

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 (nachlâto) "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."

251 קֹסֵם קְסָמִים (qosêm qesâmiym) "diviner of divinations" - NAS "one who uses divination"; KJV "that useth

divination"; NKJV "practices witchcraft," NKJV in verse 14 "diviners" קְסָמִים (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 בָּאוֹב וְהַעֲלֵי לִי קְסוֹמֵי־נָא [qâsomiym-nâ' liy bâ'obh vecha'aliy liy]); 2 Kings 17:17 ("practiced" witchcraft, קְסָמִים [yiqsemu qesâmiym]); Isaiah 3:2 ("diviner"); 44:25 ("diviners"); Jeremiah 27:9; 29:8; Ezekiel 13:9, 23 (nor "practice" divination, לֹא־תִקְסַמְנָה [qesem lo'-tiqsamnâh]); 21:21 (H26, "to use" divination, לִיקְסַם־קְסָמִים [liqsâm-qâsem]), 23 (H28, false "divination," בְּקִסּוֹם־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 מְעוֹנֵן (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.

speller of a spell,²⁵⁵ or an inquirer of a necromancer,²⁵⁶ 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] Perfect²⁵⁷ 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 given²⁵⁸ to you.”

[15] “Yehvah your Gods shall raise up a prophet²⁵⁹ 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.'²⁶⁰ [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?'²⁶¹ [22] When the prophet speaks in the name of Yehvah 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 three parts 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 knowledge²⁶² and he was not hating him from time past.²⁶³ [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,²⁶⁴ and to him there is no judgment of death. For he was not hating him in time past.”²⁶⁵

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 speller 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) “necromancer” = one who calls up the dead, a medium (e.g. 1 Samuel 28:3). 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” הַדְּבָר (hadâvâr), masculine 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 (hikkâhu nâphesh) “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.

[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,²⁶⁶ 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.”²⁶⁷

[16] “If a violent²⁶⁸ witness rises up to answer against him of turning aside,²⁶⁹ [17] 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 hurried²⁷⁰ 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?²⁷¹ Let him go and return to his house, lest he die in the battle and another man make use of it.²⁷² [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

266 Proverbs 28:17

267 Found also in Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28.

268 תַּמָּס (châmâs) “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) for “he spoke a turning upon Yehvah.”

270 תַּחֲפֵזוּ (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 חִלְלוּ (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.

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 with an edge of a sword. [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, 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 man²⁷³ a tree of the field is for going in before you in the siege.²⁷⁴ [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 it²⁷⁵ 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 heifer²⁷⁶ that has not been worked on it 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 worked²⁷⁷ 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.²⁷⁸ [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

273 הָאָדָם (hâ'âdâm) "the man" - more literally, "the Adam"

274 כִּי הָאָדָם עַץ הַשָּׂדֶה לִבְנֵי הָאָדָם בְּמִצְוֹר (kiy hâ'âdâm `êts hasâdeh lâvo' mipânaykhâ 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" - more literally, "heifer of cattle"

277 יַעֲבֹד (yè'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.

form²⁷⁹ and love²⁸⁰ her and take her for yourself for a wife,²⁸¹ [12] so you shall bring her into the midst²⁸² of your house. And she shall shave her head and do²⁸³ 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 mother a month of days. And after this, you may go into her and marry her²⁸⁴ 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 away²⁸⁵ to her soul.²⁸⁶ 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.²⁸⁷ To him is the judgment of the birthright.”²⁸⁸

[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.”²⁸⁹

279 יִפְתָּהּ (yephat-to'ar) “beautiful form” - two words, “beautiful” יִפְתָּהּ (yephat) and “form” תָּאֵר (to'ar). KJV, NKJV, NAS just have “beautiful.”

280 חָשַׁקְתָּ (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 עָשָׂתָה ('âstâh) “do” - NKJV, NAS “trim”; KJV “pare” - it is literally “do.”

284 בָּעַלְתָּהּ (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 בְּכֹרָה (bekhorâh) “birthright” - from same root word as “firstborn” בְּכוֹר (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 . . .

[5] “There shall not be an article of a man²⁹⁰ 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 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 parapet²⁹¹ to your roof. And you will not put blood in your house from the one who falls from it.²⁹² [9] You shall not sow your vineyard with two kinds, lest the seed fullness and the product of the vineyard be holy.²⁹³ [10] You shall not plow with an ox and with a donkey together. [11] You shall not wear mixed wool and linen together.²⁹⁴ [12] You shall make tassels²⁹⁵ for yourself upon four wings²⁹⁶ 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.²⁹⁷ And you shall burn out the bad from Israel.”²⁹⁸

[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 woman.²⁹⁹ And you shall burn out the bad from your midst.”

help him to raise *them* up”

290 גֵּבֶר (gever) “man” - this is the word for “man” (2x) in this verse.

291 מַעֲקֵה (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).

299 Different law for an engaged concubine (slave girl). Neither die in that case, Leviticus 19:20.

[25] “And if in the field the man finds the engaged girl and the man seizes³⁰⁰ her³⁰¹ 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,³⁰² so is this thing. [27] When he found her in the field, the engaged girl cried out, and there was no savior³⁰³ for her.”

[28] “If a man finds a girl, a virgin, who is not engaged and grabs³⁰⁴ her and lies with her³⁰⁵ 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.”³⁰⁶

[30H23:1] “A man shall not take his father's woman nor uncover³⁰⁷ his father's wing.”³⁰⁸

300 הֶחֱזִיק (hechezik) “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 תִּפְּסֶהָ (tephâsâh) “grabs” - NKJV, NAS, Green “seizes”; KJV “lay hold on.” NIV, GWT translate תִּפְּסֶהָ (“grabs”)

together with “lies with,” שָׁכַב עִמָּהּ (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, תִּפְּסֶהָ (tephâsâh) “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) 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;

23[1H2] “One wounded-crushed³⁰⁹ or penis³¹⁰ cut off shall not enter the assembly of Yehvah. [2H3] A bastard³¹¹ shall not enter the assembly of Yehvah, even his tenth generation shall not enter the assembly of Yehvah.”

[3H4] “An Ammonite or a Moabite³¹² 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,³¹³ 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.”³¹⁴

[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,³¹⁵ so he shall go out to outside to the camp. He shall not go into the midst of the camp.³¹⁶ [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.”

[12H13] “And you shall have a hand³¹⁷ outside the camp, and you shall go out there outside.

24:4[H5], 11[H12] “corner”).

309 פְּצוּעֵי־דָבָא (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 שֶׁפֶכָה (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.

317 יָד (yâd) “hand” - NKJV, KJV, NAS, etc. “place”; YLT “station”

[13H14] And you shall have a peg³¹⁸ among your equipment. And it shall be in your sitting outside, so you shall dig with it and turn and cover your poop.³¹⁹ [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 thing³²⁰ and turn from behind you.”

[15H16] “You shall not surrender a slave³²¹ to his lords³²² who has escaped to you from his lords.³²³ [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 prostitute³²⁴ from the daughters of Israel, and there shall not be a male temple prostitute³²⁵ from the sons of Israel. [18H19] You shall not bring the wages of a prostitute³²⁶ 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 interest³²⁷ 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,³²⁸ 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 you go into your neighbor's grain, so you may pluck heads in your hand. And a sickle you may not swing upon your neighbor's 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,³²⁹ so he shall write to her a document of divorce and give in her hand and send her from his house.³³⁰ [2] And she shall go out from his house and go and be to another man.

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 צִאָתָה (tsê'âtekâ) “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 קִדְשָׁה (qedêshâh) “temple prostitute” - this is the term used for Tamar in Genesis 38:21-22. Earlier זֹנָה (zonâh)

“prostitute” is used (Genesis 38:15). קִדְשָׁה (qedêshâh) is also found in Hosea 4:14.

325 קִדְשׁ (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 זֹנָה (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

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

[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.³³¹ 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 handmill³³² or a millstone³³³ for a pledge, for that is pledging a soul.”³³⁴

[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 thief³³⁵ shall die.³³⁶ 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 Miriam³³⁷ 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 your 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.”³³⁸

[17] “You shall not pervert³³⁹ judgment of a stranger, an orphan, and you shall not take as pledge a garment of a widow. [18] And you shall remember³⁴⁰ 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 sheaf³⁴¹ 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 remember³⁴²

331 How has she been defiled? Matthew 5:32

332 רֶחַיִּים (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 גִּנָּב (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” 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 תִּטֵּה (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

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,³⁴³ 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.”³⁴⁴

[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 brother³⁴⁵ shall go in upon her and take her for himself for a woman and be a husband's brother to her.³⁴⁶ [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 wife³⁴⁷ 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.'³⁴⁸ [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 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,³⁴⁹ [12] so you shall cut off her palm.³⁵⁰ 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 complete³⁵¹ 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 you³⁵² 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.”³⁵³

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 יְבַמָּהּ (yevâmâh) “Her husband's brother”

346 יִבְמָהּ (yibmâh) “be a husband's brother to her”

347 יְבִמְתּוֹ (yevimto) “his brother's wife”

348 יִבְמִי (yabbemiy) “to be to me a husband's brother”

349 מְבֻשָּׂיו (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

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 an Aramean³⁵⁴ 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 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 stranger³⁵⁵ who is in your midst.”

[12] “When you have finished for the tithe all the tithe of your product in the third year,³⁵⁶ 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,³⁵⁷ 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 habitation 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 lime³⁵⁸ them in the lime.³⁵⁹ [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

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.

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.

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.”

[9] And Moses and the priests and the Levites spoke to all Israel saying, “Be silent³⁶⁰ 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.’³⁶¹ 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 orphan³⁶² 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.’³⁶³ And all the people shall say, ‘Amen.’ [21] ‘Cursed is one who lies with any animal.’³⁶⁴ 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.’³⁶⁵ 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.’³⁶⁶ 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.’³⁶⁷ And all the people shall say, ‘Amen.’”

28[1]³⁶⁸ “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

358 שִׁדְתָּ (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 שִׁיד (siyd) “lime” (NKJV, NAS) – KJV “plaster” - noun also found in Deuteronomy 27:4; Isaiah 33:12; Amos 2:1.

360 הִסְכֵּת (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 כְּנָף (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 αὐτούς – “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.

the nations of the earth.³⁶⁹ [2] And all these blessings shall come upon you and overtake you, because you listened to the voice of Yehvah your Gods.³⁷⁰ [3] Blessed shall you be in the city, and blessed shall you be in the field. [4] Blessed shall be fruit from your belly³⁷¹ 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,³⁷² to go after other Gods to serve them.”³⁷³

[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.³⁷⁴ [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 blight³⁷⁵ and with the mildew.³⁷⁶ And they will pursue you until you perish.”

369 Psalm 91

370 Psalm 1

371 בִּטְנְךָ (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 שִׁדְדָפוֹן (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 יֶרֶקוֹן (yêraqon) “mildew” - found also in 1 Kings 8:37; 2 Chronicles 6:28; Jeremiah 30:6 (“pale” faces); Amos 4:9;

Haggai 2:17. יֶרֶקוֹן is related to the word for “green” יֶרֶק (yereq) e.g. Genesis 1:30.

[23] “And the heavens which are over your head shall be copper,³⁷⁷ 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 trembling³⁷⁸ 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.³⁷⁹”
 [27] “Yehvah will strike you with boils of Egypt and with the tumors and with the eczema³⁸⁰ and with the itch³⁸¹ which you will not be able to be healed. [28] Yehvah will strike you with madness and with blindness and with bewilderment³⁸² 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.³⁸³ 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.³⁸⁴ [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.³⁸⁵ [36] Yehvah will bring you and your king³⁸⁶ that you have raised up over you to a nation that you nor your fathers have known, and you will serve there other Gods, wood and stone. [37] And you will be for horror, for a proverb, for a taunt³⁸⁷ 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.”

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 זַעֲזֹה (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 זָעָה (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 חֶרֶס (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 יִשְׁגְּלֶנָה (yishgâlennâh) “ravish her” (“violate her” NAS) - this is what is written in the text (kethib). In the side note they read (qere) יִשְׁכְּבֶנָה (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

387 שְׁנִינָה (sheniynâh) “taunt” - sharp words is the idea - related verb found e.g. in Psalm 140:3(H4) they “sharpen” their tongues, שְׁנִנּוּ (shânanu) “they sharpen”; Proverbs 25:18 a false witness is a “sharp” arrow, שֶׁנֶּן (shânun).

[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.³⁸⁸ [47] Because, you did not serve Yehvah your Gods in joy and in a good heart from the abundance of everything.”³⁸⁹

[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.³⁹⁰ [50] A nation fierce of face who will not lift a face³⁹¹ 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 daughters³⁹² that Yehvah your Gods gave to you, in the siege and in the distress which your enemy distresses you.”

[54] “The tender and very delicate³⁹³ 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 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 rejoice³⁹⁴ over you to make you perish and exterminate you. And you will be torn away from upon the

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 פָּנִים (yisâ' pâniym) “lift up a face” - NKJV, NAS “respect”; KJV “regard”

392 Leviticus 26:29; Jeremiah 19:9

393 וְהָיָה עֲנֵג ... הָרַךְ (hârakh . . . vehe`ânog) “the tender and delicate” - these two descriptions are given of a woman in verse 56 and Isaiah 47:1.

394 God loves justice (Psalm 33:5), and so do the righteous (e.g. Psalm 58:10-11, vs. 11b יֵשׂ-לָהֶם שְׁפָטִים בְּאֶרֶץ [yêsh

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.³⁹⁵ [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.³⁹⁶ [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."³⁹⁷

[7H6] "And you came to this place, and Sihon king of Heshbon and Og³⁹⁸ king of 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

'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

Gods of these nations. Lest there be in you a root bearing poison³⁹⁹ and wormwood.⁴⁰⁰ [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.⁴⁰¹ [20H19] Yehvah will not be willing to forgive him, for then the anger of Yehvah and his jealousy will smoke⁴⁰² 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.⁴⁰³

[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 Gomorrah, Admah and Zeboim which Yehvah overthrew in his anger and in his fury.'⁴⁰⁴

[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 things⁴⁰⁵ 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,⁴⁰⁶ 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

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 לַעֲנָה (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 לִמְעַן סְפֹת הָרֹהָ אֶת־הָעֲמָאָה (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!

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.

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 circumcise⁴⁰⁷ your heart and heart of your seed to love⁴⁰⁸ Yehvah your Gods in all your heart and in all your soul that you may live.”⁴⁰⁹

[7] “And Yehvah your Gods will set all these oaths upon your enemies⁴¹⁰ and upon those who hate you and pursued you.”⁴¹¹ [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 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?'⁴¹² [14] But, the word is very near you, in your mouth and in your heart to do it.”⁴¹³

[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 cling⁴¹⁴ 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.”⁴¹⁵ 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

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 לְאַהֲבָהּ (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 רָדְפוּךָ (redâphukhâ) “pursued you” - NKJV, KJV, NAS “persecuted” you - same exact word as in Deuteronomy 28:45 (NKJV, KJV, NAS “pursue” you).

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 לְדַבְקָהּ (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.

over to you, and you shall do to them according to every commandment that I have commanded you.⁴¹⁶ [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 booths, [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 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 he⁴¹⁷ goes in there in his⁴¹⁸ 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 God⁴¹⁹ is not in my midst, these bad things have found me?’⁴²⁰ [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 form⁴²¹ 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

416 Exodus 23:31-33; Deuteronomy 7:1-5; 20:16-18

417 הוּא בָּא (hu' vâ) “he goes” - “he” in context refers to “this people.” אֶם (’âm) “people” is masculine singular.

418 בִּקְרִיבוֹ (beqirbo) “in his midst” - in other words, in the midst of the “foreigner” נֶכָר (nêkhar).

419 אֱלֹהֵי (’elohay) “my God” - this is אֱלֹהִים (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 יִצְרוֹ (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.

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 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 God⁴²² of faithfulness⁴²³ without injustice. Righteous and upright is he. [5] He⁴²⁴ has corrupted himself, not his sons, their defect, a generation perverse and tortuous.⁴²⁵ [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.”⁴²⁶

[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.⁴²⁷ [8] In the Highest giving nations an inheritance, in his dividing sons of Adam, he caused borders of the peoples⁴²⁸ 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 God⁴²⁹ 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,⁴³⁰ and blood of the grape, you drank wine.”

[15] “And Upright one⁴³¹ grew fat and kicked. You grew fat. You grew thick. You were gorged.”⁴³²

422 אֱלֹ (’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 פֶּתִלְתָּל (petalttol) “tortuous” = “full of twists and turns” – only found here. Related to the word for “wrestlings”

נִפְתָּלִי (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 אֱלֹ (’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.

And he forsook God⁴³³ who made him. And he scorned the rock of his salvation.⁴³⁴ [16] They made him jealous with strangers.⁴³⁵ With abominations they provoked him. [17] They sacrificed to the demons,⁴³⁶ not God.⁴³⁷ Gods, they did not know them. New ones from near they came. Your fathers did not bristle⁴³⁸ at them. [18] You disremembered⁴³⁹ the rock who begot you, and forgot God⁴⁴⁰ 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 perversities⁴⁴¹ are they, sons with no faithfulness in them. [21] They have provoked me to jealousy with no God.⁴⁴² They have provoked me with their vapor.⁴⁴³ And I, I will make them jealous with not a people. With a foolish nation I will provoke⁴⁴⁴ them. [22] For a fire is kindled in my anger, and it shall burn to the lowest hell.⁴⁴⁵ 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 arrows⁴⁴⁶ I will finish on them. [24]

432 כָּסִיּוּתָ (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 אֱלֹהִים (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” נִבְלָתָ [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 שְׂדֵיִם (shêdiyyim) “demons” NKJV, NAS - “devils” KJV – only also found in **Psalm 106:37**. See also footnote for Leviticus 17:7.

437 אֱלֹהִים (eloah) “God”

438 שָׁעָרוּם (se`ârûm) “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 שְׂעָרָה (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 תַּהֲפֻכּוֹת (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 (havlêyhem) “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

446 חִצֵּי (chitsay) “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

Wasted⁴⁴⁷ with hunger, devoured by flame⁴⁴⁸ and bitter destruction, and teeth of beasts I will send on them with fury⁴⁴⁹ of crawlers of dust.⁴⁵⁰ [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.⁴⁵¹ I will make the memory of them cease from men.” [27] Had I not feared the provocation of the enemy, lest their adversaries misunderstand. Lest they say, “Our hands⁴⁵² 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.⁴⁵³ [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 Gomorrah⁴⁵⁴ are their grapes, grapes of poison,⁴⁵⁵ clusters of bitterness are theirs. [33] Their wine is fury⁴⁵⁶ of snakes and cruel poison⁴⁵⁷ of cobras.⁴⁵⁸ [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,⁴⁵⁹ a rock in which they sought refuge? [38] Who ate⁴⁶⁰ fat of their sacrifices, drank wine of their drink offerings? Let them arise and help you. Let it be a

(“His arrow will go forth like lightning”).

447 מְזֵי (mezêy) “Wasted” - LXX τηκόμενοι (têkomenoi) “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 אֶפְיֵיָהֶם ('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 פִּתְּנִים (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 ('elohêymomo) “their Gods” - virtually all English translations translate as plural “gods” even though the

following “rock” צוּר (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 ἐπεποιθίσαν ἐπ' αὐτοῖς “And Lord said, 'Where are [plural] their Gods upon whom [plural] they trusted upon them?’”

460 יָשָׁתוּ יֹאכְלֻ (yo'khêlu yishttu) “ate . . drank” both plural verbs

shelter⁴⁶¹ over you.' [39] See now, that I, I am he. And there are no Gods⁴⁶² besides me. I kill and I make alive. I strike⁴⁶³ 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.⁴⁶⁴ [41] If I sharpen my lightening sword, and my hand takes hold in judgment, I will return vengeance to my adversaries 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,⁴⁶⁵ locks⁴⁶⁶ of an enemy.' [43] Cause a shout for joy, nations,⁴⁶⁷ his people, for he avenges the blood of his servants and returns vengeance to his adversaries. And he will atone his ground,⁴⁶⁸ his people.”

[44] And Moses came in and spoke all the words of this song in the ears of that people and Hoshea,⁴⁶⁹ 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 bone⁴⁷⁰ of this day saying, [49] “Go up to 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.”

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 מִחַצְתִּי (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 עֶצֶם (’etsem) “bone” - meaning “same” i.e. on that same day.

33[1] And this is the blessing with which Moses, the man of the Gods,⁴⁷¹ 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 ten thousands⁴⁷² holy,⁴⁷³ from his right a fiery decree⁴⁷⁴ for them, [3] yes, loving peoples, all his holy ones in your hand. And they followed⁴⁷⁵ at your foot. He was lifted⁴⁷⁶ from your words. [4] Moses commanded a law for us, a possession of the assembly of Jacob. [5] And he was king in Upright one⁴⁷⁷ 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 adversaries.”

[8] And to Levi he said, “Your Thummim and your Urim⁴⁷⁸ to a godly man whom you tested him in the Test.⁴⁷⁹ 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 son⁴⁸⁰ he does not know.⁴⁸¹ For they keep your word and your covenant they guard. [10] They teach your judgments to Jacob and your law to Israel. They put smoke of a sacrifice⁴⁸² in your nose⁴⁸³ and whole offering⁴⁸⁴ 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.”⁴⁸⁵

[12] To Benjamin he said, “Beloved of Yehovah⁴⁸⁶ shall dwell in safety by him who covers⁴⁸⁷ over

471 אִישׁ הָאֱלֹהִים ('iysh hâ'eshlohiym) “the man of the Gods”

472 מֵעֶרְבֹת (mêrivvot) “from ten thousands” - 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 אֶשְׁדָּת ('êshdât) written (kethib), אֶשׁ 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 תָּבוּ (tuku) “they followed” (NAS) - “They sit down” NKJV; “they sat down” KJV, YLT – only found here. Hebrew uncertain.

476 יִשָּׂא (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 מָסָה (massâh) - “Test” - see footnote for Exodus 17:7.

480 בֶּנוֹ (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 uious 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

482 קֶטֹרֶה (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 בְּאַפְךָ (be'apekâh) “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 חֹפֶה (chophêph) “who covers” - NKJV “Who shelters”; KJV “shall cover”; NAS “Who shields” - only found here.

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 excellence⁴⁸⁸ of heavens from dew and from the deep lying beneath [14] and from excellent products of the Sun and from excellent yeild⁴⁸⁹ 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.⁴⁹⁰ Let her come in to the head of Joseph and to the crown of one separate of his brothers.⁴⁹¹ [17] Firstborn of his ox, majesty to him, and horns of a rhino,⁴⁹² with his horns he will thrust peoples together to ends of the earth. And they are ten thousands of Ephraim, and they are thousands of Manasseh.”⁴⁹³

[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 suck⁴⁹⁴ 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.⁴⁹⁵ 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 of Yehvah. Possess sea⁴⁹⁶ 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 bronze⁴⁹⁷ are your bolts⁴⁹⁸, and as your days, your strength.⁴⁹⁹ [26] There is none like the God⁵⁰⁰ of Upright one,⁵⁰¹ who rides heavens in your help and in his majesty of clouds. [27] A den⁵⁰² 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.⁵⁰³ The

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 Ephraim and Manasseh were sons of Joseph, the tribe to which he speaks.

494 יִנָּקוּ (yinnâqu) “they shall suck” KJV - “they shall partake” NKJV; “they shall draw out” NAS

495 סָפְחָן (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

496 יָם (yâm) “sea” NAS - “west” NKJV, KJV - “sea” is used for “west”

497 נְחֹשֶׁת (nechoshet) “bronze” - can be translated “bronze” or “copper” - context here (“bolts”) dictates bronze.

498 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.

499 דָּבַעַךְ (dâv'echâ) “your strength” NKJV - “thy strength” KJV, YLT; “your leisurely walk” NAS; “thy rest” Darby - exact meaning unknown.

500 אֵל ('êl) “God”

501 יֵשׁוּרוּן (yeshurun) “Upright one” - NKJV, KJV, NAS “Jeshurun” - see footnote for Deuteronomy 32:15.

502 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).

fountain⁵⁰⁴ 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 liars⁵⁰⁵ 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.⁵⁰⁶ 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, 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,⁵⁰⁷ [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.

503 בַּדָּד (bâdâd) “alone” - NKJV “The fountain of Jacob alone”; KJV “dwell in safety alone” - uncertain where “alone” belongs, either with “safety” or “fountain” or “spring.”

504 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 //.

505 יִכָּחֲשׁוּ (yikâchashu) “be found liars” KJV - “shall submit” NKJV; “shall cringe” NAS; “will bow in fear” CEV; “are subdued” YLT - only found here in the Niphil (passive) form. See footnote for Genesis 18:15.

506 בֵּית פְּעוֹר (bêyt pe'or) - “house of Peor” - see footnote for Deuteronomy 3:29

507 פָּנִים אֶל-פָּנִים (pâniym 'el-pâniym) “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”) עַיִן בְּעַיִן (‘ayn be’ayn). 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 יִדְבֹּר (uphiyhu 'et-piykhâ yedabêr). NKJV Acts 25:16 “face to face” is “according to having face” κατὰ πρόσωπον ἔχουσι (kata prosôton echoi). NKJV 2 John 12 & 3 John 14 “face to face” is “mouth to mouth” στόμα πρὸς στόμα (stoma pros stoma).

Joshua¹ Joshua Nun²

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 you³ 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.”

2[1] And Joshua son of Nun sent from the Acacias⁴ 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 Rahab.⁵ And they laid down there. [2] And it was told to the king of Jericho saying, “Behold, men came in here

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

4 שִׁטִּים (shittiyim) “Acacias” - NKJV “Acacia Grove”; KJV, NAS “Shittim” - see footnote for Numbers 25:1.

5 רַחַב (râchâv) “Rahab” - LXX Ρααβ (Raab) - found also in Joshua 2:3; 6:17, 23, 25. In the NT Matthew 1:5 Ῥαχάβ (hrachab); Hebrews 11:31 Ῥααβ (hraab); James 2:25 Ῥααβ (hraab). 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

tonight from sons of Israel to search out the land.” [3] And king of Jericho sent to Rahab 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.⁶ 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 arranged⁷ by her⁸ 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 melting⁹ before you. [10] For we have heard how Yehvah dried up the waters of the sea of reeds¹⁰ 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 man¹¹ 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.¹² If you¹³ do not declare 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 side¹⁴ of the wall¹⁵ 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 hope¹⁶ of thread in the window that you let us down in it, and your father, and

Canaanite language. Also, this “Rahab” 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 ἔκρυπεν αὐτοὺς (ekrupsen autous) “hid them”; NKJV “hid them”

7 הֶעֱרְבֹת (hâ' arukhot) “arranged” - qal passive plural participle

8 לָהּ (lâh) “by her”

9 נִמְגֹג (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-suph) “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 oudeni) “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.

14 קִיר (qiyir) “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 מִשְׁתֵּיץ בְּקִיר [mashtiyin beqiyir] “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).

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 found¹⁷ 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.”¹⁸

[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 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 God¹⁹ is in your midst, and dispossessing he will dispossess from before you the Canaanites,²⁰ and the Hittites,²¹ and the Hivites,²² and the Perizzites,²³ and the Girgashites,²⁴ and the Amorites,²⁵ and the Jebusites.²⁶ [11] Behold, the ark of the covenant of

17 הַמִּצָּאוֹת (hammots'ot) “the things that found” - NKJV “that had befallen”; NAS “that had happened”

18 מִתְמֹל שִׁלְשׁוֹם (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

19 אֵל חַי ('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 (girggâshiy) “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.

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 away²⁸ at the city Adam²⁹ that is beside Zaretan.³⁰ 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 nation³¹ to cross over the Jordan.

4[1] And it was, just as all the nation³² 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 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.³³ [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

28 Distance is roughly 50 miles away, as Zarethán is noted “below Jezreel” in 1 Kings 4:12. See footnote below.

29 אָדָם ('âdâm) “Adam” NKJV, KJV, NAS – for location see footnote for “Zarethán.” Only used here for a location.

30 צָרְתָן (tsârtân) “Zaretan” NKJV, KJV; “Zarethán” NAS – noted as “below Jezreel” in 1 Kings 4:12 and in “the plain of Jordan” in 1 Kings 7:46 (also called “Zeredah” צֶרֶדָה [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

33 Numbers 32:28-29

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 drawn³⁴ to the dry ground. And the waters of the Jordan returned to their place and went as before³⁵ upon all its banks. [19] And the people went up from the Jordan on the tenth of the first month,³⁶ and they camped in the Gilgal³⁷ 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 the hand of Yehvah. For it³⁸ 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,³⁹ so their hearts melted. And there was not in them still spirit⁴⁰ from before sons of Israel.

[2] At that time Yehvah said to Joshua, “Make for yourself knives⁴¹ of rocks⁴² and again circumcise sons of Israel a second time.”⁴³ [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 reason⁴⁴ 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;⁴⁵ for they did not circumcise them on the way. [8] And it was, just as all the nation finished being circumcised, so they

34 נִתְּקוּ (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 כְּתִמּוֹל־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.

38 הִיא (hiy) “it” - more literally, “she,” referring to the “hand” יָד (yad) which is feminine.

39 עֲבָרָנוּ (‘âvrânu) “our crossing” is written in the text (kethib), reading (qere) is “their crossing” עֲבָרָם (‘âvrâm).

40 עוֹד רוּחַ (‘od ruach) “still spirit” - similar wording in Joshua 2:11.

41 חֲרָבוֹת (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 צֻרִים (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 (shêniyt) “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 עֲרֵלִים (‘arêliym) “foreskins” NAB, WYC - “uncircumcised” NKJV, KJV, NAS, YLT, etc. See footnote for Genesis 17:14.

stayed in their place in the camp until they revived.⁴⁶

[9] And Yehvah said to Joshua, “Today, I have rolled away⁴⁷ reproach of Egypt from upon you.”⁴⁸

And the name of that place is called Gilgal⁴⁹ unto this day. [10] 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 bone⁵⁰ of this day. [12] And the manna⁵¹ 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 Lord⁵² 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.”⁵³ And Joshua did so.

6[1] And Jericho was shut and shut up⁵⁴ 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 said⁵⁵ 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.

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 גָּלְגָלִי (galloti) “I have rolled away” - this verb is related to the noun “Gilgal” see below.

48 מֵעַלְיֶיכֶם (mê'alêykhém) “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).

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”

[9] And he who was armed went before the priests blowing the horns and the rear guard⁵⁶ 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 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 Rahab 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 destruction⁵⁷ and you trouble it. [19] And all silver and gold and vessels of copper⁵⁸ 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 to edge of a sword. [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 Rahab 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 Rahab 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.”⁵⁹ [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. And Achan,⁶⁰ son of Carmi, son of Zabdi,⁶¹ son of Zerah of the tribe of Judah, took from that doomed to destruction. And

56 הַמֵּאַסֶּפֶּה (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.

57 חֶרֶם (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 Joshua's curse was fulfilled in 1 Kings 16:34.

60 עֲכָרְיָא (ʾâkhân) “Achan” - found also in Joshua 7:18-20, 24; 22:20 – in 1 Chronicles 2:7 he is called “Achar,” עֲכָרְיָא (ʾâkhâr), which means “Troubler” and is noted as “the troubler of Israel, who transgressed in the accursed thing” (NKJV).

61 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).

the anger of Yehvah burned against sons of Israel.⁶² [2] And Joshua sent men from Jericho to the Ai which is beside House of Iniquity⁶³ east to House of God.⁶⁴ 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.”⁶⁵

[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.⁶⁶ 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,⁶⁷ 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?⁶⁸ [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 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 it,⁶⁹ it shall come to the families, and the family that Yehvah catches it, it shall come to houses, and the house which Yehvah catches it, 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 folly⁷⁰ in Israel.””

[16] And Joshua rose early in the morning and brought Israel according to his tribes. And the tribe of

62 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).

63 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.

64 בֵּית-אֵל (vêyt-'êl) “House of God” - NKJV “Bethel” - see Genesis 35:7 and footnotes

65 מֵעַט (me'at) “few” - Joshua 8:25 - about 12,000 men and women.

66 שֶׁבָרִים (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, שֶׁבַר (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)

67 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

68 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.

69 יִלְכְּדֵנּוּ (yilkedenu) “catches it” - this is the same root word for “they captured” the city in Joshua 6:20.

70 נֶבֶלָה (nevâlâh) “folly” KJV - “disgraceful thing” NKJV, NAS – see footnote for Genesis 34:7

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.⁷¹

[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,⁷² a good one,⁷³ and two hundred shekels of silver, and one tongue⁷⁴ 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.⁷⁵

[25] And Joshua said, “Why have you troubled us?⁷⁶ 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 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

71 Proverbs 1:17-19; 15:3, 27a; 28:20

72 שִׁנָּר (shin`âr) “Shinar” NAS - “Babylonian” NKJV; “Babylonish” KJV - Shinar is in the area of Babylon (Daniel 1:2).

73 אֶחָת טוֹבָה ('achat tovâh) “a good one” - KJV, YLT, GNV, JUB “goodly”; NKJV, NAS “beautiful”; DRA “exceeding good”; NET “nice”; WYC “full good”

74 לִשׁוֹן (leshon) “tongue” LXX γλῶσσαν (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)

75 עֲכֹר ('âkhor) “Trouble” - NKJV, KJV, NAS “Achor” - found also in Joshua 7:26; 15:7; Isaiah 65:10; Hosea 2:17 – see following footnote.

76 עֲכַרְתָּנוּ ('akhartânu) “you troubled us” - this verb and the next, יַעְכַּרְךָ (ya`kârkâ) “will trouble you,” are both related to the noun, עֲכֹר ('âkhor) “Trouble,” in the prior verse. See also verse 26.

the Ai, from sea to the Ai.⁷⁷ 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.⁷⁸ [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 him⁷⁹ 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 camp⁸⁰ who was from north to the city, and his rear guard⁸¹ from sea to the city. And Joshua walked⁸² 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 beaten⁸³ before them and fled the way of the wilderness. [16] And all the people that were in the city⁸⁴ called 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.⁸⁵ [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.⁸⁶

[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 edge of sword, until finishing them. And all Israel returned to the Ai and struck her with edge of sword.

[25] And it was, all who fell that day from man and unto woman was 12,000, all men of⁸⁷ 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

77 מִיָּם לָאֵי (miyyâm lâ`ây) “from sea to the Ai” - NKJV “on the west side of Ai”

78 לִפְנֵי הָעָם הָעַי (liphnê 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”

79 בֵּינֵנוּ (bêyno) “between him” NAS, YLT - “between them” NKJV, KJV – note following verse, “he. . .”

80 מַחֲנֶה (machaneh) “camp” YLT - “army” NKJV, NAS; “host” KJV

81 אַחֲרָיו (‘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.

82 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.

83 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.

84 בְּעִיר (bâ`iyr) “in the city” (kethib) YLT, NAS – “in Ai” (qere, בְּעַי [bâ`ay]) NKJV, KJV

85 This is similar to when Moses held up his hand in Exodus 17:11-12. See also Joshua 8:26.

86 In other words, Israel was fleeing, but then turned around and attacked their enemies.

87 אֲנָשֵׁי (‘anshêy) “men of” KJV, YLT - “people of” NKJV, NAS, etc.

up the Ai and made her a mound⁸⁸ 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.⁸⁹ 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,⁹⁰ an altar of complete stones that have not had iron swung upon them.⁹¹ 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 Israel.⁹²

[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.⁹³

[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.⁹⁴

[6] And they went to Joshua to the Gilgal⁹⁵ 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,⁹⁶ so how can I cut⁹⁷ 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 Ashtaroth. [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)

88 תֵּל (têl) “mound” - NKJV, KJV, NAS, YLT “heap” - see footnote for Deuteronomy 13:16(H17)

89 Deuteronomy 21:22-23; Galatians 3:13

90 Deuteronomy 27:2-8

91 Exodus 20:25

92 Deuteronomy 27:11-26

93 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”)

94 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”)

95 גִּלְגָּל (gilgâl) “Gilgal” - see Joshua 5:9 and footnote

96 בִּקְרִבִּי (beqirbiy) “in my midst” first person singular suffix – NKJV, KJV “among us”

97 אֶכְרַת ('ekhrôt) [kethib]; אֶכְרָת ('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”

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.⁹⁸ And they were dwelling in his midst.⁹⁹

[17] And sons of Israel journeyed and came to their cities on the third day. And their cities were Gibeon, and the Chephirah¹⁰⁰ and Beeroth¹⁰¹ and Town of Forests.¹⁰² [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,¹⁰³ 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.¹⁰⁴ And that she was greater than the Ai, and all her men were mighty men. [3] So, My Lord of Righteousness, king of

98 קְרִבִּים הֵם אֵלָיו (qeroviyim hêm 'êlâyv) “they were near to him” - singular masculine suffix reference to Israel (“him”) - NKJV “they were their neighbors”

99 בְּקִרְבוֹ (veqirbo) “in his midst” - singular masculine suffix reference to Israel (“him”) - NKJV “near them”; KJV “among them”

100 כִּפְרִיָּה (kephiyrah) “Chephirah” - found also in Joshua 18:26; Ezra 2:25; Nehemiah 7:29

101 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

102 קִרְיַת יְעָרִים (qiryat ye`âriym) “Town of Forests” - NKJV (etc.) transliterates into “Kirjath Jearim” - קִרְיַת (qiryat) is “town of” (e.g. Numbers 21:28 “town of” Sihon, NAS), and יְעָרִים (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” קִרְיַת הַיְעָרִים [qiryat hayye`âriym]).

103 אֲדֹנֵי-צֶדֶק ('adoniy-tsedeq) “My Lord of Righteousness” - MSG “My-Master-Zedek”; NKJV (etc.) transliterates into “Adoni-Zedek” - also found in Joshua 10:3.

104 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.

Jerusalem, sent to Hoham,¹⁰⁵ king of Hebron, and to Piram,¹⁰⁶ king of Jarmuth,¹⁰⁷ and to Japhia,¹⁰⁸ king of Lachish,¹⁰⁹ and to Debir,¹¹⁰ king of Eglon,¹¹¹ 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,¹¹² and struck them unto Azekah¹¹³ and unto Makkedah.¹¹⁴ [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 stones¹¹⁵ 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 before sons of Israel, and he said in the eyes of Israel, “Sun, in Gibeon be still, and Moon in valley Aijalon.”¹¹⁶ [13]

105 הוֹהָם (hohâm) “Hoham” NKJV, KJV, NAS, etc. - only found here

106 פִּרְאָם (pir’âm) “Piram” NKJV, KJV, NAS, etc. - only found here

107 יַרְמוּת (yarmut) “Jarmuth” NKJV, KJV, NAS, etc. - found also in Joshua 10:5, 23; 12:11; 15:35; 21:29; Nehemiah 11:29.

108 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).

109 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.

110 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־סֻנָּה [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.

111 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.

112 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.

113 אֶזְקָה (’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

114 מַקְדָּה (maqqêdâh) “Makkedah” NKJV, etc. - found also in Joshua 10:16-17, 21, 28-29; 12:16; 15:41

115 אֲבָנִים (’avâniym) “stones” NAS, KJV - “hailstones” NKJV

116 אַיָּלוֹן (’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.

And the Sun was still, and the moon stood, until the nation¹¹⁷ avenged his enemies. Is it not written in the book of the Upright?¹¹⁸ And the Sun stood in the half of the heavens and did not hasten to go in about a complete day.¹¹⁹ [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 cave¹²⁰ in Makkedah. [17] And it was told to Joshua, saying, “The five kings have been found hidden in the cave¹²¹ 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.¹²²

[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,¹²³ 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 bone¹²⁴ of this day.

[28] And Joshua captured Makkedah on that day and struck her with edge of a sword, 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.¹²⁵

[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 with edge of sword. 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 with edge of sword,¹²⁶ and every soul that was in her according to all that he did to Libnah.

117 גוֹי (goy) “nation” NAS, YLT - “people” NKJV, KJV

118 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.

119 Hezekiah experienced a miracle with the Sun in 2 Kings 20:8-11 (Isaiah 38:4-8).

120 בְּמַעְרָה (vamme`ârâh) “in the cave” NAS, CSB, etc. - “in a cave” NKJV, KJV, YLT, etc.

121 בַּמַּעְרָה (bamme`ârâh) “in the cave” NKJV, NAS, CSB, etc. - “in a cave” KJV, YLT, etc.

122 Similar language found in Exodus 11:7.

123 About 24 hours late!

124 עֵצֶם (’etsem) “bone” - NKJV, KJV, NAS, YLT, etc. “very,” i.e. “this very day”

125 Joshua 6:21

126 לְפִי־חֶרֶב (lephi-cherev) “with edge of sword” - more literally, “to mouth of sword”

[33] Then Horam,¹²⁷ king of Gezer,¹²⁸ 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, with edge of sword, 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 with edge of sword, 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 with edge of sword, 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,¹²⁹ king of Hazor,¹³⁰ heard, so he sent to Jobab, king of Strife,¹³¹ and to king of Shimron, and to king of Achshaph,¹³² [2] and to the kings from the North in the mountain and in the plain, south of Chinneroth¹³³ and in the lowland and in the heights of Dor¹³⁴ 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.¹³⁵ [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 Merom¹³⁶ 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

127 הָרָם (horâm) “Horam” - only found here

128 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.

129 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)

130 חָצוֹר (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

131 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..

132 אַחְשָׁפִי (akhshâph) “Achshaph” - found also in Joshua 12:20; 19:25

133 כִּנְרוֹת (kinaroth) “Chinneroth” = “Galilee,” see footnote for Numbers 34:11 & Luke 5:1

134 דּוֹר (dor) “Dor” - found also in Joshua 12:23(2x); 17:11 (דָּאֵר [do'r]); Judges 1:27; 1 Kings 4:11 (דֹּאֵר [do'r]); 1 Chronicles 7:29

135 מִצְפָּה (mitspâh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

136 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.

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 Water¹³⁷ and unto valley of Lookout¹³⁸ 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 with edge of sword 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 with edge of sword 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 human¹³⁹ they struck with edge of sword unto their extermination. They did not leave them any breath,¹⁴⁰ [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 smooth¹⁴¹ 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 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 harden¹⁴² their heart to meet the war with Israel, so that utterly destroying them, they would have no favor,¹⁴³ for in order to exterminate them, just as Yehvah commanded Moses. [21] And Joshua came, at that time, and cut off the Anakim¹⁴⁴ from the mountain, from Hebron, from Debir, from Anab,¹⁴⁵ and from every mountain of Judah and from every mountain

137 מִשְׂרָפוֹת 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” מִשְׂרָפוֹת = “burnings” (KJV Isaiah 33:12; Jeremiah 34:5), and “maim” מַיִם (mayim) is the Hebrew word for water (e.g. Joshua 9:27).

138 מִצְפָּה (mitspeh) “Lookout” - NKJV “Mizpah” - see footnote for Genesis 31:49

139 כָּל-הָאָדָם (kâl-hâ’âdâm) “every human” - more literally, “all the Adam” - see footnote for Genesis 5:2

140 Deuteronomy 20:16

141 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).

142 לָחֲזַק (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.

143 תִּחְנֶה (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.

144 עֲנָקִים (’anâqiym) “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.

145 עֲנָב (’anâv) “Anab” NKJV, KJV, NAS, etc. - found also in Joshua 15:50

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,¹⁴⁶ 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,¹⁴⁷ 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 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,¹⁴⁸ one; [14] king of Hormah, one; king of Arad, one; [15] king of Libnah, one; king of Adullam,¹⁴⁹ one; [16] king of Makkedah, one; king of House of God,¹⁵⁰ one; [17] king of Apple,¹⁵¹ one; king of Hephher, one; [18] king of Aphek,¹⁵² one; king of Lasharon,¹⁵³ one; [19] king of Strife,¹⁵⁴ one;

146 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

147 רִפְּאִיִּם (rephâ'iyim) “Rephaim” NAS, YLT, etc. - “giants” KJV, NKJV, etc.; LXX γιγάντων (gigantôn) “giants” - see footnote for Genesis 14:5

148 גִּדְרָה (geder) “Geder” NKJV, etc. - only here

149 אֲדֻלָּם ('adullâm) “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

150 בֵּית־אֵל (bêyt-'êl) “House of God” - NKJV, etc. “Bethel”; YLT “Beth-El”

151 תַּפְּוּחַ (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 תַּפְּוּחַ ('ên 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.”

152 אֲפֵק ('aphêq) “Aphek” NKJV, etc. - found also in Joshua 13:4; 19:30; Judges 1:31 אֲפִיק ('aphiq); 1 Samuel 4:1; 29:1; 1 Kings 20:26, 30; 2 Kings 13:17.

153 לַשָּׁרוֹן (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. לַשָּׁרוֹן (lashâron) looks like “to the Sharon.” “Sharon” is שָׁרוֹן (shâron).

king of Hazor, one; [20] king of Shimron Meron,¹⁵⁵ one; king of Achshaph, one; [21] king of Taanach,¹⁵⁶ one; king of Megiddo,¹⁵⁷ one; [22] king of Kedesh,¹⁵⁸ one; king of Jokneam¹⁵⁹ to Carmel,¹⁶⁰ one; [23] king of Dor to height¹⁶¹ of Dor, one; king of Nations¹⁶² 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,¹⁶³ [3] from the Shihor¹⁶⁴ which is upon face of Egypt and unto border of Ekron¹⁶⁵ northward (considered to be the Canaanite's),¹⁶⁶ five lords¹⁶⁷ of Philistines, the Gazite, and the Ashdodite, the Ashkelonite, the Gittite,¹⁶⁸ and the Ekronite, and the Avites,¹⁶⁹ [4] from south, all the land of the Canaanite and the cave¹⁷⁰ which belongs to the Sidonians unto Aphek unto the

154 מָדוֹן (mâdon) “Strife” - NKJV, etc. “Madon” - see footnote for Joshua 11:1.

155 שִׁמְרוֹן מֶרֶוֹן (shimron mer'on) “Shimron Meron” NKJV, etc. - only here – for Shimron, see footnote for Genesis 46:13.

156 תַּעֲנַךְ (ta`nakh) “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.

157 מֶגִּידּוֹ (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 (Harmagedôn) = “mountain of Megiddo”

158 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.

159 יֹקְנֵאִם (yâqnâ`âm) “Jokneam” NKJV, etc. - found also in Joshua 19:11; 21:34

160 כַּרְמֶל (karmel) “Carmel” NKJV, etc. - found also for the location in Joshua 15:55; 19:26; 1 Samuel 15:12; 25:2(2x), 5, 7, 40; 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. This same exact word is used for “new growth” or a “fruitful field.” See footnote for Leviticus 2:14

161 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.

162 גּוֹיִם (goyim) “Nations” KJV, BRG, DRA, GNV - “people” MEV, NKJV (“king of the people of Gilgal”); “Goiim” NAS; “Goyim” YLT

163 גִּשְׁשׁוּרִי (geshuriy) “Geshurite” singular – “Geshurites” NKJV, NAS; “Geshuri” KJV, YLT, etc.; “Geshur” ERV, GNT

164 שִׁיחֹר (shiychor) “Shihor” NAS - “Sihor” NKJV, KJV – found also in 1 Chronicles 13:5; Isaiah 23:3; Jeremiah 2:18

165 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

166 תִּחְשַׁב (têchâshêv) “it is thought” - NKJV “which is counted as”

167 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.

168 גִּתִּי (gittiy) singular noun, “Gittite” NAS; “Gittites” NKJV – this is from the word in Joshua 11:22 גַּת (gat) “Winepress;” NKJV “Gath.”

169 עֲוִיִּם (avviym) “Avvites” NAS; “Avites” NKJV, KJV – this is the only one in this list in the plural form.

170 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..

border of the Amorite, [5] and the Gebalite¹⁷¹ 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.”¹⁷²

“All Sidonians I will dispossess them from before sons of Israel, only cause her to fall¹⁷³ 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 him¹⁷⁴ 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 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.¹⁷⁵ And Moses struck them and dispossessed them.

[13] And sons of Israel did not dispossess the Geshurite and the Maachathite. Geshur¹⁷⁶ and Maachath¹⁷⁷ 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 Heights¹⁷⁸ of Baal, and house of Baal Meon, [18] and Jahaz, and Kedemoth, and Mephaath,¹⁷⁹ [19] and Twin Towns,¹⁸⁰ and Shibmah, and Zereth, and Zereth of the Dawn¹⁸¹ on the mountain of the valley, [20] and house of Peor, and the slopes of the Pishgah, 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,¹⁸² and Hur, and Reba, princes¹⁸³ of Sihon, inhabitants of the

171 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 גִּבְל (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, גִּבְל (gevâl)] in a different location, in the “mountainous region S. of Dead Sea.”

172 מִשְׁרָפוֹת מַיִם (misrephot mayim) “Burning Water” – NKJV “Brook Misrephoth” - see footnote for Joshua 11:8.

173 הַפִּלָּה (hapilehâ) “cause her to fall” - YLT “cause it to fall”; NKJV “divide it by lot”; NAS “allot it”

174 עִמּוֹ (‘immo) “with him” i.e. with the half tribe of Manasseh – KJV “with whom”; NKJV “with the other half tribe”

175 רִפְאִיִּם (rephâ’iym) “Rephaim” NAS, YLT, etc. - “giants” KJV, NKJV, etc.; LXX γιγάντων (gigantôn) “giants” - see footnote for Genesis 14:5

176 גִּשְׁשׁוּר (geshur) “Geshur” NAS - “Geshurites” NKJV, KJV

177 מַעֲכָת (ma`akhât) “Maachath” NAS - “Maachathites” NKJV, KJV

178 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.

179 מִפְּעָת (mêphâ’t) “Mephaath” NKJV, KJV, NAS – found also in Joshua 21:37; 1 Chronicles 6:79(H64); Jeremiah 48:21

180 קִרְיָתַיִם (qiryâtayim) “Twin Towns” - see footnote for Genesis 14:5.

181 צֶרֶת הַשָּׁחַר (tseret hashachar) “Zereth of the Dawn” - NKJV “Zereth Shachar” - the second word, הַשָּׁחַר (hashachar) “the Dawn” is the word for “dawn” (e.g. Genesis 19:15).

182 צוּר (tsur) “Rock” - NKJV, KJV, NAS, etc. “Zur” - same word for “rock” e.g. 1 Samuel 2:2.

land.[22] And Balaam, son of Beor, the diviner,¹⁸⁴ sons of Israel killed with the sword to their slain.¹⁸⁵ [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,¹⁸⁶ [26] and from Heshbon unto the Height¹⁸⁷ of the Lookout,¹⁸⁸ and Betonim,¹⁸⁹ and from Two Camps¹⁹⁰ unto border to Debir, [27] and in the valley of house of Haram,¹⁹¹ and house of Nimrah, and Huts,¹⁹² and North,¹⁹³ 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,¹⁹⁴ all the Bashan, all the kingdom of Og, king of the Bashan, and every village¹⁹⁵ 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,¹⁹⁶ 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.

183 נְסִיכֵי (nesiykhêy) “princes” NKJV, NAS; “dukes” KJV – found also in Psalm 83:11(H12); Ezekiel 32:30; Micah 5:5(H4).

184 קוֹסֵם (qosêm) “diviner” NAS - “soothsayer” NKJV, KJV – see footnote for Numbers 22:7.

185 אֶל־חַלְלֵיהֶם (el-challêyhem) “to their slain” - NAS “among the rest of their slain”; NKJV “among those who were killed by them”

186 רַבָּה (rabbâh) “Rabbah” NKJV, etc. - see footnote for Deuteronomy 3:11.

187 רָמַת (râmat) “Height” BDB - NKJV, etc. “Ramath” - same word used in plural in Ezekiel 16:25 for “high places.”

188 מִצְפָּה (mitspeh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

189 בֶּטוֹנִים (vetoniym) “Betonim” NKJV, etc. - only found here

190 מַחֲנֵיִם (machanayim) “Two Camps” YLT - “Mahanaim” NKJV, etc. - see footnote for Genesis 32:2

191 הָרָם (hârâm) “Haram” NKJV, etc. - only found here

192 סֻכּוֹת (sukkot) “Huts” - NKJV, etc. “Succoth” - see Genesis 33:17 (3x same word) and footnotes.

193 צָפּוֹן (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.

194 מַחֲנֵיִם (machanayim) “Two Camps” - NKJV, etc. “Mahanaim” - see footnote for Genesis 32:2.

195 חֲוֹת (chavvot) “village” - same word, but in construct form, for the first woman. See footnote for Genesis 3:20.

196 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.

[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 you¹⁹⁷ 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 I was fully after Yehvah my Gods.¹⁹⁸ [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.”¹⁹⁹

[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 Four²⁰⁰ (he was the great man²⁰¹ 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,²⁰² and passed over to Zin, and went up south of Kadesh Barnea, and passed over Hezron, and went up to Addar²⁰³ and around to the Floor,²⁰⁴ [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,²⁰⁵ and passed over from north to the house of the Plain.²⁰⁶ And the border went up stone of Bohan,²⁰⁷ son of Reuben. [7] And the border went up to Debir from valley of Trouble,²⁰⁸ and to North

197 אֲדֹתַי וְעַל אֲדֹתַיִךְ ('odotay ve'al 'odoteykhâ) “concerning me and concerning you” YLT; “concerning me and thee” KJV; “concerning you and me” NKJV, NAS

198 “fully after Yehvah” - this is who He is looking for – 2 Chronicles 16:9

199 Remember, at this point Joshua had already eradicated the Anakim from much of the land. See Joshua 11:21-22.

200 אַרְבַּע ('arba) “Four” - NKJV, etc. “Arba” in “Kirjath Arba” = “Town of Four” - see footnotes in Genesis 23:2; 35:27.

201 הָאָדָם (hâ'âdâm) – “the . . . man”

202 עֲקֻרְבִּים ('aqrabiym) “scorpions” - NKJV, NAS “Akrabbim” - see footnote for Numbers 34:4.

203 אֲדָרָה ('addârâh) “to Addar” NAS - “to Adar” NKJV, KJV – see Numbers 34:4 and footnote.

204 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).

205 חֲגֻלָּה (châglâh) “Hoglah” - BDB “partridge” - see footnote for Numbers 26:33.

206 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.

207 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 Zohemoth (1 Kings 1:9).

208 עֲכֹר ('âkhor) “Trouble” - NKJV “Achor” - see footnote for Joshua 7:24.

turned to the Gilgal which is opposite to ascent of Adummim²⁰⁹ which is from south to the brook. And the border passed over to waters of spring of sun,²¹⁰ and its outgoings to Eye of Rogel.²¹¹ [8] And the border went up valley of son of Hinnom²¹² 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 Hinnom²¹³ 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,²¹⁴ and went out to cities of mountain of Ephron. And the border was drawn to Baalah²¹⁵ (which is Town of Forests).²¹⁶ [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),²¹⁷ and went down house of sun, and passed over Timnah. [11] And the border went out to slope of Ekron northward. And the border was drawn to Shikkeron,²¹⁸ and passed over to the mountain of Baalah, and went out Jabneel.²¹⁹ And its outgoings were the border to the sea. [12] And the west²²⁰ 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 Talmai, children of the Anak. [15] And he went up from there to inhabitants of Debir (and name of Debir was before Town of Book).²²¹ [16] And Caleb said, “Whoever attacks Town of Book and captures her, so I will give to him Achsah²²² my daughter for a woman.”²²³ [17] And Othniel,²²⁴ son of Kenaz, brother of Caleb, captured her. And he

209 אַדֻמִּים ('adummiym) “Adummim” NKJV, etc. - found also in Joshua 18:17.

210 עַיִן 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.

211 רֹגֵל (rogêl) “Rogel” NKJV, etc. - found also in Joshua 18:16; 2 Samuel 17:17; 1 Kings 1:9.

212 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”).

213 גֵּי-הִנּוֹם (gêy-hinnom) “valley of Hinnom” = Greek NT γέεννα (geenna) “hell” - see footnote for Matthew 5:22.

214 נֶפְתּוֹחַ (nephtoach) “Nephtoah” NKJV, etc. - found also in Joshua 18:15.

215 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).

216 קִרְיַת יְעָרִים (qiryat ye'âriym) “Town of Forests” - NKJV, etc. “Kirjath Jearim” - see footnote for Joshua 9:17.

217 כֶּסְלֹן (khesâlôn) “Chesalon” NKJV, KJV, NAS - only found here.

218 שִׁכְרֹנָה (shikronâh) “to Shikkeron” NAS - “to Shicron” NKJV, KJV - only here

219 יַבְנֵאֵל (yavne'êl) “Jabneel” NKJV, KJV, NAS - BDB “El causeth to build” - also found in Joshua 19:33 (in Naphtali).

220 יָם (yâ) “west” - word for “sea” used in the sense of west, here describing the west border.

221 סֵפֶר (sêpher) “Book” - NKJV, etc. “Sepher”

222 אַחְסָה ('aksâh) “Achсах” 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.

223 This is also recorded in Judges 1:12-15.

224 עֹתְנִיָּאל ('âtniy'êl) “Othniel” NKJV, etc. - found also in Judges 1:13; 3:9-11; 1 Chronicles 4:13; 27:15

gave to him Achsah his daughter for a woman.²²⁵

[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?”²²⁶ [19] And she said, “Give me a blessing. For you have given me land in the south, so you shall give to me basins²²⁷ 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,²²⁸ and Eder, and Jagur,²²⁹ [22] and Kinah,²³⁰ and Dimonah,²³¹ and Adadah,²³² [23] and Kedesh, and Hazor, and Ithnan,²³³ [24] Ziph,²³⁴ and Telem,²³⁵ and Bealoth,²³⁶ [25] Hazor Hadattah,²³⁷ and Towns of Hezron²³⁸ (which is Hazor), [26] Amam,²³⁹ and Hear,²⁴⁰ and Moladah,²⁴¹ [27] and village²⁴² of Gaddah,²⁴³ and Heshmon,²⁴⁴ and house of Pelet,²⁴⁵ [28] and village²⁴⁶ of Fox,²⁴⁷ and Beersheba, and

225 Othniel married his niece. This is not forbidden in Leviticus 18.

226 מַה-לָּךְ (mah-lâk) “What do you want?” NAS; “What do you wish?” NKJV – more literally, “What’s to you?”

227 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).

228 קַבְצֵאֵל (qavtse'êl) “Kabzeel” NKJV, etc. - a valiant man from Kabzeel is mentioned in 2 Samuel 23:20 (same 1 Chronicles 11:22).

229 יָגוּר (yâgur) “Jagur” NKJV, etc. only here.

230 קִינָה (qiynâh) “Kinah” NKJV, etc. only here.

231 דִּימוֹנָה (diymonâh) “Dimonah” NKJV, etc. only here.

232 אַדְדָּה (‘ad’âdâh) “Adadah” NKJV, etc. only here.

233 יִתְנָן (yitnân) “Ithnan” NKJV, etc. only here.

234 זִיפּ (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.

235 טֵלֵם (telem) “Telem” NKJV, etc. only here for location. Name of a gatekeeper in Ezra 10:24.

236 בְּעִלּוֹת (ve’âlot) “Bealoth” NKJV, etc. - found also in 1 Kings 4:16(?; NKJV “Aloth”; NAS “Bealoth”)

237 חֲצֹר חֲדַטָּה (châtsor chadattâh) “Hazor Hadattah” ERV, EXB, GNT, etc.; NAS, etc. “Hazor-hadattah”; NKJV, KJV, etc. has this as two locations - only here.

238 קְרִיּוֹת חֶזְרוֹן (qeriyot chetsron) “Towns of Hezron” - NAS, etc. “Kerioth-hezron”; NKJV, etc. has this as two locations – only found here.

239 אַמָּם (‘amâm) “Amam” NKJV, etc. - only here.

240 שְׁמָע (shema’) “Hear” (same word as in Deuteronomy 6:4 “Hear”) - NKJV, etc. “Shema” - only here for a location.

241 מוֹלָדָה (molâdâh) “Moladah” NKJV, etc. - found also in Joshua 19:2; 1 Chronicles 4:28; Nehemiah 11:26

242 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).

243 חֲצָר גַּדָּה (chatsar gaddâh) “village of Gaddah” - NKJV, etc. “Hazar Gaddah” - only here.

244 חֶשְׁמוֹן (cheshmon) “Heshmon” NKJV, etc. - only here.

245 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).

246 חֲצָר (chatsar) “village” - NKJV, etc. “Hazar” - see footnote for Joshua 15:27.

247 שׁוּעַל (shu’âl) “Fox” - NKJV, etc. “Shual” - used for “fox” e.g. in Nehemiah 4:3; plural, Judges 15:4.

Bizjothjah,²⁴⁸ [29] Baalah, and Iijim, and Bone,²⁴⁹ [30] and Eltolad,²⁵⁰ and Fool,²⁵¹ and Hormah, [31] and Ziklag,²⁵² and Madmannah,²⁵³ and Sansannah,²⁵⁴ [32] and Lebaoth,²⁵⁵ and Shilhim,²⁵⁶ and Eye,²⁵⁷ and Pomegranate,²⁵⁸ all cities, twenty nine,²⁵⁹ and their villages.

[33] In the lowland: Eshtaol,²⁶⁰ and Zorah,²⁶¹ and Ashnah,²⁶² [34] and Zanoah,²⁶³ and Eye of Gannim,²⁶⁴ and Apple,²⁶⁵ and the Enam,²⁶⁶ [35] Jarmuth, and Adullam, Socoh,²⁶⁷ and Azekah, [36] and Sharaim,²⁶⁸ and Adithaim,²⁶⁹ and the Wall,²⁷⁰ and Gederothaim:²⁷¹ fourteen cities and their villages; [37] Zenan,²⁷² and New,²⁷³ and Tower of Gad,²⁷⁴ [38] and Dilean,²⁷⁵ and the Lookout,²⁷⁶ and Joktheel,²⁷⁷ [39] Lachish, and Bozkath,²⁷⁸ and Eglon, [40] and Cabbon,²⁷⁹ and Lahmas,²⁸⁰ and Kithlish,²⁸¹ [41] and Walls,²⁸² and house of Dagon,²⁸³ and Naamah, and Makkedah: sixteen cities and their villages; [42]

248 בִּזְיוֹתְיָה (vizyotyah) “Bizjothjah” NKJV, etc. - only here.

249 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.

250 אֶלְתוֹלָד (’eltolad) “Eltolad” NKJV, etc. - found also in Joshua 19:4.

251 כֶּסִּיל (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..

252 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.

253 מַדְמָנָה (madmannâh) “Madmannah” NKJV, etc. - only here for a location – also name of son of Shaaph in 1 Chronicles 2:49.

254 סַנְסַנָּה (sansannâh) “Sansannah” NKJV, etc. - only here.

255 לְבָאוֹת (lebâ’ot) “Lebaoth” NKJV, etc. - only here. There is also “house of Lebaoth” (Judges 19:6).

256 שִׁלְחִיִּם (shilchiym) “Shilhim” NKJV, etc. - only here.

257 עַיִן (’ayin) “Eye” - NKJV, etc. “Ain” - see footnote for Numbers 34:11.

258 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.

259 עֶשְׂרִים וְתֵשַׁע (’esriym vâtêsha’) “twenty nine” - names of locations = 36 - “and their villages” = additional 7.

260 אֶשְׁתָּאֹל (’eshtâ’ol) “Eshtaol” NKJV, etc. - found also in Joshua 19:41; Judges 13:25; 16:31; 18:2, 8, 11.

261 צֶרֶה (tsâr’âh) “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.

262 אַשְׁנָה (’ashnâh) “Ashnah” NKJV, etc. - found also in Joshua 15:43.

263 זָנוּחַ (Zânôach) “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.

264 עַיִן גַּנִּיִּם (’ên ganniym) “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).

265 תַּפּוּחַ (tappuach) “Apple” - see footnote for Joshua 12:17.

266 עֵינָם (’ênâm) “Their Eye” (e.g. same word in Isaiah 13:18 “their eye”) - “Enam” NKJV, etc. - only here.

267 שׁוֹכֹה (sokhoh) “Sochoh” - NKJV “Socoh” elsewhere “Sochoh” - found also in Joshua 15:48; 1 Samuel 17:1; 1 Kings

Libnah, and Ether,²⁸⁴ and Smoke,²⁸⁵ [43] and Jephthah,²⁸⁶ and Ashnah, and Pillar,²⁸⁷ [44] and Keilah,²⁸⁸ and Achzib,²⁸⁹ and Mareshah:²⁹⁰ 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 border²⁹¹ and border. [48] And in the mountain: Shamir,²⁹² and Jattir,²⁹³ and Sochoh, [49] and Dannah,²⁹⁴ and Town of Sannah²⁹⁵ (which is Debir), [50] and Anab, and Eshtemoh,²⁹⁶ and Anim,²⁹⁷ [51] and Goshen, and Holon,²⁹⁸ and Giloh:²⁹⁹ eleven cities and their villages; [52] Arab,³⁰⁰ and Rumah,³⁰¹ and Eshean,³⁰² [53] and Janim,³⁰³ and house of Apple,³⁰⁴ and Aphekah,³⁰⁵ [54] and Humtah,³⁰⁶ and Town of Four (which is Hebron), and Zior:³⁰⁷ nine cities and their villages; [55] Dwelling,³⁰⁸ Carmel, and Ziph, and Juttah,³⁰⁹ [56] and Jezreel,³¹⁰ and Jokdeam,³¹¹ and Zanoah, [57] the Cain,³¹² Hill,³¹³ and Timnah: ten

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]).

- 268 שְׁעָרַיִם (sha'araiym) "Shaaraim" - NKJV "Sharaim" (elsewhere "Shaaraim") - found also in 1 Samuel 17:52; and in the south in 1 Chronicles 4:31.
- 269 עֲדִיתַיִם ('adiytayim) "Adithaim" NKJV, etc. - only here.
- 270 גִּדְרָה (gidêrah) "Wall" (e.g. plural, Jeremiah 49:3 "walls") - NKJV, etc. "Gederah" - found also in 1 Chronicles 4:23.
- 271 גִּדְרֹתַיִם (gedêrotâyim) "Gederothaim" NKJV, etc. - only here.
- 272 צֶנֶן (tsenân) "Zenon" NKJV, etc. - only here.
- 273 חֲדָשָׁה (chadâshâh) "New" (e.g. Leviticus 23:16 "new") - NKJV, etc. "Hadashah" - only here.
- 274 מִגְדַּל-גָּד (migddal-gâd) "Tower of Gad" (e.g. Judges 8:17 "tower") - NKJV, etc. "Migdal Gad" - only here.
- 275 דִּלְעָן (dil'ân) "Dilean" NKJV, etc. - only here.
- 276 מִצְפָּה (mitspeh) "Lookout" - NKJV, etc. "Mizpah" - see footnote for Genesis 31:49.
- 277 יָקֵתְעָל (yâqte'êl) "Joktheel" NKJV, etc. - only here - also another name for "Sela" in 2 Kings 14:7.
- 278 בִּצְקָת (vâtsqat) "Bozkath" NKJV, etc. - location of Josiah's mother's side of the family, see 2 Kings 22:1.
- 279 כַּבּוֹן (khabbon) "Cabbon" NKJV, etc. - only here.
- 280 לַחֲמָס (lachmâs) "Lahmas" NKJV, etc. - only here.
- 281 כִּתְלִישׁ (khitliysh) "Kithlish" NKJV, etc. - only here.
- 282 גִּדְרֹת (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.
- 283 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).
- 284 עֶתֶר ('eter) "Ether" NKJV, etc. - found also in Joshua 19:7.
- 285 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).
- 286 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.
- 287 נֶזִיב (netsiyv) "Pillar" - NKJV, etc. "Nezib" - only here for a location – same word as in Genesis 19:26 where Lot's wife became a "pillar" of salt.
- 288 קַיִלָּה (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.
- 289 אַחְזִיב ('akhziyv) "Achzib" - found also in Micah 1:14, also in Asher in Joshua 19:29; Judges 1:31.

cities and their villages; [58] Halhul,³¹⁴ house of Rock,³¹⁵ and Gedor,³¹⁶ [59] and Maarath,³¹⁷ and house of Anoth,³¹⁸ and Eltekon.³¹⁹ 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,³²⁰ and Secacah,³²¹ [62] and the Nibshan,³²² and the City of Salt, and Eye³²³ of Gedi:³²⁴ 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.³²⁵

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 Archite³²⁶ Crown.³²⁷ [3] And it went down to the sea

290 מַרְאֲשָׁה (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

291 הַגְּבוּל (haggebul) "the border" written; הַגְּדוֹל (haggâdol) "the great" reading

292 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).

293 יַתִּיר (yattiyr) "Jattir" NKJV, etc. - found also in Joshua 21:14; 1 Samuel 30:27; 1 Chronicles 6:57(H42).

294 דַּנָּה (dannâh) "Dannah" NKJV, etc. - only here.

295 סַנָּה (sannâh) "Sannah" NKJV, etc. - only here.

296 אֶשְׁתֵּמֹה ('eshtemoh) "Eshtemoh" NKJV, etc. - only here.

297 עֲנִיִּים ('âniym) "Anim" NKJV, etc. - only here.

298 חֹלֹן (cholon) "Holon" NKJV, etc. - found also in Joshua 21:15, also in Moab, Jeremiah 48:21.

299 גִּלְוָה (giloh) "Giloh" NKJV, etc. - found also in 2 Samuel 15:12.

300 אַרָב ('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.

301 רוּמָה (rumâh) "Rumah" - DRA "Ruma"; LXX Ρεμνα (Remna) "Remna"; NKJV, KJV, NAS, etc. "Dumah" (see footnote for Genesis 25:14) - רוּמָה (rumâh) "Rumah" is also found in 2 Kings 23:36.

302 אֶשְׁעָן ('esh`ân) "Eshean" NKJV, etc. - only here.

303 יָנִים (yâniym) "Janim" (written) ASV, CSB, CEB, etc. - NKJV, KJV, NAS, etc. "Janum" (reading, יָנוּם [yânûm]) - only here.

304 תַּפּוּחַ (tappuach) "Apple" - NKJV, etc. "Tappuach" - see footnote for Joshua 12:17.

305 אֶפְקָה ('aphêqâh) "Aphakah" NKJV, etc. - only here.

306 חֻמְטָה (chumtâh) "Humtah" NKJV, etc. - only here.

307 צִיעֹר (tsiy`or) "Zior" NKJV, etc. - only here.

308 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.

309 יוּטָה (yuttâh) "Juttah" NKJV, etc. - found also in Joshua 21:16.

310 יִזְרְעֵאל (yizre`el) "God Sows" (אֵל [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 . . ."

to the border of the Japhletite³²⁸ 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 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.³²⁹ And the border went around east of Taanath³³⁰ Shiloh,³³¹ and passed over it east of Janohah.³³² [7] And it went down from Janohah, Crown, and to Girl,³³³ and reached in Jericho, and went out the Jordan. [8] From Apple the border went westward, brook of Kanah,³³⁴ 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

311 יְקִדְעָם (yâqde`âm) “Jokdeam” NKJV, etc. - only here.

312 קַיִן (qayin) “Cain” KJV - “Kain” NKJV, NAS – same as Cain, son of Adam in Genesis 4:1 – this location only here.

313 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.

314 חַלְחֻל (chalchul) “Halhul” NKJV, etc. - only here – BDB “(3 ½ miles) N. fr. Hebron”

315 צֹר (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

316 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.

317 מַעְרַת (ma`arât) “Maarath” NKJV, etc. - only here.

318 עֲנוֹת (‘anot) “Anot” NKJV, etc. - only here.

319 אֶלְתֶּקוֹן (elteqon) “Eltekon” NKJV, etc. - only here.

320 מִדְיָן (middiyn) “Middin” NKJV, etc. - only here.

321 סֶכַּחַה (sekhâkhâh) “Secacah” NKJV, etc. - only here.

322 נִבְשָׁן (nivshân) “Nibshan” NKJV, etc. - only here.

323 עֵין (‘ên) “Eye” or “Spring” - NKJV, etc. “En”

324 גֶּדִי (gediy) “Gedi” NKJV, etc. but usually, “En Gedi” - found also in 1 Samuel 23:29; 24:1; 2 Chronicles 20:2; Song of Songs 1:14; Ezekiel 47:10.

325 Therefore, “this day” is sometime before David conquered Jebus in 2 Samuel 5:6-9 (1 Chronicles 11:4-7).

326 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.

327 עֲטָרוֹת (‘atârot) “Crown” - NKJV, etc. “Ataroth” - see footnote for Numbers 32:3.

328 יַפְלֵטִי (yaphlêtiy) “Japhletite” - NKJV, etc. “Japhletites” - only here.

329 מִכְמֶתַת (mikhmetât) “Michmethath” NKJV, etc. - found also in Joshua 17:7.

330 תַּאנַּת (ta'anat) “Taanath” NKJV, etc. - only here.

331 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.

332 יַנּוּחַהּ (yânochâh) “Janohah” NKJV, etc. - found also in Joshua 16:7.

333 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

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,³³⁵ 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.”³³⁶ And he gave to them according to mouth of Yehvah an inheritance among their father's brothers. [5] Ten regions of Manasse 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.³³⁷ [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 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 Shean³³⁸ and her daughters, and Ibleam³³⁹ 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.³⁴⁰ [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 I³⁴¹ 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]

Chronicles 4:5-6.

334 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.

335 אַבִּיעֶזֶר ('aviy'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.

336 See Numbers 27.

337 עַיִן תַּפּוּחַ ('eyn tappuah) “Eye of Apple” - NKJV “En Tappuah” - only here. See footnote for Joshua 12:17.

338 שְׁעָן (she'ân) “Shean” NKJV, etc. - means “rest” or “ease” (i.e. house of rest or ease) – found also in Joshua 17:16; Judges 1:27; 1 Kings 4:12; 1 Chronicles 7:29.

339 יִבְלֵאִם (yivle'âm) “Ibleam” NKJV, etc. - found also in Judges 1:27; 2 Kings 9:27.

340 נַפְתָּה (nâphet) “Napheth” NAS - “hilly regions” NKJV; “countries” KJV; “counties” YLT; “heights” ASV – meaning uncertain – only here.

341 אֲנִי ('anay) “I” KJV, NAS, YLT; “we” NKJV

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.”³⁴²

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 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.³⁴³ [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 Eye of Rogel. [17] And it was drawn from north, and went out Eye of Sun, and went out to Territories³⁴⁴ 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 Plain³⁴⁵ northward, and went down to the Plain. [19] And the border passed over to side of house of Hoglah 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 Hoglah, and valley³⁴⁶ of Keziz,³⁴⁷ [22] and house of the Plain,³⁴⁸ and Zemaraim,³⁴⁹ and house of God,

342 In other words, be obedient (Deuteronomy 7:1-6; Judges 2:1-5) and have faith in God (Luke 17:5-10).

343 אָוֶן ('âven) “Iniquity” - NKJV, etc. “Aven” - see footnote for Joshua 7:2.

344 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.

345 עֲרָבָה ('arâvâ) “Plain” - NKJV, etc. Arabah – see footnote for Deuteronomy 3:17.

346 עֵמֶק ('êmeq) “valley” KJV, YLT - “Emek” NKJV, NAS – same word as in Joshua 17:16 (2x, “valley” NKJV, etc.).

[23] and the Avvim, and the Heifer,³⁵⁰ and Ophrah,³⁵¹ [24] and village³⁵² of the Ammonite,³⁵³ and the Ophnite,³⁵⁴ and Geba,³⁵⁵ twelve cities and their villages; [25] Gibeon, and the Height,³⁵⁶ and Beeroth,³⁵⁷ [26] and the Lookout,³⁵⁷ and the Chephirah, and the Mozah,³⁵⁸ [27] and Rekem, and Irpeel,³⁵⁹ and Taralah,³⁶⁰ [28] and Zelah,³⁶¹ and the Thousand,³⁶² and the Jebusite (which is Jerusalem), Gibeath,³⁶³ Kirjath.³⁶⁴ 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), and Moladah, [3] and village of Fox,³⁶⁵ and Worn Out,³⁶⁶ and Bone,³⁶⁷ [4] and Eltolad, and Bethul,³⁶⁸ and Hormah, [5] and Ziklag, and house of the Chariots,³⁶⁹ and village of Mare,³⁷⁰ [6] and

347 קֶצִיץ (qetsiyts) “Keziz” NKJV, etc. - found only here.

348 עֲרָבָה ('arâv'â) “Plain” - NKJV, etc. Arabah – same word as “plain” (NKJV) in Joshua 12:8.

349 צִמְרַיִם (tsemârâym) “Zemaraim” NKJV, etc. - only here. There is also mount Zemaraim in 2 Chronicles 13:4.

350 פָּרָה (pârâh) “Heifer” - NKJV, etc. “Parah” - same word e.g. in Numbers 19:2, 5, 6, 9-10 (“heifer” NKJV, etc.).

351 עֹפְרָה ('âphrâh) “Ophrah” NKJV, etc. - found also in Judges 6:11, 24; 8:27, 32; 9:5; 1 Samuel 13:17; 1 Chronicles 4:14.

352 כֶּפָר (kephar) “village” - NKJV, etc. “Chephar” - same word (but in plural) as in 1 Chronicles 27:25 & Song of Songs 7:12 (“villages” NKJV).

353 הַעַמּוֹנִי (hâ'ammoni) “the Ammonite” - NKJV, etc. “Haammoni” = transliteration of article (the) and the word for Ammonite – only found here.

354 עֹפְנִי ('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.

355 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.

356 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.

357 מִצְפָּה (mitspeh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

358 מוֹצָה (motsâh) “Mozah” NKJV, etc. - found only here.

359 יִרְפְּאֵל (yirpe'êl) “Irpeel” NKJV, etc. - found only here.

360 תַּרְאֵלָה (tar'alâh) “Taralah” NKJV, etc. - only found here.

361 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.

362 אֵלֶף ('elep) “Thousand” - NKJV, etc. “Eleph” - only here for a location. Elsewhere, “thousand” (e.g. Genesis 20:16).

363 גִּבְעָת (giv'at) “Gibeath” NKJV, etc. = “Hill of” - found only here.

364 קִירְיָת (qiryat) “Kirjath” NKJV, etc. = “Town of” - found only here.

365 חֶצֶר שׁוּעַל (chatsar shu'âl) “village of Fox” - NKJV, etc. “Hazar Shual” - see footnote for Joshua 15:28.

366 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.

367 עֲצֵם ('âsem) “Bone” - NKJV, etc. “Ezem” - see footnote for Joshua 15:29.

house of Lebaoth, and Sharuhēn,³⁷¹ thirteen cities and their villages; [7] Eye, Pomegranate, and Ether, and Smoke,³⁷² four cities and their villages; [8] and all the villages which were around these cities unto Baalath Beer,³⁷³ Height³⁷⁴ 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.³⁷⁵ [11] And their border went up toward the sea and Maralah, and met in Hump.³⁷⁶ 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,³⁷⁷ and went out to the Daberath, and went up Japhia. [13] And from there it passed over toward east toward sunrise to Winepress of Hopher,³⁷⁸ to Time of a Commander,³⁷⁹ and went out Pomegranate³⁸⁰ which was drawn³⁸¹ to the Neah.³⁸² [14] And the border was turned around it from north of Hannathon.³⁸³ And its outgoings were valley of God Opens,³⁸⁴ [15] and Kattath,³⁸⁵ and Nahalal,³⁸⁶ and Shimron, and Idalah,³⁸⁷ and house of Bread; twelve cities and their villages. [16] This was inheritance of sons of Zebulun to their families, these cities and

368 בֵּתוּל (vetul) “Bethul” NKJV, etc. - only here.

369 מַרְכָּבוֹת (markāvōt) “Chariots” (e.g. Joel 2:5; Zechariah 6:1) - NKJV, etc. “Marcaboth” - found also for a location in 1 Chronicles 4:31.

370 סוּסָה (susâh) “Mare” (female horse, e.g. Song of Song “mare” NAS) - found also for a location in 1 Chronicles 4:31.

371 שָׁרוּחַן (shâruchen) “Sharuhēn” NKJV, etc. - only here.

372 עָשָׂן (ʿâshân) – see footnote for Joshua 15:42.

373 בַּעֲלַת בֵּאֵר (baʿalat beʿêr) “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.

374 רָאֲמַת (râʾmat) “Height” - NKJV “Ramah” - same root as for “Rammath,” see footnote for Joshua 13:26.

375 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.

376 דָּבֻשֶׁת (davvâshet) “Hump” BDB “(of camel)” e.g. Isaiah 30:6 “humps of camels” דָּבֻשֶׁת גְּמָלִים (davvâshet gemalliym), דָּבֻשֶׁת (davvâshet) is collective (as “sheep” in English) – NKJV, etc. “Dabbasheth” - found only in these two passages (Joshua 19:11 & Isaiah 30:6).

377 כִּסְלוֹת תָּבוֹר (kislōt 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.

378 גִּתְּהַ חֶפֶר (gittâh chêpher) “Winepress of Hopher” - NKJV, etc. “Gath Hopher” - see footnote for Numbers 26:32.

379 עֵתָּה קָזִיִּין (ʿittâh qâtsiyn) “to Time of a Commander” - NKJV “toward Eth Kazin”; NAS “to Eth-kazin”; KJV “to Ittahkazin” - עֵתָּה (ʿittâh) = “time” (עֵת [ʿêt] e.g. Joshua 11:6, 10, 21) + locative (“to”) הַ קָּזִיִּין (qâtsiyn) = “commander” (e.g. Joshua 11:6, 11 NKJV) or “ruler” (e.g. Proverbs 25:15 NKJV).

380 רִמּוֹן (rimmon) “Pomegranate” - NKJV, etc. “Rimmon” - see footnote for Joshua 15:32.

381 הַמִּתְאָר (hammetoʾâr) “which was drawn” - NKJV “which borders”; NAS “which stretches”; KJV “methoar” (“Remmonmethoar”); YLT “Methoar” - same word as in Joshua 15:9 תָּאֵר [tâʾar] KJV “was drawn”) but Pual (passive) participle w/definite article.

382 נֶעַה (nêʾâh) “Neah” NKJV, etc. - only here.

383 חַנְנָתוֹן (channâton) “Hannathon” NKJV, etc. - only here.

384 יִפְתָּח־אֵל (yiphttach-ʾêl) “God Opens” - NKJV, YLT “Jiphtah El”; KJV “Jiphtahel”; NAS “Iphtahel” - אֵל (ʾêl) =

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,³⁸⁸ and Shunem,³⁸⁹ [19] and Haphraim,³⁹⁰ and Shion,³⁹¹ and Anaharath,³⁹² [20] and the Rabbith,³⁹³ and Kishion,³⁹⁴ and Abez,³⁹⁵ [21] and Remeth,³⁹⁶ and Eye of Gannim,³⁹⁷ and Eye of Haddah,³⁹⁸ and house of Pazzez.³⁹⁹ [22] And the border met in Tabor, and to Shachazum,⁴⁰⁰ 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,⁴⁰¹ and Ornament,⁴⁰² and Belly,⁴⁰³ and Achshaph, [26] and Alammelech,⁴⁰⁴ and Amad,⁴⁰⁵ and Mishal.⁴⁰⁶ And it met in Carmel toward the sea, and in Shihor Libnath.⁴⁰⁷ [27] And it returned to the

“God” & יִפְתָּח (yiphttach) = “opens” e.g. same exact word as in Exodus 21:33 “opens.”

385 קַטָּת (qattât) “Kattath” NKJV, etc. - only here.

386 נַהֲלָל (nahalâl) “Nahalal” NAS - “Nahallal” NKJV, KJV, YLT – found also in Joshua 21:35 (NKJV, KJV, YLT “Nahalal”); נַהֲלָל (nahalol) “Nahalol” NKJV, etc. in Judges 1:30 (this word is found in the plural in Isaiah 7:19, נַהֲלָלִים [nahaloliym] “pastures” NKJV, “bushes” KJV, “watering places” NAS.

387 יִדְאָלָה (yid'alâh) “Idalah” NKJV, etc. only here.

388 כֶּסּוּלֹת (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]).

389 שׁוֹנֵם (shunêm) “Shunem” NKJV, etc. - found also in 1 Samuel 28:4; 2 Kings 4:8.

390 חַפְרַיִם (chaphârayim) “Haphraim” NKJV, etc. only here.

391 שִׁי'ון (shiy'on) “Shion” NKJV, etc. only here.

392 אַנְחָרַת ('anâcharat) “Anaharath” NKJV, etc. only here.

393 רַבִּית (rabiyyt) “Rabbith” NKJV, etc. only here.

394 קִישְׁיוֹן (qishyon) “Kishion” NKJV, etc. found also in Joshua 21:28.

395 אֲבֵצִים ('âvets) “Abez” NKJV, etc. only here.

396 רֵמֶת (remet) “Remeth” NKJV, etc. only here.

397 עֵין-גַּנִּימִים ('êyn-ganniym) “Eye of Gannim” - NKJV, etc. “En Gannim” - see footnote for Joshua 15:34.

398 עֵין חֲדָדָה ('êyn chaddâh) “Eye of Haddah” - NKJV, etc. “En Haddah” only here.

399 בֵּית פַּזְזֵץ (vêyt patstsêts) “house of Pazzez” - NKJV, etc. “Beth Pazzez” - only here.

400 שַׁחְצוּמָה (shachatsumâh) “to Shachazum” (written), NAS “Shahazumah” - שַׁחְצִימָה (shachatsiymâh) “Shahazimah” (read) NKJV, KJV – only here – both have locative ה (“to”).

401 חֶלְקָת (chelqat) “Helkath” NKJV, etc. = “portion of” (e.g. Deuteronomy 33:21) – found also in Joshua 21:31.

402 חָלִי (chaliy) “Ornament” (e.g. Proverbs 25:12) – NKJV, etc. “Hali” - only here for location.

403 בֶּטֶן (beten) “Belly” or “Stomach” (e.g. Deuteronomy 30:9; Proverbs 13:25) - NKJV, etc. “Beten” - only here.

404 אֶלְמֶלֶךְ ('alammelekh) [“oak of a king”? Joshua 24:26 “oak” אֵלָה ('allâh) + מֶלֶךְ (melech) “king”] “Alammelech” NKJV, etc. - only here.

405 עַמְאָד ('am`âd) “Amad” NKJV, etc. only here.

406 מִשָּׁאֵל (mishâl) “Mishal” NKJV, etc. found also in Joshua 21:30.

407 שִׁיחֹר לִבְנָת (shiychor livnât) “Shihor Libnath” NKJV, etc. only here. “Shihor” שִׁיחֹר (shiychor) is also found in 1

rising of the sun, house of Dagon. And it met in Zebulun, and in valley of God Opens, to north, house of the Valley,⁴⁰⁸ and Neiel,⁴⁰⁹ and went out to Cabul from left, [28] and Hebron, and Rechob, and Hammon,⁴¹⁰ and Kanah, unto great Sidon. [29] And the border returned to the Height, and unto fortified city of Tyre.⁴¹¹ And the border returned, Hosah.⁴¹² And its outgoings were toward the sea from a region to Achzib, [30] and Umah,⁴¹³ 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,⁴¹⁴ from Terebinth tree in Zaananim,⁴¹⁵ and Adami the Nekeb,⁴¹⁶ and Jabneel, unto Lakkum.⁴¹⁷ And its outgoings was⁴¹⁸ the Jordan. [34] And the border returned to the sea, Aznoth⁴¹⁹ Tabor, and went out from there to Hukok,⁴²⁰ and met in Zebulun from south, and in Asher it met from west, and in Judah, the Jordan, the rising of the sun. [35] And cities of fortification were: the

Chronicles 13:5; Isaiah 23:3.

408 עֵמֶק (êmeq) “Valley” - NKJV, etc. “Emek” - see footnote for Joshua 18:21.

409 נְעִיֶּל (ne'iy'êl) “Neiel” NKJV, etc. only here.

410 חַמּוֹן (chammon) “Hammon” NKJV, etc. - found also in 1 Chronicles 6:76(H61).

411 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.

412 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.

413 עֻמָּה (umâh) “Umah” - NKJV, etc. “Ummah” - only here.

414 חֶלֶף (chêleph) “Exchange” - NKJV, etc. “Heleph” only here - same exact word as in Numbers 18:21, 31 (“exchange” TT; “in return” NKJV, NAS).

415 צֶעַנְנִים (tsa`ananiym) “Zaananim” NKJV, etc. - found also in qere (read) in Judges 4:11, written צֶעַנִּים (tse`anniym) “Zaanaim” NKJV, KJV; “Zaananim” NAS.

416 אֲדָמִי הַנֶּקֶב ('adâmiy hanneqev) “Adami the Nekeb” - NKJV “Adami Nekeb” does not translate or transliterate the definite article “ha.” אֲדָמִי ('adâmiy) “Adami” is very close to the word for “Edomite,” אֲדֹמִי ('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, נֶקֶבִּים (neqâveykhâ) “your pipes” (NKJV, KJV); “your sockets” (NAS).

417 לָקֻם (laqqum) “Lakkum” NKJV, etc. only here.

418 יְהִי (yehiy) “was” - singular

419 אֲזִנוֹת ('aznot) “Aznoth” NKJV, etc. - only here.

420 חֻקֹּקָה (chuqoqâh) “Hukok” - NKJV, etc. “Hukkuk” - found also in 1 Chronicles 6:75(H60) חֻקֹּק (hu) “Hukok” NKJV.

Sides,⁴²¹ Zer,⁴²² and Hammath,⁴²³ Rakkath,⁴²⁴ and Chinnereth, [36] and Ground,⁴²⁵ and the Height,⁴²⁶ and Hazor, [37] and Kedesh, and Edrei, and Eye of Hazor, [38] and Yiron,⁴²⁷ and Tower of God,⁴²⁸ Harem,⁴²⁹ and house of Anath,⁴³⁰ 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,⁴³¹ [42] and Shaalabbin,⁴³² and Aijalon, and Jethlah,⁴³³ [43] and Elon, and Timnah, and Ekron, [44] and Eltekeh,⁴³⁴ and Gibbethon,⁴³⁵ and Baalath,⁴³⁶ [45] and Jehud,⁴³⁷ and Sons of Lightning,⁴³⁸ and Winepress of a Pomegranate,⁴³⁹ [46] and Waters of the Jarkon,⁴⁴⁰ and the Rakkon,⁴⁴¹ with the border in front of Japho.⁴⁴² [47] And border of sons of Dan went out from

421 צַדִּיִּים (tsiddiym) “Sides” (e.g. Judges 2:3 same word, “sides”) - NKJV, etc. “Ziddim” - only here for this location.

422 זֵר (tsêr) “Zer” NKJV, etc. only here.

423 חַמַּת (chammat) “Hammath” NKJV, etc. - found also in 1 Chronicles 2:55.

424 רַקַּת (raqqat) “Rakkath” NKJV, etc. only here.

425 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.

426 רָמָה (râmâh) “Height” - see footnote for Joshua 18:25.

427 יִרְאֹן (yir’on) “Yiron” NAS; “Iron” NKJV, KJV – only here.

428 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.

429 חֲרָם (chârêm) “Harem” NKJV, etc., BDB “sacred” - only here.

430 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.

431 עִיר שֶׁמֶשׁ (’iyr shâmesh) “Sun City” - NKJV “Ir Shemesh” - only here - “city” is עִיר (’iyr, e.g. Joshua 19:50[2x]) and “sun” is שֶׁמֶשׁ (shâmesh, Joshua 12:1).

432 שַׁעֲלַבְיִן (sha’alabbiyn) “Shaalabbin” NKJV, etc. - only here.

433 יִתְלָה (yitlâh) “Jethlah” NKJV, etc. - only here.

434 אֶלְתֶּקֶה (’eltteqêh) “Eltekeh” NKJV, etc. - found also in Joshua 21:23 spelled, אֶלְתֶּקֶא (’eltteqê’).

435 גִּבְתֹּן (gibbeton) “Gibbethon” NKJV, etc. - found also in Joshua 21:23; 1 Kings 15:27; 16:15, 17.

436 בַּעֲלָת (va’alât) “Baalath” NKJV, etc. - found also in 1 Kings 9:18; 2 Chronicles 8:6. See also footnote for Joshua 19:8

437 וִיהֻד (viyhud) “and Jehud” NAS, KJV - “Jehud” NKJV – only here.

438 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)

439 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.

440 מַי הַיַּרְקוֹן (mêy hayyarqon) “Waters of the Jarkon” (“waters of” e.g. Genesis 7:7 מַי) - NKJV “Me Jarkon” - only here.

441 הָרַקּוֹן (hâraqqon) “the Rakkon” - NKJV, etc. “Rakkon” - only here.

442 יָפוֹ (yâpho) “Japho” YLT, KJV; “Joppa” NKJV, NAS – found also in 2 Chronicles 2:16(H15); Ezra 3:7 יָפוֹא)

them, and sons of Dan went up and fought with Jacinth.⁴⁴³ And they captured her and struck her with edge of sword, 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 Serah⁴⁴⁴ 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, door of 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.⁴⁴⁵ [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.⁴⁴⁶ [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.⁴⁴⁷ 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,⁴⁴⁸ 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 Corals⁴⁴⁹ in the Gilead from tribe of Gad, and Galon⁴⁵⁰ in the Bashan from tribe of Manasseh. [9] These are the cities that were appointed for all sons of Israel and for the sojourner 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 lands⁴⁵¹ for our beasts.” [3] So, sons of Israel gave to the Levites from their inheritance according to mouth of Yehvah these cities and their open lands.

[yâpho’]); Jonah 1:3.

443 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).

444 תִּמְנַת־סֶרַח (timnat-serach) “Timnath Serah” NKJV, etc. - found also in Joshua 24:30 and also called “Timnath Heres” (NKJV).

445 See Numbers 35.

446 מִתְּמֹל שְׁלֹשֹׁם (mittmol shilshom) “previously” - more literally, “from yesterday, three days ago”

447 See Numbers 35:24-25

448 גָּלִיל (gâliyl) “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).

449 רָאֲמֹת (râ'mot) “Corals” - NKJV, etc. “Ramoht” - see footnote for Deuteronomy 4:43.

450 גָּלוֹן (gâlon) “Galon” (written) - NKJV, etc. “Golan” (read, גּוֹלָן [golân])

451 Numbers 35:1-5

[4] And the lot went out for the families of the Kohathite.⁴⁵² And it was to sons of Aaron the priest from the Levities, from tribe of Judah, and from the tribe of the Simeonite,⁴⁵³ 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 Four⁴⁵⁴ (father of the Anok),⁴⁵⁵ 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 Eshtemoa⁴⁵⁶ 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, Geba⁴⁵⁷ and her open lands, [18] Anathoth⁴⁵⁸ 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.

[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 Kibzaim⁴⁵⁹ 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 Gershon⁴⁶⁰ from the families of the Levities from half tribe of Manasseh the city

452 קְהַתִּי (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)

453 שִׁמְעוֹנִי (shim'oniy) “Simeonite” (singular) - NKJV, KJV “Simeon”; NAS “Simeonites”

454 קִרְיַת אַרְבַּע (qiryat 'arba') “Town of Four” - NKJV “Kirjath Arba” - see footnote for Genesis 23:2

455 אֲנוֹק ('anoq) “Anok” - NKJV, KJV, NAS “Anak” - see Joshua 15:13

456 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.

457 גֵּבַע (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

458 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.

459 קִבְצַיִם (qivtsaiym) “Kibzaim” NKJV, etc. also found in 1 Chronicles 6:68(H53) by the name of “Jokmean” (NKJV, etc.) יֶאֱמָם (yâqme'âm).

460 גֵּרְשׁוֹן (gêreshon) “Gershon” son of Levi, Genesis 46:11

of refuge of the killer were, Galon⁴⁶¹ in the Bashan and her open lands, and Beeshterah⁴⁶² 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, Abdon⁴⁶³ 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 Dor⁴⁶⁴ and her open lands, and Kartan⁴⁶⁵ 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,⁴⁶⁶ the remaining Levites, from tribe of Zebulun were, Jokneam and her open lands, Kartah⁴⁶⁷ and her open lands, [35] Dimnah⁴⁶⁸ 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, Corals⁴⁶⁹ in the Gilead and her open lands, and Two Camps⁴⁷⁰ and her open lands, [39] Heshbon and her open lands, Jazer and her open lands, all four cities. [40] All the cities to 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.⁴⁷¹

[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.”

461 גָּלוֹן (gâlon) “Galon” (written) - NKJV, etc. “Golan” (read, גּוֹלָן [golân])

462 בְּעֶשְׁתֶּרָה (be'eshtêrâh) “Beeshterah” KJV - “Be Eshterah” NKJV – named עֲשֵׁתָרוֹת ('ashtârot) “Ashtaroth” in 1 Chronicles 6:71(H56)

463 עַבְדּוֹן ('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.

464 חַמּוֹת דּוֹר (chamot Do'r) “Hammoth Dor” NKJV, etc. - only here

465 קַרְתָּן (qartân) “Kartan” NKJV, etc. - only here

466 מֵרָרִי (merâriy) “Merari” son of Levi, Genesis 46:11

467 קַרְתָּה (qartâh) “Kartah” NKJV, etc. - only here

468 דִּמְנָה (dimnâh) “Dimnah” NKJV, etc. - only here

469 רָמֹת (râmot) “Corals” - NKJV, etc. “Ramoht” - see footnote for Deuteronomy 4:43.

470 מַחֲנַיִם (machanayim) “Two Camps” - NKJV, etc. “Mahanaïm” - see footnote for Genesis 32:2.

471 NKJV “Every one of these cities had its common-land surrounding it; thus *were* all these cities.”

[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 congregation of Yehvah, 'What is this unfaithfulness⁴⁷² which you have acted unfaithful⁴⁷³ 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 cleansed⁴⁷⁴ 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.’”⁴⁷⁵

[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,⁴⁷⁶ 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.

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 אֱלֹהֵי אֱלֹהִים (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.

[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,⁴⁷⁷ 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 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 fall⁴⁷⁸ 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,⁴⁷⁹ just as you have done unto this day. [9] And

477 דְּאָגָהּ (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).

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.

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,⁴⁸⁰ [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 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 your fathers dwelt from antiquity, Terah, father of Abraham and father of Nahor, and they served⁴⁸¹ other gods.⁴⁸² [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 citizens⁴⁸³ 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,⁴⁸⁴ and she drove them out from before you, two kings of the Amorite, not with your sword and not with your bow. [13] I gave to you land that you did not toil in her, and cities that you did not build, and you dwelt

480 See footnote for Genesis 29:21.

481 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).

482 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) “other gods” - plural noun, plural adjective

483 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”).

484 Deuteronomy 7:20

in them. You eat from vineyards and olive trees you did not plant.'

[14] "And now, fear Yehvah and serve him in perfection⁴⁸⁵ 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.⁴⁸⁶ [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.⁴⁸⁷ He is a jealous God.⁴⁸⁸ He will not forgive your transgression nor your sins.⁴⁸⁹ [20] When⁴⁹⁰ 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 foreigner⁴⁹¹ 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."⁴⁹²

[25] And Joshua cut a covenant for the people in that day, and put for them⁴⁹³ 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."

[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.⁴⁹⁴ [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

485 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.

486 אֱלֹהִים אֲחֵרִים (elohiym 'achêriym) "other gods" - plural adjective, plural noun

487 אֱלֹהִים קְדֹשִׁים (elohiym qedoshiym) "holy Gods" - plural adjective, plural noun, = same construction as in e.g.

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.

488 אֵל-קַנּוּא הוּא (êl-qanno' hu) "He is a jealous God." - same sentence structure as "He is holy Gods" אֱלֹהִים קְדֹשִׁים (elohiym qedoshiym hu) - both have the noun followed by the adjective followed by the pronoun ("he").

489 Why does Joshua say He won't forgive them? See next verse.

490 כִּי (kiy) "When" YLT - "If" NKJV, KJV, NAS; "When, if" ἡνίκα ἐὰν (hênika ean) LXX

491 אֱלֹהֵי הַנֹּכַר (elohay hannêkâr) "gods of the foreigner" - see footnote for Judges 10:16.

492 נִשְׁמָע (nishmâ) "listen" LEB, WEB - "hear" JUB; "obey" NKJV, KJV, NAS "obey"; "hearken" YLT - same root word as in Deuteronomy 6:4 "Hear."

493 לוֹ (lo) "for them" - this is more literally "for him" referring back to the "people" (masculine singular), עַם (am).

494 גַּעַשׁ (gâ'ash) "Gaash" NKJV, etc. - found also in Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

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portion of the field that Jacob bought from sons of Hamor, 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.

Matthew¹

According to Matthew²

1[1] The book³ of the history⁴ of Joshua⁵ Christ,⁶ son of David, son of Abraham. [2] Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah⁷ and his brothers. [3] And Judah⁸ begot Perez and Zerah by Tamar.⁹ And Perez begot Hezron,¹⁰ and Hezron begot Ram.¹¹ [4] And Ram begot Amminadab, and Amminadab begot Nahshon;¹² and Nahshon begot Salmon. [5] And Salmon begot Boaz¹³ by Rahab,¹⁴ and Boaz begot Obed by Ruth. And Obed begot Jesse. [6] And Jesse begot David the king. And David the king¹⁵ begot Solomon by her of Uriah.

1 This is the common English title for this book.

2 KATA MATΘAION (kata matthaion) - "According to Matthew" - This is the title given in the Greek text.

3 βιβλος (biblos)

4 γενεσεως (geneseōs) - "history" - may also be translated "genealogy," or "origin." This word is used in Matthew 1:18 (Critical Text [CT], γενεσις, genesis, "birth" NAS); Luke 1:14 (CT, γενεσει, genesei, "birth" NAS); James 1:23 (γενεσεως, geneseōs, "natural" NKJV & NAS, NAS footnotes, "Lit., the face of his birth"); 3:6 (CT, γενεσεως, "life" NAS with footnote "Or existence, origin"). This same exact wording in Matthew 1:1 (βιβλος γενεσεως) can be found in Genesis 2:4 in the LXX. There the context is clearly historical, not solely genealogical.

5 Ἰησοῦ (iêsou) - genitive form - "Joshua" - typically translated "Jesus" - The nominative form is Ἰησοῦς (iêsous, e.g. 1 Corinthians 3:11). This is the name Joshua in the Greek. This is evident in Acts 7:45 in the Greek text where it is clearly speaking of Joshua, the son of Nun, and the same exact name, Ἰησοῦ (iêsou), is used. See also Hebrews 4:8, Ἰησοῦς (iêsous). The LXX likewise testifies to ἰησοῦς (iêsous) = Joshua. See e.g. Exodus 33:11 in LXX, ἰησοῦς υἱὸς Ναυη (iêsous uios Nauê), which is "Joshua son of Nun." See also e.g. in LXX Numbers 11:28; 14:6, 30, 38; 26:65; 27:18; 32:12, 28; 34:17; Deuteronomy 1:38; 31:23; 32:44; 34:9; Joshua 1:1; etc.. Joshua's name in Hebrew is יְהוֹשֻׁעַ (Yehoshu`a). See more on Joshua's name in the footnote for Exodus 17:9.

It appears "Jesus" is an old transliteration of the Greek name ἰησοῦς (iêsous) and "Joshua" is an old transliteration of the Hebrew name יְהוֹשֻׁעַ (Yehoshu`a). In the John Wyclif (1320-1384) Bible ἰησοῦς was transliterated "Jhesu." In the William Tyndale (1490-1536), Geneva Bible (1557-1560), and 1611 KJV it was transliterated "Iesus." Evidently, this morphed into "Jesus."

6 χριστου (christou) - "Christ" = "anointed" or "anointed one" - see footnote for Matthew 24:5.

7 Ἰούδαν (ioudan) - "Judah" - see next verse Ἰούδας (ioudas) "Judah" - This is the same exact name as what is translated "Judas," the one who betrayed Christ (e.g. Matthew 26:25, ἰουδας [ioudas]), the other disciple of Christ named "Judas" the son of James (e.g. Luke 6:16; John 14:22; Acts 1:13, ἰουδας), "Judas" Jesus' brother (Matthew 13:55, ἰουδας), "Judas" of Galilee (Acts 5:37, ἰουδας), "Judas" in Acts 9:11 (ἰουδα), "Judas" who was also called Barsabas (Acts 15:22, ἰουδαν), and "Jude" (Jude 1, ἰουδας). "Judas" is the Greek to English form. "Judah" is the Hebrew (יְהוּדָה [yehudâh]) to English form. LXX has Ἰουδας (ioudas) "Judah" e.g. Genesis 35:23; 37:26; 38:1-2, 6-8, 11-12 (2x, Ἰουδα [iouda] gentive form, Ἰουδας [ioudas] nominative form), etc..

8 Ἰούδας (ioudas) - "Judah"

9 See Genesis 38

10 εσρῶμ (esrôm) - "Hezron" is mentioned as the son of Perez in Genesis 46:12.

11 ἀραμ (aram) - "Ram" is mentioned as the son of Hezron in Ruth 4:19. See also 1 Chronicles 2:5, 9.

12 ναασσων (naassôn) - "Nahshon" was the leader of the sons of Judah (Numbers 2:3-4; 10:14). His offering for the dedication of the altar is mentioned in Numbers 7:12-17.

13 βοοζ (booz, M; CT βοεζ) - "Boaz" - See the book of Ruth.

14 ραχαβ (rachab) - "Rahab" - This could be Rahab the harlot (Joshua 2:1f; 6:17, 22-25; Hebrews 11:31; James 2:25), since Salmon was Nahshon's son. Since Nahshon was alive during Moses' time, Salmon could have been contemporaneous with Rahab.

15 Critical Text leaves out "the king" (ο βασιλευς, ho basileus).

[7] And Solomon begot Rehoboam, and Rehoboam begot Abijah;¹⁶ and Abijah begot Asa.¹⁷ [8] And Asa begot Jehoshaphat, and Jehoshaphat begot Joram; and Joram begot Uzziah. [9] Uzziah begot Jotham, and Jotham begot Ahaz; and Ahaz begot Hezekiah. [10] And Hezekiah begot Manasseh, and Manasseh begot Amon;¹⁸ and Amon begot Josiah. [11] And Josiah begot Jeconiah¹⁹ and his brothers about the time of the Babylonian deportation.

[12] And after the Babylonian deportation Jeconiah begot Shealtiel,²⁰ and Shealtiel begot Zerubbabel.²¹ [13] And Zerubbabel begot Abiud, and Abiud begot Eliakim;²² and Eliakim begot Azor. [14] And Azor begot Zadok, and Zadok begot Achim; and Achim begot Eliud. [15] And Eliud begot Eleazar, and Eleazar begot Matthan; and Matthan begot Jacob.²³ [16] Jacob begot Joseph the husband of Mary²⁴ of whom was born Joshua²⁵ who is called Christ.

[17] So, all the generations from Abraham until David are fourteen generations, and from David until the Babylonian deportation, fourteen generations, and from the Babylonian deportation until the Christ, fourteen generations.

[18] Now the birth of Joshua Christ was as follows: After his mother Mary was engaged to Joseph, before they came together, she was found to be pregnant²⁶ by the Holy Spirit. [19] But Joseph, her husband, being righteous, and not wanting her to be openly shamed,²⁷ desired to secretly put her away.²⁸ [20] But as he thought about these things, behold, a messenger²⁹ of the Lord appeared to him in a dream saying, “Joseph, son of David, do not be afraid to take Mary your wife, for the one in her is begotten³⁰ out of the Holy Spirit. [21] And she will bear a son and you shall call his name Joshua,³¹ for he will save his people from their sins.”

[22] And this all happened that it might be fulfilled what was spoken by the Lord through the

16 αβια (abia) - “Abijah” (2 Chronicles 13:1) is also called “Abijam” (1 Kings 15:1).

17 ασα (asa) - “Asa” - Critical Text has ασαφ (Asaph).

18 αμων (amôn) - “Amon” - Critical Text has “αμως” (Amôs).

19 ιεχονιαν (iechonian) - “Jeconiah” - The “Jeconiah” mentioned in the OT is that of the son of Jehoiakim, the son of Josiah (1 Chronicles 3:16-17; Esther 2:6; Jeremiah 24:1; 27:20; 28:4; 29:2). It is evident this is another Jeconiah not mentioned in the OT, since this one was begot by Josiah. This also shows that the lineage does not go through Jehoiakim, since his offspring was cursed (see Jeremiah 22:18-30).

20 The wording in 1 Chronicles 3:17 makes it sound like the Shealtiel mentioned there is the grandson of Jeconiah.

21 Ezra 3:2, 8; 5:2; Nehemiah 12:1; Haggai 1:1, 12, 14; 2:2, 23 mention a Shealtiel who had a son by the name of Zerubbabel, but Shealtiel’s father is not mentioned in these; therefore it is not certain which Shealtiel this is.

22 This is not the Eliakim of Nehemiah 12:40 since that Eliakim was a priest and would therefore have been of the tribe of Levi. This Eliakim is of the tribe of Judah.

23 These men, Abiud, Eliakim, Azor, Zadok, Achim, Eliud, Eleazar, Matthan, and Jacob are all found only here.

24 Μαρίας (Marias) - “Mary” - This same name is also spelled μαριαμ (mariam) “Mary” (e.g. Matthew 13:55). In Hebrew this name is “Miriam” (מִרְיָם, miryâm, see LXX, “μαριαμ” in Exodus 15:20). There is this Mary (Matthew 1:18, 20; 2:11; 13:55; etc.) and also Mary Magdalene (Mark 16:9; Luke 8:2), Mary the mother of James the Less and of Joses (Mark 15:40), Mary the sister of Martha (Luke 10:39; John 11:1-2; 12:3); Mary the wife of Clopas (John 19:25); Mary the mother of John (Acts 12:12); and Mary who labored (Romans 16:6).

25 Ἰησοῦς (iêsous) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1.

26 εν γαστρι echousa) - “to be pregnant” - more literally, “having in the womb.”

27 παραδειγματισαι (paradeigmatisai) - “to be openly shamed” - This word is found one other place in the NT, Hebrews 6:6 (NKJV “put *Him* to an open shame”). See also Deuteronomy 22:23-27.

28 απολυσαι (apolusai) - “to put . . . away” - Although this is a more literal rendering, the idea is divorce. This word is used for divorce in Matthew 5:31-32; 19:3, (vs. 7 “put . . . away”), 8-9; Mark 10:2, (vs. 4 “dismiss”), 11-12; Luke 16:18. Also, see Deuteronomy 22:23-27.

29 See footnote for Luke 1:11.

30 γεννηθεν (gennêthen) - “begotten”

31 ιησουν (iêsoun) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1 - “Joshua” יהושע (yehoshu`a) = “Yah is salvation”? Or “Yah saves”?

prophet, saying: [23] “Behold, the virgin³² will be pregnant³³ and shall bear a son, and his name shall be called Immanuel,”³⁴ which is translated, “The God is with us.”³⁵

[24] So Joseph was aroused from sleep and did as the messenger of the Lord commanded him, and took his wife; [25] and he did not know her until³⁶ she bore her firstborn³⁷ son. And he called his name Joshua.³⁸

2[1] Now after Joshua was born in Bethlehem of Judea in the days of Herod³⁹ the king, behold, magicians⁴⁰ from the East came to Jerusalem [2] saying, “Where is he who was born king of the Jews? For we have seen his star⁴¹ in the East and have come to worship⁴² him.”⁴³

[3] When Herod the king heard this, he was troubled, and all Jerusalem with him. [4] And when he had gathered together all the chief priests and scribes of the people, he asked them where the Christ was to be born. [5] So they said to him, “In Bethlehem of Judea. For thus it is written by the prophet,

[6] ‘And you, Bethlehem, in the land of Judah, are by no means the least among the rulers of Judah. For out of you shall come a ruler, who shall shepherd my people Israel.’”⁴⁴

[7] Then Herod, when he secretly called the magicians, ascertained from them the time the star appeared.⁴⁵ [8] And he sent them to Bethlehem saying, “Go, carefully search for the child. And when you find him, tell me, so that I might come and worship also.”

[9] And after hearing the king, they departed, and behold, the star which they saw in the East went

32 παρθενος (parthenos) - “virgin” - found also only in Matthew 25:1, 7, 11; Luke 1:27 (2x); Acts 21:9; 1 Corinthians 7:25, 28, 34, 36-38; 2 Corinthians 11:2; Revelation 14:4.

33 εν γαστρι εξει (en gastri exei) - “shall be pregnant” - more literally, “shall have in the womb.”

34 εμμανουηλ (emmanouêl) - “Immanuel” = אִמָּנוּאֵל (’immānu’êl) Isaiah 7:14; 8:8, 10

35 μεθ ημων ο θεος (meth êmôn ho theos) - “The God is with us”

36 In other words, they did, after the birth of Christ, has sex (see Matthew 13:55-56).

37 See also Romans 8:29; Colossians 1:15, 18; Hebrews 1:6; and Revelation 1:5.

38 Ἰησοῦν (iêsoun) - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1

39 According to history, Herod ruled from 37 to 4 BC.

40 μαγοι (magoi) - “magicians” - KJV, NKJV “wise men;” NAS, NIV “magi” - This Greek word is found also in verses 7 and 16. It is also in Daniel 1:20; 2:2 (LXX, apparently for the Hebrew word אֲשָׁפִיִּים [’ashâphiym], NKJV “astrologers”); Daniel 2:10, 27; 4:7 (Aramaic 4:4); 5:7, 11, 15 (LXX, apparently for the Aramaic word אֲשָׁפִיִּין [’âshphiyn] [singular - אֲשָׁפִי (’âshaph)] NKJV “astrologers”); and in Acts 13:6 and 8 for “sorcerer” (KJV, NKJV, NIV; NAS “magician”). Also noteworthy, Acts 8:9 has the related verb μαγευων (mageuôn, KJV, NKJV, NIV “sorcery;” NAS “magic”) and Acts 8:11 has the related noun μαγειαις (mageiais, KJV, NKJV “sorceries;” NAS “magic arts;” NIV “magic”). Furthermore, Acts 19:19 “magic” (NKJV, NAS; KJV “curious arts”) is a totally different Greek word (περιεργα, perierga). Context weighs heavily on this word. It is a compound word combining the preposition περι (peri, “about,” “concerning”) with εργα (erga, “work,” or “deed”). It is only used one other place in the NT (1 Timothy 5:13, KJV, NKJV, NAS “busybodies”). The Greek word for “sorcery” (NKJV, NAS, φαρμακεια, pharmakeia - Galatians 5:20 [KJV, NIV “witchcraft;” Revelation 18:23 [NIV “magic spell”]), “sorceries” (KJV, NKJV, NAS, φαρμακειων, pharmakeiôn - Revelation 9:21 [NIV “magic arts”]), and “sorcerers” (KJV, NKJV, NAS; NIV “magic arts”) are different as well. The context of Matthew 2 fits well for a possible translation of “astrologers” or “astronomers.”

41 a morning star? 2 Peter 1:19; Revelation 2:28; 22:16; see also Genesis 1:14; Numbers 24:17; Judges 5:20 (?). For constellations mentioned in Scripture, see 2 Kings 23:5 (NKJV “constellations” מַזְלֹת, mazzâlôt); Job 9:7-9; 38:31-32 (NKJV “Mazzaroth” מַזְזָרוֹת, mazzârôth); Amos 5:8.

42 προσκυνησαι (proskunêsai) - “to worship” - found also only in Matthew 2:8, 11; 4:9-10; 8:2; 9:18; 14:33; 15:25; 18:26 (see footnote); 20:20; 28:9, 17; Mark 5:6; 15:19; Luke 4:7-8; 24:52; John 4:20 (2x), 21, 22 (2x), 23 (3x), 24 (2x); 9:38; 12:20; Acts 7:34; 8:27; 10:25; 24:11; 1 Corinthians 14:25; Hebrews 1:6; 11:21; Revelation 3:9 [see also vs. 21, and Isaiah 66:23 LXX]; 4:10; 5:14; 7:11; 9:20; 11:1, 16; 13:4 (2x), 8, 12, 15; 14:7, 9, 11; 15:4; 16:2; 19:4, 10 (2x), 20; 20:4; 22:8-9.

43 How would they know this information?! A hint is found in Daniel 9:24-25.

44 Micah 5:2

45 Apparently, the star appeared at a certain time (Matthew 2:16).

before them until it came and stood above where the child was.⁴⁶ [10] And when they saw the star they rejoiced with exceedingly great joy. [11] And coming into the house, they saw the child with Mary his mother, and fell down and worshipped him. And opening their treasures, they presented to him gifts, gold and frankincense and myrrh. [12] And being warned⁴⁷ in a dream not to return to Herod, they departed to their country via another way.

[13] And after they departed, behold, a messenger of the Lord appeared to Joseph in a dream saying, “Arise, take the child and his mother and flee to Egypt and stay there until I tell you. For Herod is about to⁴⁸ seek for the child to destroy him.” [14] So he arose, took the child and his mother at night and went to Egypt. [15] And he was there until the end⁴⁹ of Herod, that it might be fulfilled what was spoken by the Lord through the prophet, saying, “Out of Egypt I called my son.”⁵⁰

[16] Then Herod, having seen that he was mocked⁵¹ by the magicians, became exceedingly angry, and sent and destroyed all the children⁵² who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had ascertained from the magicians.⁵³ [17] Then was fulfilled what was spoken by Jeremiah the prophet saying,

[18] “A voice was heard in Ramah,⁵⁴ lamentation and weeping and great mourning, Rachel weeping for her children,⁵⁵ and not wanting to be comforted, because they are not.”⁵⁶

[19] Now when Herod was dead,⁵⁷ behold, a messenger of the Lord appeared in a dream to Joseph in Egypt [20] saying, “Arise, take the child and his mother and go to the land of Israel, for those who sought the child’s soul are dead.” [21] So he arose, took the child and his mother and went to the land of Israel. [22] But, when he heard that Archelaus⁵⁸ was ruling over Judea instead of his father Herod, he was afraid to go there. And, being warned⁵⁹ in a dream, he returned to the area of Galilee, [23] and

46 This is phenomenal! There is only about a 5 mile difference between Jerusalem and Bethlehem.

47 χρηματισθεντες (chrēmatisthentes) - “being warned” - KJV adds “of God,” NKJV “divinely,” NAS “by God” (italics), NIV has simply “having been warned.” This word is also found in verse 22 and Luke 2:26 (because the Holy Spirit is explicitly mentioned here, there is no additional “by God” in these translations on this verse); Acts 10:22; 11:26 (“called”); Romans 7:3 (“called”); Hebrews 8:5; 11:7; 12:25 (NKJV “who spoke”).

48 μελλει (mellei) - “is about to” - found also e.g. in Matthew 17:12 (“is . . . about to”); 17:22 (“is about to”); 20:22 (“I am about to”); Luke 9:31 (“was about to”); 9:44 (“is about to”); 10:1 (“was about to”); 21:7 (“are about to”); John 6:15 (“they were about to”); Acts 3:3 (“about to”); 12:6 (“was about to”); 16:27 (“was about to”); 18:14 (“was about to”); 20:3 (“was about to”); 21:37 (“was about to”); 22:29 (“were about to”); 23:27 (“was about to”); 27:33 (“was about to”); Hebrews 8:5 (“was about to”); Revelation 2:10(2x) (“you are about to” & “is about to”); 8:13 (“are about to”); 10:4 (“I was about to”); 10:7 (“he is about to”). See also footnotes for Matthew 12:32; Acts 22:16; 23:15.

49 τελευτης (teleutas) - “end” - i.e. death

50 Hosea 11:1

51 ενεπαυχθη (enepaichtha) - “mocked” - found also in Matthew 20:19; 27:29, 31, 41; Mark 10:34; 15:20, 31; Luke 14:29; 18:32; 22:63; 23:11, 36.

52 παιδας (paidas) - “children” - There is no Greek word “male” here, yet this Greek word is in the masculine plural. This is the same word that would be used for simply “children” (including male and female). The context dictates that it is the male children that Herod would be concerned with, but the wording in the Greek is not definitive; since it uses the masculine plural that could mean all children (male and female) or simply all male children. In verse 18 the word for children there is neuter plural, τεκνα (tekna).

53 There is no record of anyone else being warned. Moreover, as a result of Christ coming into the world, because of this wicked man, masses of children were killed.

54 ραμα (rama) - “Ramah” - about six miles North of Jerusalem.

55 τεκνα (tekna) - neuter plural

56 Jeremiah 31:15

57 τελευτησαντος (teleutēsantos) - “dead” - This word has the idea of “came to an end.”

58 According to history, he ruled from 4 BC to 6 AD.

59 χρηματισθεις (chrēmatistheis) - “being warned” - KJV, NKJV, and NAS (in italics) add of or by “God.” NIV has no “God.” There is no “God” in the text, but it may be implied. See footnote for verse 12.

came and dwelt in a city called Nazareth, that what was spoken through the prophets might be fulfilled, “He shall be called a Nazarene”⁶⁰.

3[1] Now in those days John⁶² the immerser⁶³ came preaching in the wilderness of Judea [2] and saying, “Repent, for the kingdom of the heavens⁶⁴ has come near!”⁶⁵ [3] For this is the one who was spoken of by Isaiah the prophet, saying:

“A voice shouting in the wilderness prepare the way of the Lord, make his paths straight.”⁶⁶ Hebrews

[4] Now John himself had his clothing from camel’s⁶⁷ hair and a leather belt was around his waist,⁶⁸ and his food was locust and wild honey. [5] Then Jerusalem and all of Judea and all of the surrounding area of the Jordan were coming out to him [6] and being immersed in the Jordan by him confessing their sins.

[7] And when he saw many of the Pharisees and Sadducees⁶⁹ coming to his immersion, he said to them, “Brood of vipers!⁷⁰ Who warned you to flee from the coming wrath? [8] Do then fruit worthy of the repentance. [9] And do not think⁷¹ to say to yourselves, ‘We have father Abraham.’ For I say to you that God is able out of these stones to raise up children to Abraham. [10] And even now, the ax is laid at the root of the trees. Therefore, every tree that does not bear good fruit he cuts off and casts into the fire.

[11]⁷² I indeed immerse you in water unto repentance. But one who comes after me is mightier than I, whose sandals I am not worthy⁷³ to carry. He will immerse⁷⁴ you in the Holy Spirit,⁷⁵ [12] whose winnowing fan⁷⁶ is in his hand, and he will thoroughly clean out his threshing floor, and gather his

60 ναζωραιος (nazōraios) - “Nazarene” - found also only in Matthew 26:71; Luke 18:37; 24:19 (Majority & Received Texts); John 18:5, 7; 19:19; Acts 2:22; 3:6; 4:10; 6:14; 22:8; 24:5; 26:9. The term for “of Nazareth” is ναζαρηνος (nazarēnos) found only in Mark 1:24; 10:47; 14:67; 16:6; Luke 4:34; 24:19 (Critical Text).

61 There is no Biblical record of this.

62 ιωαννης (iōannas) - “John”

63 See footnote for Luke 3:3.

64 ουρανων (ouranōn) - “heavens” - plural - Although it is typically translated in the singular (“heaven”), everytime this is mentioned, it is in the Greek plural (i.e. “kingdom of the heavens”) and found only in Matthew (except for about 7 manuscripts that have this in John 3:5, “kingdom of the heavens” rather than “kingdom of God,” MT, RT, CT). See Matthew 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11-12; 13:11, 24, 31, 33, 44-45, 47, 52; 16:19; 18:1, 3-4, 23; 19:12, 14, 23; 20:1; 22:2; 23:14; 25:1, 14 (NKJV in italics, not in Greek).

65 ηγγικεν (ēngiken) - “has come near” - This verb is in the perfect form and is used elsewhere for drawing near (Matthew 21:1, 34; Luke 7:12; Luke 12:33; 15:1, 25; 19:37, 41; 21:8, 20, 28; 22:1, 47; Acts 7:17; Philippians 2:30; 7:19; 10:25; James 4:8), to be at hand (Matthew 26:45-46; Romans 13:12; James 5:8; 1 Peter 4:7). See also Luke 10:9 for usage of this word similar to here.

66 Isaiah 40:3; see also footnotes for Luke 3:4.

67 καμηλου (kamêlou)

68 ὀσφυν (osphun) “waist” – see footnote for Acts 2:30.

69 σαδδουκαιων (σαδδουκαιῶν) - “Sadducees”

70 See footnote for Luke 3:7.

71 δοξητε (doxête) - Matthew uses the word for “think,” Luke 3:8 uses the word for “begin” αρχησθε (arxêsthe).

72 These next two verses in Matthew are in the context of John speaking to the Pharisees and Sadducees. Similar words (not identical) are found in Luke 3:16-17 in a different context.

73 ικανος (ikanos) - “worthy” - used also, for example, in Matthew 8:8; Luke 7:6; 1 Corinthians 15:9; 2 Corinthians 12:16; 3:5; 2 Timothy 2:2 (“able” NKJV).

74 “immerse you in the Holy Spirit” - see John 7:37-39; 14:16-18, 25-26; 16:7-15; Acts 2; 8:14-17; 10:44-46; 11:15-16; Romans 8:9-17; 1 Corinthians 12:13 (see also Numbers 11:16-29; 24:2; 27:18; 1 Samuel 10:5-6; 11:6; 16:13-14; 1 Chronicles 12:18; Job 34:14; Psalm 51:11; 139:7; Daniel 4:9, 18; Isaiah 63:11).

75 CT and RT add και πυρι (kai turi) “and fire.” Luke 3:16 has και πυρι in every text.

76 πτυον (ptuon) - “winnowing fan” (KJV, NIV), KJV “fan,” NAS, NIV “fork.”

wheat into the barn, but the chaff⁷⁷ he will burn in inextinguishable⁷⁸ fire.”

[13] Then Joshua came from Galilee to⁷⁹ the Jordan to John to be immersed by him. [14] But John was trying to prevent him, saying, “I have need to be immersed by you, and you come to me?”⁸⁰ [15] But Joshua answered saying to him, “Permit it now, for thus it is proper for us to fulfill all righteousness.” Then he permitted him.⁸¹ [16] And when Joshua was immersed, he raised up immediately from the water, and behold, the heavens opened to him; and he saw the Spirit of God descend as a dove and come upon him. [17] And behold, a voice from the heavens said, “This is my beloved son, in whom I am well pleased.”

4[1] Then Joshua was lead by the Spirit into the wilderness to be⁸² tempted⁸³ by the Devil.⁸⁴ [2] And when he fasted 40 days and 40 nights, afterwards he was hungry. [3] And coming to him, the tempter said, “If you are son of God,⁸⁵ tell these stones to become bread.” [4] But he answered saying, “It is written, ‘Not by bread alone shall man live, but by every word⁸⁶ going out through⁸⁷ the mouth of God.’”⁸⁸

[5] Then the Devil takes him to the holy city,⁸⁹ sets him upon the pinnacle of the temple,⁹⁰ [6] and says to him, “If you are son of God, throw yourself down. For it is written, ‘His messengers he shall command concerning you,’ and ‘Upon their hands they shall carry you, lest you strike your foot against a stone.’”⁹¹ [7] Joshua⁹² said to him, “Again it is written, ‘You shall not test⁹³ the Lord your God.’”⁹⁴

[8] Again the Devil takes him to a very high mountain and shows him all the kingdoms of the world⁹⁵ and their glory. [9] And he says to him, “All these I will give you, if falling down you worship me.” [10] Then Joshua says to him, “Get behind me, Satan!⁹⁶ For it is written, ‘The Lord your God

77 God likens the wicked to worthless chaff that is burned up.

78 ασβεστω (asbestô) - “inextinguishable” - found in only two other places, Mark 9:43 and Luke 3:17.

79 επι (epi) - “to” - used likewise in Matthew 3:7 for those who came to his baptism (επι το βαπτισμα αυτου). This could also be translated “upon” (as in Matthew 3:16; 24:2; John 1:51).

80 See John 1:31-33 for how John knew who Joshua was.

81 Matthew 5:6

82 purpose - Matthew 6:13 (Psalm 141:4); James 1:13

83 πειρασθηναι (peirasthênai) - from πειραζω (peirazô) - this is used for temptation (enticement to sin, e.g. Galatians 6:1; James 1:13-14), to attempt (try) something (e.g. Acts 9:26; 16:7; 24:6), and to test (John 6:6; 2 Corinthians 13:5; Revelation 2:2).

84 διαβολου (diabolou) - “Devil” - This same name is found also in Matthew 4:5, 8, 11; 13:39; 25:41; Luke 4:2, 3, 6, 13; 8:12; John 6:70; 8:44; 13:2; Acts 10:38; 13:10; Ephesians 4:27; 6:11; 1 Timothy 3:6-7, 11 (διαβολους); 2 Timothy 2:26; 3:3 (διαβολου); Titus 2:3; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8-10; Jude 9; Revelation 2:10; 12:9, 12; 20:2, 10.

85 Ει υιός ει τοῦ θεου (Ei huios ei tou theou) “If you are son of God” - usually, the definite article is used with “son of God” when referring to Christ. Yet, it is without the definite article here and also in Matthew 4:6 (same context, Luke 4:3, 9); Matthew 8:29 (Luke 8:28; Mark 5:7); 27:40; Mark 1:1.

86 ρηματι (rêmati)

87 δια (dia) - more literally, “through”

88 Both physically and spiritually, man lives by His word (Jeremiah 32:27; Job 34:14-15; Hebrews 1:3; 2 Peter 3:7; John 20:31).

89 Jerusalem (Nehemiah 11:1; Isaiah 52:1; Revelation 21:2)

90 The entire verse is in the present tense (historical present).

91 Psalm 91:11-12

92 Joshua was a prudent man (Proverbs 22:3; 27:12).

93 εκπειρασεις (ekpeiraseis) - from εκπειραζω (ekpeirazô) found also in Luke 4:12; 10:25; and 1 Corinthians 10:9.

94 Deuteronomy 6:16 (Massah? See Exodus 17:1-7). For testing God, see also Numbers 14:22 (Psalm 78:18-42a, 56-58); Acts 5:9; 15:10. From these verses we see that testing God has to do with not believing in Him and provoking Him to anger. See also Malachi 3:15. Ahaz says he won't test God, but he is rebuked (Isaiah 7:10-13). Was Gideon testing God in Judges 6:36-40?

95 κοσμου (kosmou) - “world” - this is the more common word for “world.” It is found about 187 in the NT (e.g. Matthew 5:14; 13:35, 38; 16:26; 18:7; 1 John 2:2, 15-16; 5:4-5, 19; etc.). See also Luke 2:1 and footnote for the “inhabited world.”

96 Σατανα (satana) - “Satan” - from Hebrew שָׂטָן (sātân) meaning “adversary” (e.g. Numbers 22:22, 32; 1 Kings 11:14). In

you shall worship and him only shall you serve.” [11] Then the Devil left him, and behold, messengers⁹⁷ came and cared for him.

[12] And when Joshua heard that John had been delivered up,⁹⁸ he departed to Galilee. [13] And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the region of Zebulun⁹⁹ and Naphtali,¹⁰⁰ [14] so that what was said by Isaiah the prophet might be fulfilled, saying,

[15] “The land of Zebulun and the land of Naphtali, by the way of the sea, on the other side of the Jordan, Galilee of the Gentiles.¹⁰¹ [16] The people who sat in darkness, saw a great light, and those sitting in the area and shadow of death, light has dawned to them.”

[17] From then Joshua began to preach and say, “Repent,¹⁰² for the kingdom of the heavens is near.”¹⁰³

[18] And¹⁰⁴ walking¹⁰⁵ by the sea of Galilee, he saw two brothers, Simon¹⁰⁶ who is called Peter,¹⁰⁷ and Andrew¹⁰⁸ his brother, casting a net into the sea, for they were fishermen. [19] And he said to them, “Come after me, and I will make you fishermen of men.” [20] And immediately leaving the net they followed him.

[21] And going on from there, he saw two other brothers, James¹⁰⁹ that of Zebedee,¹¹⁰ and John his brother, in the boat with Zebedee their father, mending their nets. And he called them. [22] So immediately they left the boat and their father and followed him.¹¹¹

[23] And Joshua went about all Galilee teaching in their synagogues and preaching the good news¹¹²

the New Testament σατανας (satanas) "satan" is used with the definite article referring to Satan the person most of the time (Matthew 12:26 [2x]; Mark 1:13; 3:26; 4:15; Luke 10:18; 11:18; 13:16; 22:31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9, 13 [2x], 24; 3:9; 12:9; 20:2, 7). Yet, it is found without the definite article where it is clearly speaking of the person Satan in Luke 22:3 (compare with John 13:27) and 2 Corinthians 12:7. Compare Mark 3:23 (without the definite article) with Matthew 12:26 (with the definite article). Σατανας (Satanas) is also found without the article in Matthew 4:10; 16:23; Mark 8:33 where all three are υπαγε οπισω μου, σατανα (hupage opisō mou, satana) "Get behind me, Satan" (or adversary). In Matthew 4:1 Joshua is speaking to Satan. In Matthew 16:23 & Mark 8:33 He is talking to Peter.

97 Mark 1:13

98 παρεδοθη (paredothê) - “delivered up” (NAS footnotes “Lit. *delivered up*”) - from παραδιδωμι (paradidōmi) - “to hand over,” “deliver” (e.g. Matthew 5:25; 10:17, 19, 21; 11:27; 18:34; 20:19; Romans 1:24, 26, 28; 4:25) also translated “betray” (e.g. Matthew 10:4; 17:22; 20:18). NKJV & NIV translate “had been put in prison,” KJV “was cast into prison,” NAS “had been taken into custody.” The Greek word for “prison” is not in this text as it is in Acts 8:3 (παρεδιδου εις φυλακην [paredidou eis phulakên]) and 22:4 (παραδιδους εις φυλακας [paradidou eis phulakas]) where the Greek words for both “delivered” and “prison” are found.

99 ζαβουλων (zaboulōn)

100 νεφθαλειμ (nephaleim)

101 εθνων (ethnōn) - “Gentiles” - KJV, NKJV, NAS (with footnote “Or *nations*”), NIV “Gentiles.” See also Matthew 10:5-6; 15:24.

102 Repent means to stop doing evil (e.g. Jeremiah 25:5; Ezekiel 18:30; Revelation 9:20-21).

103 Matthew 12:28; Luke 11:20; 10:8-11; 17:20-21

104 The Received Text has ο ιησους (ho iêsous), that is, “the Joshua.”

105 Genesis 3:8

106 σιμωνα (simōna) - “Simon” - he is also called Συμεων (Sumeōn) “Sumeon” in Acts 15:14; 2 Peter 1:1.

107 πετρον (petron) - “Peter” - Simon got this name from Joshua (Mark 3:16; Luke 6:14; John 1:42, see also footnote for John 1:42)

108 ανδρεαν (andreon) - “Andrew”

109 ιακωβον (iakōbon) - “James” - This is very close to the name Jacob (ιακωβ, iakōb).

110 ζεβεδαίου (zebedaiou) - “Zebedee,” this man is seen in Mark 1:20 fishing and is left behind.

111 Matthew gives no overall context, but it appears John 1:35-42 happened before this event in Matthew.

112 ευαγγελιον (euangelion) - “good news” - KJV, NKJV, NAS “gospel” = “good news.” This can be seen via LXX in e.g.

2 Samuel 18:27 “good news” בְּשׂוֹרָה טוֹבָה (besorâh tovâh) = ευαγγελίαν (euangelian), and via related verb see

of the kingdom and healing every disease¹¹³ and every malady¹¹⁴ among the people. [24] And the report¹¹⁵ of him went into all Syria. And they brought to him all who had it bad¹¹⁶ afflicted with various diseases and torments, and who were demoniacs¹¹⁷ and moonstruck¹¹⁸ and paralytics.¹¹⁹ And he healed them. [25] And many crowds followed him from Galilee and Decapolis¹²⁰ and Jerusalem and Judea and the other side of the Jordan.

5[1] And seeing the crowds, he went up to the mountain, and when he sat down, his disciples came to him. [2] And he opened his mouth and taught them, saying, [3] "Blessed are the poor in spirit,¹²¹ for theirs is the kingdom of the heavens.¹²² [4] Blessed are those who mourn,¹²³ for they shall be comforted. [5] Blessed are the gentle,¹²⁴ for they shall inherit the earth.¹²⁵ [6] Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.¹²⁶ [7] Blessed are the merciful, for they shall receive mercy.¹²⁷ [8] Blessed are the pure in heart,¹²⁸ for they shall see God.¹²⁹ [9] Blessed are the peacemakers,¹³⁰ for they shall be called sons of God.¹³¹ [10] Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of the heavens.¹³² [11] Blessed are you when they reproach you and persecute and say every evil word against you falsely because of me. [12] Rejoice and be glad, for your reward is great in the heavens; for in like manner they persecuted the prophets who were before you."

[13] You are the salt¹³³ of the earth, but if the salt becomes tasteless, how will it become salty? It is good for nothing, except to be thrown outside and trampled¹³⁴ by men. [14] You are the light of the

footnote for Matthew 11:5. There is also "good news" (Proverbs 25:25) שְׂמוּעָה טוֹבָה (shemu'ah tovâh), LXX ἀγγελία

ἀγαθὴ (angelia agathê) = "good message."

113 πασαν νοσον (pasan noson) both words are in the singular form, thus - "every disease" - KJV "all manner of sickness," NKJV "all kinds of diseases," NAS "every kind of disease," NIV "every disease."

114 μαλακτιαν (malakian) - "malady" - found also in Matthew 9:35; 10:1 (LXX Deuteronomy 7:15; 28:61; Isaiah 38:9).

115 ακοη (akoê) - literally "ear."

116 κακως εχοντας (kakôs echontos) - "had it bad" - more literally, "having badly."

117 δαιμονιζομενους (daimonizomenous) - "demonized" - e.g. Mark 5:1-20

118 σεληνιαζομενους (selêniazomenous) "moonstruck" or "lunatics" (KJV "lunatick") - also found in Matthew 17:15.

NKJV, NAS has "epileptics," NIV "those having seizures," which appears to be supported by Matthew 17:15 (see also Mark 9:17-29). The word for moon in Greek is σεληνη (selênê), e.g. Matthew 24:29. See also Psalm 121:6.

119 παραλυτικούς (paralutikous) - "paralytics" - found also in Matthew 8:6; 9:2, 6; Mark 2:3-5, 9; Luke 5:24; John 5:3.

120 δεκαπολεως (dekapoleôs) - literally "Ten Cities."

121 Isaiah 57:15; 66:1-2

122 Psalm 113:4, 6; yet, Matthew 5:16 "in the heavens.?" - Psalm 148:4

123 Ecclesiastes 1:18; 7:2-4

124 πραεις (praeis) - found also only in Matthew 11:29; 21:5; 1 Peter 3:4. πραυτης (prautês) is akin to this and is found only in 1 Corinthians 4:21; 2 Corinthians 10:1; Galatians 5:23; 6:1; Ephesians 4:2; Colossians 3:12; 2 Timothy 2:25; Titus 3:2; 1 Peter 3:15. Of course, there is also a time not to be so gentle (e.g. John 2:15-16; Mark 11: 15-17; 2 Corinthians 10:6; 13:1-2; Titus 1:13). Gentleness takes strength (Proverbs 16:32; 25:28) and understanding (Proverbs 19:11; 14:29).

125 Psalm 37:9-11, 22, 29, 34

126 Romans 7:24-25a; 8:23-25; Galatians 5:5; 1 John 3:2-3 (the hope is there because it is hoped for, longed for, and this has a purifying effect)

127 James 2:12-13

128 Psalm 24:4 describes a pure heart. One who has not lifted up his soul to an idol (e.g. false god, false Christ, covetousness, Colossians 3:5), nor sworn deceitfully. See also Psalm 15:4.

129 1 John 3:2; Revelation 22:4

130 Romans 5:1/Proverbs 11:30; 12:20; Romans 12:18; 14:17; Psalm 34:14; 2 Timothy 2:22; Hebrews 12:14; 1 Peter 3:11; 1 Thessalonians 5:13; Ephesians 4:1-3

131 Philipians 2:14-15 - verse 14 is peaceable.

132 2 Timothy 3:10-12 (13)

133 Mark 9:50 - preserving; Exodus 30:35 - part of incense; Numbers 18:19/Leviticus 2:13; 2 Chronicles 13:5 - covenant of salt; 2 Kings 2:19-22 - used to cure; Job 6:6 - flavor; Colossians 4:6 - dealing with outsiders; Mark 9:49 - part of hell.

134 καταπατεισθαι (katapateisthai) - found also in Matthew 7:6; Luke 8:5; 12:1; Hebrews 10:29. "Tasteless" (ineffective)

world. A city set on a hill is not able to be hidden. [15] Nor do they light a lamp and set it under the basket, but upon a lampstand, and it shines for all those in the house. [16] So let your light shine before men,¹³⁵ that they may see your good works and glorify your father who is in the heavens.

[17] Do not think that I came to abolish the law or the prophets. I did not come to abolish, but to fulfill.¹³⁶ [18] For truly I say to you, until the heaven and the earth pass away, one iota¹³⁷ or one tittle¹³⁸ shall by no means pass away from the law until all comes to pass.¹³⁹ [19] Therefore, whoever breaks one of the least of these commandments and teaches men likewise, he shall be called least in the kingdom of the heavens.¹⁴⁰ And whoever does and teaches them, he shall be called great in the kingdom of the heavens.¹⁴¹ [20] For I say to you that unless your righteousness greatly¹⁴² exceeds that of the scribes and Pharisees, you will by no means enter the kingdom of the heavens."¹⁴³

[21] "You heard that it was said to the ancients,¹⁴⁴ 'You shall not murder. And whoever murders is subject¹⁴⁵ to the judgment.' [22] But I say to you that everyone who is vainly¹⁴⁶ angry with his brother is subject to the judgment.¹⁴⁷ And whoever says to his brother, 'Raca,'¹⁴⁸ shall be subject to the

- like Revelation 3:15-16, or Hebrews 12:12-13 (they were in danger, Hebrews 12:25). "Good for nothing" - Proverbs 25:26
135 Not as in Matthew 6:1-2, 5, 16; but as in 1 Thessalonians 2:1-12 (godly living); Ephesians 5:8-13.

136 e.g. Deuteronomy 18:15-19; Isaiah 53; Daniel 9:26

137 ἰῶτα (iōta) - a letter in the Greek alphabet equivalent to "i" in English.

138 κεραια (keraia) - "tittle" - a point or small sign used as a diacritical mark in writing or printing, found also in Luke 16:17.

139 γένηται (genētai) - "comes to pass" or "is." The statement in Romans 10:4 and Hebrews 8:13 refer to the old covenant and its obligation placed upon man (Colossians 2:14), not the existence of the law itself or part(s) of the word of God (Psalm 119:89, 160).

140 This does not reveal great room for error, but rather just the opposite. Someone who teaches *one* of the *least* of the commandments of God will be called *least* in the kingdom. Least is *least*. There is no lower than *least*. What will be the fate of someone who teaches against *more than one* least, or against one or more of the greater commandments? Hell, no doubt (1 Peter 4:17-18).

141 This describes a true man of God (2 John 9), who teaches the law (Romans 15:4; Galatians 5:14; 6:6 - part of the word is the law).

142 πλεον (pleion) - "greatly"

143 The scribes and Pharisees are those who had the appearance of righteousness, but had none (Matthew 23:27-28, 32-33).

144 αρχαιοις (archaiois) - "ancients"

145 ενοχος (enochos) - "guilty" - used also in Matthew 5:22; 26:66; Mark 3:29; 14:64; 1 Corinthians 11:27; Hebrews 2:15; James 2:10. The Greek word for danger is κινδυνος (kindunos) and is found in Romans 8:35; 2 Corinthians 11:26. The verb form is found in Luke 8:23; Acts 19:27, 40; 1 Corinthians 15:30.

146 εικη (eikē) - "vainly" - KJV, NKJV, "without a cause" - Critical Text does not include this word. εικη is found also in Romans 13:4; 1 Corinthians 15:2; Galatians 3:4; 4:11; Colossians 2:18 and translated in these passages by the KJV and NKJV as "vain." Of course, a fool would consider his anger right, even though it isn't (Proverbs 12:15-16). To be angry vainly is wrong (e.g. Ecclesiastes 7:9; Proverbs 12:16; 14:17a, 29; 19:11, 19; 22:24-25; 29:22; Galatians 5:20; James 1:20), but there is godly anger (e.g. Exodus 11:8; 16:20; 32:19; Numbers 16:15; 1 Samuel 20:34; 2 Kings 13:19; Job 32:2-5; Nehemiah 5:1-6; Psalm 4:4/Ephesians 4:26; Psalm 119:53; Mark 3:5; 2 Corinthians 11:29). Also, an interesting verse on anger is found in Psalm 76:10.

147 "the judgment" - same term used in Matthew 12:41-42. Also, note the judgment murderers are subject to - Revelation 21:8.

148 ρακα (raka) - exact meaning unknown. Aramaic in the Talmud has "Raka" with the idea of "empty one" or "empty head."

council.¹⁴⁹ And whoever says, 'Fool,¹⁵⁰ is subject to hell¹⁵¹ fire.¹⁵²

[23] "Therefore, if you are presenting your gift upon the altar and there remember that your brother has something against you, [24] leave your gift there before the altar, and go, first be reconciled with your brother, and then go present your gift."¹⁵³

[25] "Be¹⁵⁴ well-disposed¹⁵⁵ quickly toward your opponent¹⁵⁶ while you are on the way with him, lest the opponent deliver you to the judge, and the judge deliver you to the officer,¹⁵⁷ and he throw you into prison. [26] Truly, I say to you, you will by no means come out of there until you give up the last quadrans."¹⁵⁸

[27] "You heard that it was said,¹⁵⁹ 'Do not commit adultery.' [28] But I say to you that everyone who looks at a woman to desire¹⁶⁰ her already committed adultery with her in his heart.¹⁶¹ [29] And if your right eye causes you to stumble,¹⁶² take it out and throw it from you. For it is profitable for you to destroy one of your members and your whole body not be thrown into hell. [30] And if your right hand

149 συνεδριῶ (sunedriō) – "council" (KJV, NKJV); "Sanhedrin" (NIV) – found also in Matthew 10:17 (NIV "councils"); 26:59; Mark 13:9 (NIV "councils"); 14:55; 15:1; Luke 22:66 (NIV "council"); John 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20. NIV translates all "Sanhedrin" except those noted above. Of what council would they be in danger? See Matthew 19:28 (Luke 22:30); 1 Corinthians 6:2.

150 μωρε (mōre) – "fool" from μωρος (mōros) the word Christ used in Matthew 23:17, 19 (μωροί, mōroi), and found also in Matthew 7:26 ("foolish"); 25:2, 3, 8; 1 Corinthians 1:25, 27; 3:18; 4:10; 2 Timothy 2:23; Titus 3:9.

151 γέενναν (geennan) "hell" = "valley of Hinnom" see footnote for Joshua 15:8. γέενναν (geennan) "hell" also found in Matthew 5:29-30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

152 γεενναν του πυρος (geennan tou puros) – more literally, "hell of the fire"

153 i.e. it is very important to pursue peace. Note the warning, Proverbs 18:19 (note also 18:17-18; 21); see also 1 Corinthians 10:32; 2 Corinthians 6:3.

154 ισθι (isthi) – "Be" – this same exact form is also found in Matthew 2:13 (NKJV, "stay"); Mark 5:34 (NKJV "be"); Luke 19:17 (NKJV, "have"; NAS "be" in authority); 1 Timothy 4:15 (εν τουτοις ισθι [en toutois isthi], NKJV "give yourself entirely to them," more literally, "be in them"). ισθι is present active imperative from ειμι (eimi), the Greek copula.

155 ευνοων (eunoōn) – "well-disposed" – only found here, but the noun form, ευνοια (eunoia), is found in 1 Corinthians 7:3 (NKJV "affection") and Ephesians 6:7 (NKJV "goodwill"). KJV and NKJV translate Matthew 5:25 "agree," NAS "make friends." The Greek word for "agree" is συμφωνεω (sumphōnēō) and is found in Matthew 18:19; 20:2, 13; Luke 5:36; Acts 5:9; 15:15. Joshua is teaching here one very practical application of Romans 12:18.

156 αντιδικω (antidikō) – "opponent" (i.e. in law) – found also only in Luke 12:58; 18:3; 1 Peter 5:8.

157 υπηρετη (upêretê) – "officer" – found also only in Matthew 26:58 ("servants"); Mark 14:54 ("servants"), 65 ("officers"); Luke 1:2 ("ministers"); 4:20 ("attendant"); John 7:32, 45-46 ("officers"); 18:3, 12, 18, 22 ("officers"), 36 ("servants"); 19:6 ("officers"); Acts 5:22, 26 ("officers"); 13:5 ("assistant"); 26:16 ("minister"); 1 Corinthians 4:1 ("servants") NKJV.

158 κοδραντην (kodrantan) – a "quadrans" = two mites (λεπτα, lepta; Mark 12:42) – NKJV translates this "penny" here but quadrans in Mark 12:42. For Matthew 5:25-26, see also Proverbs 25:8. Joshua is teaching how to pursue peace.

159 Received Text adds, "to the ancients" (as in verse 21).

160 επιθυμησαι (epithumêsai) – "to desire" – This verb is used for good desires (Matthew 13:17; Luke 17:22; 22:15; Galatians 5:17; 1 Timothy 3:1; Hebrews 6:11), bad desires (Acts 20:33; Romans 7:7 ["covet"]; 13:9; 1 Corinthians 10:6; Galatians 5:17; James 4:2; 1 Peter 1:12) and neither good or evil, in and of itself (Luke 15:16; 16:21; Revelation 9:6).

161 In other words, the adultery has "already" been committed in the heart before any actual act has taken place, by the desire in the heart. Christ's statement does not teach: 1. A single man who looks at a single woman to desire her = adultery. See Proverbs 18:22 (e.g. Deuteronomy 21:11; Judges 14:1-4). 2. A married man who looks at a single woman to desire her. See Proverbs 18:22 and our report on polygamy. Marriage is not sinful, and to look upon a single woman to desire her is not sinful (given the proper context). But, any single man or married man who looks upon a married woman to desire her, that indeed = adultery, and was forbidden long ago (Exodus 20:17, see footnote for that verse). Simply *desiring* a married woman is adultery (sin, e.g. Genesis 20:2-7; 2 Samuel 11:2-4a).

162 σκανδαλιζει (skandalizei) – "causes you to stumble" – present tense. This word is used for causing to stumble (i.e. sin), e.g. Matthew 13:21 (i.e. fall away), 18:6, 8-9; 26:31, 33; Romans 14:13 ("cause to fall," noun form, σκανδαλον, [skandalon]); 1 John 2:10 (noun); Revelation 2:14; for an offense, e.g. Matthew 11:6; 13:57; 15:12; 16:23 (noun); 17:27; 24:10; Mark 6:3; Luke 17:1-2; John 6:61; Romans 16:17 (noun); Galatians 5:11; and for Joshua who is called the "rock of offense" (noun) in Romans 9:33 and 1 Peter 2:8 ("stumbling" in these two passages is the noun προσκομματος [proskommatos]).

causes you to stumble, cut it off and throw it from you. For it is profitable for you to destroy one of your members and your whole body not be thrown into hell."

[31] "And it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.'¹⁶³ [32] But I say to you that whoever divorces his wife, except for a reason¹⁶⁴ of sexual immorality,¹⁶⁵ makes her commit adultery. And whoever marries her who is divorced commits adultery."

[33] "Again you heard that it was said to the ancients, 'You shall not swear falsely, but shall give to the Lord your oath.' [34] But I say to you, do not swear at all: neither by heaven, for it is God's throne;¹⁶⁶ [35] nor by the earth, for it is footstool of his feet;¹⁶⁷ nor unto Jerusalem, for it is the city of the great king; [36] nor shall you swear by your head, for you are not able to make one hair white or black. [37] But let your word be, yes yes,¹⁶⁸ no no.¹⁶⁹ But what is more than these is from the evil one."¹⁷⁰

[38] "You heard that it was said, 'An eye for an eye' and 'a tooth¹⁷¹ for a tooth.' [39] But I say to you, do not resist¹⁷² the evil one.¹⁷³ But whoever slaps you upon your right cheek, turn to him the other also.¹⁷⁴ [40] And he who wants to judge¹⁷⁵ you and take your shirt, give up the garment to him also.¹⁷⁶ [41] Whoever forces you one mile, go with him two. [42] Give to the one who asks you, and the one who wants to borrow from you, do not turn away."¹⁷⁷

[43] "You heard that it was said, 'You shall love your neighbor and hate your enemy.'¹⁷⁸ [44] But I say to you, love your enemies,¹⁷⁹ bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,¹⁸⁰ [45] that you may become sons of your father who is

163 αποστασιον (apostasion) - "a certificate of divorce" - found only here and in Matthew 19:7 and Mark 10:4 (βιβλιον αποστασιου γραψαι, biblion apostasiou grapsai - "to write a certificate [or "book"] of divorce"). This word is akin to the word for apostasy, αποστασια (apostasias), found only in Acts 21:21 and 2 Thessalonians 2:3.

164 λογου (logou) - "reason"

165 πορνειας (porneias) - "sexual immorality" - a word for general sexual immorality, e.g. used in 1 Corinthians 5:1 (2x); 6:13, 18; 7:2.

166 In Isaiah 66:1 "heaven" is actually plural in the Hebrew.

167 ποδῶν (podōn) - "feet" - ὑποπόδιον (hupopodion) "footstool" is usually with ποδῶν (podōn) "feet" in the NT, see Matthew 22:44; Mark 12:36; Luke 20:43; Acts 2:35; 7:49; Hebrews 1:13; 10:13, with the exception of James "footstool" is without the addition of "feet" in James 2:3.

168 ναι ναι (nai nai) - "yes yes"

169 ου ου (ou ou) - "no no"

170 See also James 5:12. For bad examples of swearing, see Matthew 23:16-22; 26:72-74. God swears (e.g. Psalm 89:35-36; Isaiah 45:23; 62:8; Jeremiah 22:5; 44:26; 49:13; 51:14; Amos 4:2; 6:8; 8:7; Acts 2:30; Hebrews 3:11; 4:3; 7:21, NT passages have same Greek word for swear). Angels swear (e.g. Daniel 12:7; Revelation 10:6). Men swear (Genesis 31:53; Nehemiah 13:25; Isaiah 65:15-16). Jeremiah 12:16-17 parallels obedience with swearing, and reveals "as the Lord lives" = swearing. "As the Lord lives" is stated many times by God (e.g. Numbers 14:20, 23, 28; **Deuteronomy 32:40**; Jeremiah 22:24) and men (e.g. 1 Samuel 19:6; 20:3; 28:10; 1 Kings 1:29-30). Note also Hebrews 6:13-18 (Genesis 22:15-16). Finally, only those who swear (the right way) abide with God, Psalm 15:4 (see also 63:11).

171 οδοντα (odonta)

172 αντιστηναι (antistênai) - "resist" - found also in Luke 21:15; Acts 6:10 (resist); 13:8 (withstood); Romans 9:19; 13:2 (resist); Galatians 2:11; Ephesians 6:13 (withstood); 2 Timothy 3:8; 4:15; James 4:7; 1 Peter 5:9 (resist).

173 τω πονηρω (to ponêrô) - "the evil one" - this is basically the same words as in verse 37, του πονηρου (tou ponêrou), "the evil one." There is an evil one we are to resist (1 Peter 5:9), and an evil one we are not to resist (Luke 6:29). Yet, we are also to expose (Ephesians 5:11) and rise up against (Psalm 94:16; e.g. Job 29:17). See also Proverbs 22:3; 27:12; Matthew 12:14-15; Luke 4:28-30.

174 e.g. 1 Peter 2:18-3:1, 7; 4:1; James 5:6 (Acts 20:23-24)

175 κριθηναι (krithênai) - This is the word for "judge" as in Matthew 7:1-2. For this verse, see also 1 Corinthians 6:7; James 2:6; 5:6 and Matthew 5:25.

176 Matthew 5:25-26

177 Psalm 37:21; Luke 6:35

178 There is a time and place for hate (e.g. 2 Chronicles 19:1-2; Psalm 15:4; 31:6; 119:113).

179 Exodus 23:4-5; Proverbs 25:21-22

180 Remember Titus 3:3.

in the heavens; for he raises his sun¹⁸¹ upon evil and good; and rains upon righteous and unrighteous. [46] For if you love those who love you, what reward have you? Do not even tax collectors¹⁸² do the same? [47] And if you greet¹⁸³ your friends¹⁸⁴ only, what more do you do? Do not even tax collectors do so? [48] Therefore, you shall be perfect just as your father who is in the heavens is perfect."¹⁸⁵

6[1] "Be careful not to do your charitable deed¹⁸⁶ before men to be seen by them. Otherwise, you have no reward from your father who is in the heavens. [2] Therefore, when you do a charitable deed, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the lanes,¹⁸⁷ in order to be glorified by men. Truly I say to you, they have their reward.¹⁸⁸ [3] But when you do a charitable deed, do not let your left know what your right is doing,¹⁸⁹ [4] so that your charitable deed might be in secret. And your father who sees in secret, he shall reward you in the open."¹⁹⁰

[5] "And when you pray, do not be like the hypocrites, for they love¹⁹¹ to pray standing in the

181 Ecclesiastes 8:15; Acts 14:15-17; Job 38:12-13 (e.g. Genesis 19:23-24)

182 τελῶναι (telônai) - "tax collectors" - an obviously hated class of people. See Matthew 18:17. See also Matthew 9:9-11 [Mark 2:16; Luke 7:33-34 "drinking"]; 10:3; 11:19 [Hebrews 7:26]; 21:31-32; Luke 7:29; 18:10; 19:2.

183 There's a time to greet and a time not too (Ecclesiastes 3), e.g. 2 Kings 4:29; Matthew 10:12; Luke 10:4; 2 John 10-11. Friends may be greeted (e.g. 3 John 14).

184 φιλους (philous) - "friends" - Received Text and Critical Text have ἀδελφους (adelphous) - "brothers."

185 τέλειοι (teleioi) "be perfect" - The standard is perfection, thus, there is a continual need for mercy (Hebrews 7:25; 1 John 1:7-9).

186 ελεημοσυνήν (eleēmosunēn) - "charitable deed" (singular) - This is the same exact word as is found in verse two, "charitable deed."

187 ῥύμαις (hrumais) - "lanes" - found also in Luke 14:21; Acts 9:11; 12:10. There is also "streets" πλατειῶν (plateiōn) e.g. Matthew 6:5; etc.

188 They get what they want, now, with nothing but hell later.

189 This is how pure your own heart should be, not even announcing it to your other hand. Yet, there is a time and place where your charitable deed might be known, but certainly not to be seen and glorified by men (e.g. Mark 12:41-44 [Luke 21:1-4]; Luke 19:8; 2 Corinthians 9:1-5).

190 Mark 4:22

191 φιλουσιν (philousin) - "they love" - from φιλεω (phileō), found also only in Matthew 10:37 (2x); 23:6; 26:48 ("kissed"); Mark 14:44 ("kiss"); Luke 20:46; 22:47 ("kissed"); John 5:20; 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15-17 (2x); 1 Corinthians 16:22; Titus 3:15; Revelation 3:19; 22:15. The noun for "kiss" is φιλημα (philēma), see footnote for Luke 7:45. Another verb translated "kiss" is καταφιλεω (kataphileō) found only in Matthew 26:49; Mark 14:45; Luke 7:38, 45; 15:20; Acts 20:37 (καταφιλεω is the compound verb φιλεω with the preposition κατα in front of it, more literally meaning, "down love" or "love down"). Some related words: the noun φιλος (philos) "friend." See footnote for Matthew 11:19. The noun, φιλια (philia) "friendship" James 4:4. Other related words: Φιλαγαθον (philagathon) "lover of what is good" Titus 1:8 (αγαθον [agathon] is "good" e.g. John 1:46). Φιλαδελφια (philadelphia) "brotherly love" Romans 12:10; 1 Thessalonians 4:9; Hebrews 13:1; 1 Peter 1:22; 2 Peter 1:7 (2x). Φιλαδελφοι (philadelphos) "love as brothers" 1 Peter 3:8, more literally, "lovers of brethren." Φιλανδρους (philandrous) more literally, "lovers of husbands" Titus 2:4 (ανδρος [andros] is "husband" e.g. Luke 16:18). Φιλανθρωπια (philanthrōpia) "love . . . toward man" Titus 3:4; Acts 28:2 (more literally, "not the common love toward man" ου την τυχουσαν φιλανθρωπιαν [ou tēn tuxousan philanthrōpian]). Φιλανθρωπως (philanthrōpōs) Acts 27:3 "kindly" (adverbial form of φιλανθρωπια). Φιλαργυρια (philarguria) more literally, "love of silver" (αργυρια [arguria] is "silver" e.g. Matthew 27:3) 1 Timothy 6:10. Φιλαργυρος (philarguros) more literally, "lover of silver" Luke 16:14; 2 Timothy 3:2. Φιλαυτοι (philautoi) "lovers of themselves." Αφιλαγαθοι (aphilagathoi) "despisers of good" 2 Timothy 3:3 (this is "lover of good" [φιλαγαθον] with the negating alpha in front of it). Αφιλαργυρον (aphilarguron) "not covetous" 1 Timothy 3:3 (NKJV), more literally, "not a lover of silver." Φιληδονοι (philēdonoi) "lovers of pleasure" 2 Timothy 3:4 (ηδονη [ēdonē] is "pleasure," e.g. 2 Peter 2:13). Φιλοθεοι (philothēoi) "lovers of God" 2 Timothy 3:4. Φιλολογον (philologon) "Philologus" apparently meaning, "lover of word" Romans 16:15. Φιλοξενος (philoxenos) "hospitable" 1 Timothy 3:2; Titus 1:8; 1 Peter 4:9 (ξενος [xenos] is "strange" used for "stranger" in Matthew 25:35, 38, 43, 44; 27:7; Ephesians 2:12, 19; Hebrews 11:13; 3 John 5; translated "strange" in Hebrews 13:9; 1 Peter 4:12; translated "host" in Romans 16:23; translated "foreign" in Acts 17:18 and "foreigners" in Acts 17:21) = "friend of stranger." Φιλοξενια (philoxenia) "hospitable" Romans 12:13; Hebrews 13:2 (ξενια [xenia] is only found in Acts 28:23 ["lodging"] & Philemon 22 ["guest room"]). Φιλοπρωτευων (philoprōteuōn) "loves to have the preeminence" 3 John 9 (πρωτευων [prōteuōn] is

synagogues and on the corners of the streets, that they might appear to men. Truly I say to you that they have their reward. [6] But you, when you pray, go into your inner room,¹⁹² and after shutting your door, pray to your father who is in secret. And your father who sees in secret shall reward you in the open.¹⁹³ [7] And when you pray, do not babble¹⁹⁴ as the Gentiles,¹⁹⁵ for they think that by their many words they will be heard.¹⁹⁶ [8] Therefore, do not be like them, for your father knows what you have need of before you ask him."¹⁹⁷

[9] "Therefore, pray in this manner: Our Father¹⁹⁸ who is in the heavens, let¹⁹⁹ your name be holy.²⁰⁰ [10] Let your kingdom come.²⁰¹ Let your will be also upon the earth, as it is in heaven.²⁰² [11] Give²⁰³ us today our daily bread. [12] And forgive us our debts, as²⁰⁴ we also forgive our debtors. [13] And do not bring us into temptation,²⁰⁵ but deliver us from the evil one. For yours is the kingdom and the power and the glory forever.²⁰⁶ Amen."²⁰⁷

[14] "For if you forgive men their transgressions, your heavenly father will also forgive you. [15]

"preeminence" found only in Colossians 1:18]). Φιλοσοφίας (philosophias) "philosophy" Colossians 2:8 (σοφίας [sophias] is "wisdom" e.g. Acts 6:3. Thus, φιλοσοφίας [philosophias] is more literally, "love of wisdom." See also 1 Timothy 6:20 "falsely called knowledge"). Φιλοσοφῶν (philosophōn) "philosophers" Acts 17:18, more literally, "lovers of wisdom"). Φιλοστοργοί (philostorgoi) "kindly affectionate" Romans 12:10 (αστοργοί [astorgoi] is "unloving" found only in Romans 1:31; 2 Timothy 3:3. Thus, στοργοί [storgoi], without the negating alpha, apparently is "loving," although this word is not found in the NT). Φιλοτεκνους (philoteknous) more literally, "lovers of children" Titus 2:4 (τεκνον [tekonon] is "child" e.g. Matthew 10:21). Φιλοτιμεομαι (philotimeomai) more literally, "love the honor" (τιμαω [timaō] is to "value" or "honor." Thus, in Romans 15:20 "I have made it my aim to preach the gospel" (NKJV) is more literally, "loving the honor to preach the gospel" φιλοτιμουμενον ευαγγελιζεσθαι [philotimoumenon euangelizesthai]. 2 Corinthians 5:9 "we make it our aim" (NKJV) is more literally, "we love the honor" φιλοτιμουμεθα. 1 Thessalonians 4:11 "that you also aspire" (NKJV) is more literally, "and to love the honor" και φιλοτιμεισθαι). Φιλοφρονως (philophronōs) Acts 28:7 "courteously" (NKJV) (φρονεω [phroneō] is to "think." Thus, it more literally is, "loving thinkingly" i.e. courteously). Φιλοφρονες (philophrones) 1 Peter 3:8 (Majority and Received Texts) "courteous."

192 ταμειον (tamieion) - "inner room" - this spelling only found here. Critical Text has ταμειον (tameion) found also in Matthew 24:26; Luke 12:2, 24.

193 This does not forbid any and all public prayer (e.g. 2 Chronicles 6:12-7:3; Luke 10:21; John 11:41-42; Acts 4:23-24, 31).

194 βαττολογησητε (battologēsēte) - "babble" - this word is an onomatopoeia (a word that sounds like its action).

195 1 Corinthians 12:1-2

196 1 Corinthians 14:9 - The charismatics utter meaningless sounds (babble). Catholics also babble with repeated "Hail Mary," etc..

197 Why pray then? Proverbs 15:8; 1 Peter 3:12; James 5:16; Hebrews 11:6 (e.g. Joshua 10:12-14)

198 This is an endearing term (e.g. Romans 8:14-17), and a fearful term (1 Peter 1:17). See also Malachi 1:6.

199 This verb and the following two verbs in verse ten are in the third person imperative, thus "let."

200 Typically translated, "Hallowed be your name." Hallowed means to make or be holy. The idea is, "your name is to be holy (i.e. set apart)." See Isaiah 8:13. God's name is holy (Psalm 111:9; Luke 1:49), but in this wicked world men blaspheme His holy name (2 Timothy 3:2). The godly desire to see His name set apart and exalted (Psalm 103:1; 113:3; 145:3).

201 1 Corinthians 16:22; Titus 2:11-13; 2 Peter 3:12; Revelation 1:7; 22:20

202 Apparently, in heaven (paradise, Luke 23:43) His will is done (Job 1:6; 2:1)? Yet, what about Revelation 12:10? Also, isn't His will done on earth? Yes (Romans 11:36), and no (e.g. Genesis 6:5-6; Deuteronomy 5:28-29; 32:28-29/29:2-4; Isaiah 48:17-18/63:15-17 [18-65:6/63:17/26:12]; Daniel 10:12-13) Romans 11:33.

203 No "please"? Hebrews 4:16? Not without fear (Hebrews 12:28-29), and fear dictates obedience to these words of our Lord (Matthew 6:11).

204 Scary prayer! We had better be totally forgiving!

205 God does not tempt anyone (James 1:13), but He may very well lead you into temptation, as He did with Christ (Matthew 4:1), so the Lord instructs us to ask Him not to do so. He also might incline our heart to fall into the temptation, so David prays He wouldn't do this as well (Psalm 141:4).

206 Daniel 4:34-37; 6:26; 7:13-14

207 αμην (amên) - "Amen" - This is the same word for "truly" in verses two and five.

But if you do not forgive men their transgressions, neither will your father forgive your transgressions."²⁰⁸

[16] "And when you fast, do not be like the hypocrites with a sullen look. For they disfigure their faces in order to appear to men they are fasting. Truly I say to you that they have their reward. [17] But when you fast, anoint your head, and wash your face, [18] so that you do not appear to men to be fasting, but to your father who is in secret."²⁰⁹ And your father who sees in secret will repay you."²¹⁰

[19] "Do not store up treasures for yourselves upon the earth, where moth and rust²¹¹ destroy²¹² and where thieves break in and steal."²¹³ [20] But store up for yourselves treasures in heaven, where moth and rust do not destroy and where thieves do not break in and steal."²¹⁴ [21] For where your treasure is, there your heart will be also."²¹⁵

[22] The lamp of the body is the eye. Therefore, if your eye is good,²¹⁶ your whole body will be illuminated.²¹⁷ [23] But if your eye is bad,²¹⁸ your whole body will be darkened. Therefore, if the light in you is darkness,²¹⁹ how great is the darkness?"²²⁰

[24] "No one is able to serve two Lords.²²¹ For he will hate the one and love the other, or he will hold²²² to one and despise the other. You are not able to serve God and mammon."²²³

[25] "Because of this I say to you, do not be concerned²²⁴ with your soul, what you might eat and

208 Matthew 18:21-35; Mark 11:25-26; salvation and forgiveness of sins is synonymous, see e.g. Acts 5:31; 13:38; 26:18; Ephesians 1:7; Colossians 1:14.

209 This can and should still be lived out, even in a public fast (as in Ezra 8:21; Esther 4:16). Also, mentioning a fast is not sin in and of itself (Acts 10:30; 2 Corinthians 6:5; 11:27).

210 Received Text adds at the end of this verse, εν τῷ φανερῷ (en tō phanerō), "in the open."

211 βρῶσις (brōsis) - "rust" - used also for "eating" (Romans 14:17; 1 Corinthians 8:4) and "food" (John 4:32; 6:27, 55; 2 Corinthians 9:10; Colossians 2:16; Hebrews 12:16).

212 αφανίζει (aphavizei) - "destroy" - found also in Matthew 6:16 for "disfigure," Acts 13:41 for "perish," and James 4:14 for "vanish."

213 i.e. riches in this world are uncertain (1 Timothy 6:17). See also Psalm 39:4-13; 49; 52 (verse 9 = treasure in heaven); 62:8-11 ("power belongs to God," not riches). See also Proverbs 11:4, 16, 28 (13:8); 23:4-5; Ecclesiastes 5:13-16.

214 Certain riches, e.g. Psalm 112:1, 3; Proverbs 22:4. These verses will be fulfilled either in this life and/or the next (Proverbs 8:18 "enduring riches;" Ecclesiastes 9:11). These (e.g. Psalm 112:1) are those who have their treasure (heart) in heaven (Psalm 73:25).

215 Colossians 3:1-2

216 απλους (haplous) - "good" - only found also in Luke 11:34. LXX has it in Proverbs 11:25 for "generous" (NKJV). Words akin to this are the adverb απλως (haplōs) found only in James 1:5 (NKJV "liberally") and the noun απλοτης (haplotēs) found in Romans 12:8; 2 Corinthians 8:2; 9:11 (NKJV "liberality"), 13 (NKJV "liberal"); 11:3 (NKJV "simplicity"); Ephesians 6:5; Colossians 3:22 (NKJV "sincerity"). For a good eye, see Proverbs 22:9;

217 Proverbs 11:23

218 πονηρος (ponēros) - "bad" - this is the typical word for evil (e.g. Matthew 5:11; 6:13; 12:35 [3x]) and is also used for physically bad (e.g. Revelation 16:2 NKJV "loathsome"). For an evil eye, see e.g. Proverbs 28:22; 30:17; Matthew 20:15; Mark 7:22; 2 Peter 2:14.

219 = no light

220 So great they do not know where they are going (John 12:35b; 1 John 2:11). They are mad (Ecclesiastes 9:3), blind (2 Corinthians 4:4), and darkened while they live (Proverbs 4:19; Ecclesiastes 5:1 (10:15?); Romans 1:21; Ephesians 4:17-18), even blind to their end (e.g. Proverbs 7:23; 9:18; Psalm 49:10-11; Luke 16:27-28). So, Joshua speaks of the focus of one's life. See Luke 11:34-36/Proverbs 3:21; 4:21, 25; Hebrews 12:2 (bad e.g. Psalm 36:1; Proverbs 23:5 "set your eyes" i.e. focus on).

221 κυριοις (kuriois)

222 ανθεξεται (anthexetai) - "hold" - found also in Luke 16:13; 1 Thessalonians 5:14 (NKJV "uphold") and Titus 1:9 (NKJV "holding fast").

223 μαμωνα (mamōna) - "mammon" - Received Text μαμμωνα (mammōna) This is the scary thing about the deceitfulness of riches (Mark 4:19). If riches are desired, God is not (see 1 Timothy 6:9-11). Yet, men think they can desire both (e.g. 1 Timothy 6:5).

224 μεριμνατε (merimnate) - "be concerned" - besides verses 27, 28, 31, and 34, found also in 10:19; Luke 10:41; 12:11, 22, 25-26; 1 Corinthians 7:32-34; 12:25; Philippians 2:20; 4:6. Noun form, μεριμνα (merimna) is found in Matthew 13:22;

what you might drink, nor with your body, what you might wear. Is not the soul more than food and the body than clothing?²²⁵ [26] Look at the birds of the heaven, that they do not sow²²⁶ nor reap nor gather into barns, and your heavenly father feeds them. Are you not more important²²⁷ than they?²²⁸ [27] And who of you by being concerned is able to add one cubit²²⁹ to his age?²³⁰ [28] And why are you concerned about clothing? Observe the lilies of the field,²³¹ how it²³² grows. It neither toils nor spins. [29] Yet I say to you that not even Solomon in all his glory was dressed like one of these. [30] And if God so clothes the grass of the field, which today is and tomorrow is thrown into an oven, will he not much more you, little believers?²³³ [31] Therefore, do not be concerned saying, 'What might we eat?' or 'What might we drink?' or 'What might we wear?' [32] For all these the Gentiles seek. For your heavenly father knows that you need²³⁴ all these. [33] But seek first²³⁵ the kingdom of God²³⁶ and his righteousness,²³⁷ and all these will be added²³⁸ to you. [34] Therefore, do not be concerned about tomorrow,²³⁹ for tomorrow will be concerned about things of itself. Sufficient for the day is its own badness.²⁴⁰

Mark 4:19; Luke 8:14; 21:34; 2 Corinthians 11:28; 1 Peter 5:7.

225 Yes, but it is difficult to impossible to live without both. Yet, Joshua is telling us there are more important matters than even the basic necessities of life.

226 σπειρουσιν (speirousin) - "sow" - from σπειρω (speirō) "I sow."

227 μαλλον διαφερετε (mallon diapherete) - "more important" - μαλλον (mallon) is "more," and the basic idea of διαφερετε (diapherete) is to "carry" (from φερω, pheō) "through" (δια, dia) - found also in Matthew 10:31; 12:12 ("value"); Mark 11:16 ("to carry"); Luke 12:7, 24 ("value"); Acts 13:49 ("being spread"); 27:27 ("driven up and down"); Romans 2:18 ("excellent"); 1 Corinthians 15:41 ("differs"); Galatians 2:6 ("difference"); 4:1 ("differ"); Philippians 1:10 ("excellent") all NKJV.

228 The answer to this question is "Yes" (Matthew 10:31; Luke 12:7). In other words, God feeds the birds. He most certainly will feed you.

229 πηχυον (pêchun) - "cubit" - found also in Luke 12:25; John 21:8; Revelation 21:17. The Hebrew word for "cubit", אַמָּה ('ammāh), is used in Jeremiah 51:13 in a peculiar way. NKJV translates it "the measure" of your covetousness, dictating the word "cubit" is not limited to usage as purely a physical measurement of distance. Thus, because of this usage found in Jeremiah 51:13, Christ's context, and the usage of ηλικιαν (êlikian, see below), την ηλικιαν αυτου πηχυον (tên êlikian autou pêchun) has been translated "cubit to his age."

230 ηλικιαν (êlikian) - "age" - found also in Luke 2:52 (stature); 12:25 (stature); 19:3 (stature); John 9:21, 23 (age); Ephesians 4:13 (stature); Hebrews 11:11 (age).

231 αγρου (agrou) - "field" - found also only in Matthew 6:30; 13:24, 27, 31, 36, 38, 44; 19:29 ("land" w/ft "Lit. fields"); 22:5 ("farm"); 24:18, 40; 27:7, 8 (2x), 10; Mark 5:14 ("country"); 6:36 ("country"), 56 ("country"); 10:29 ("lands"), 30 ("lands" w/ft. "Lit. fields"); 11:8 (CT); 13:16; 15:21 ("country"); 16:12 ("country"); Luke 8:34 ("country"); 9:12 ("country"); 12:28; 14:18 ("piece of ground"); 15:15, 25; 17:7, 31, 36; 23:26 ("country"); Acts 4:37 ("land").

232 The last three verbs in this verse are in the singular, αυξανει ου κοπια ουδε νηθει (auxavei ou kopia oude nêthei) except in the Critical Text. There they are in the plural, αυξανουσι ου κοπιωσιν ουδε νηθουσιν (auxanousi ou kopiōsin oude nêthousin). Yet, in Luke 12:27 all the texts agree and have these verbs in the singular, even though, as here, the noun, "lilies" (κρινα, krina) is in the plural.

233 ολιγοπιστοι (oligopistoi) - "little believers" - This is the adjective for little or small (e.g. Luke 7:47 [2x]; 1 Timothy 5:23; James 3:5b RT) together with the adjective for faith or faithful (e.g. 1 Timothy 4:3 "believe," 9 "faithful," 10 "of those who believe," 12 "believers;" 5:16; 6:2 "believing," "believers"), meaning "of little faith."

234 Joshua is speaking about *needs*, and He tells us not to be concerned about them.

235 More important than needs, is the kingdom of God and His righteousness (Job 23:12).

236 Finding it yourself (Luke 13:24), continuing in it (2 Peter 1:10), and bringing it to others (Psalm 96:2-4; Proverbs 11:30), which includes both to the wicked (Colossians 4:5-6) and to the righteous (Colossians 3:16a).

237 His righteousness only comes through faith in Christ (Romans 3:22), and in this, right living through His word (e.g. 2 Peter 1:5; Psalm 119:4; Proverbs 4:23; 10:4; 12:24, 27; 13:4; 21:5; 27:23-27).

238 προστεθεται (prostethêsetai) - "add" - same word (different form) as in verse 27. The one who seeks first His kingdom and righteousness receives not only His kingdom and His righteousness, but needs are met as well. Thus, the needs are not the concern, but rather His kingdom and His right living (righteousness).

239 In other words, don't be concerned about tomorrow's needs (food, clothing). "Be concerned" about God's kingdom and righteousness, and God will take care of your needs.

240 κακια (kakia) - "badness" - found also in Acts 8:22 (wickedness); Romans 1:29 (maliciousness); 1 Corinthians 5:8;

7[1] "Judge not, that you be not judged. [2] For with the judgment you judge, you will be judged, and with the measure you measure, it will be measured²⁴¹ to you. [3] And why do you look at the speck in your brother's eye, and the beam in your eye you do not notice?²⁴² [4] Or how will you say to your brother, 'Let me remove the speck from your eye,' and behold, the beam in your eye? [5] Hypocrite!²⁴³ First remove the beam from your eye, and then you will see clearly to remove the speck from your brother's eye."

[6] "Do not give the holy to the dogs,²⁴⁴ nor cast your pearls²⁴⁵ before the pigs, lest they trample them with their feet and turning tear you."²⁴⁶

[7] "Ask,²⁴⁷ and it will be given to you. Seek,²⁴⁸ and you will find. Knock,²⁴⁹ and it will be opened to you. [8] For everyone who asks, receives, and the one who seeks, finds; and to the one who knocks, it shall be opened.²⁵⁰ [9] Or what man is there among you, who, if his son asks for bread, he will not give him a stone, will he?²⁵¹ [10] And if he asks for a fish, he will not give him a snake, will he? [11] Therefore, if you, being evil,²⁵² know to give good gifts to your children, how much more will your father, who is in the heavens, give good things²⁵³ to the ones who ask him?²⁵⁴ [12] Therefore, everything that you want men to do to you, so also you do to them.²⁵⁵ For this is the law and the prophets."²⁵⁶

[13] "Enter through the narrow gate,²⁵⁷ because wide is the gate and broad²⁵⁸ is the way that leads to

14:20; Ephesians 4:31; Colossians 3:8; Titus 3:3 (malice); James 1:21 (wickedness); 1 Peter 2:1 (malice), 16 (vice), and in LXX in Ecclesiastes 7:14 (NKJV "adversity"); 12:1 (NKJV "difficult," footnote "lit. evil"); Amos 3:6 (NKJV "calamity"). See also Ephesians 5:15-16.

241 μετρηθησεται (metrêthêsetai) - "measured" - Received Text has ἀντιμετρηθησεται (antimetêrêthêsetai) - "measured back" found also in Luke 6:38 in all the texts.

242 Answer, Proverbs 16:2; 21:2. No wonder "reproofs of instruction are the way of life" (Proverbs 6:23; see also Proverbs 15:31-32; Ecclesiastes 12:11).

243 Hypocrites? Is He speaking to believers? Hypocrites go to hell (Matthew 24:51). He clearly is speaking to believers in Matthew 5:11-16 and immediately after this section in Matthew 7:6. Yet, 5:20; 6:23; and 7:24-27 also warns of perishing.

244 κύσι (kusi) - "dogs" - see also Deuteronomy 23:17-18; Judges 7:5-6; 1 Samuel 24:14; 2 Samuel 9:8; 16:9; 2 Kings 8:11-13; Psalm 22:16, 20; 59:6, 14; Proverbs 26:11, 17; Isaiah 56:10-11; Matthew 15:26-27 (Mark 7:27-28); Philippians 3:2; Revelation 22:15. Amazing, God calls people dogs, swine, serpents (e.g. Matthew 23:33), even cows (Amos 4:1).

245 μαργαρίτας (margaritas) - "pearls"

246 This is characteristic of the wicked. They trample the word of God; i.e. they heed it not (Luke 8:5; Hebrews 10:29), and attack the messenger ("turning tear you" - e.g. Jeremiah 36:21-26).

247 James 1:5-6 (Hebrews 11:6)

248 e.g. Proverbs 2:1-12 - this is first and foremost what to seek (Proverbs 3:13-18); see also 1 Chronicles 28:8 (contrast 2 Chronicles 12:14)

249 If you knock too late, it won't be opened, Luke 13:25 (Isaiah 55:6 "while He may be found").

250 i.e. keep asking, seeking, knocking, - see Luke 11:5-9 (e.g. Romans 2:7). Godly men keep calling (e.g. Psalm 22:1-11; 88; Habakkuk 1:2).

251 These questions in verses 9 and 10 in the Greek are asked in the negative, and to complete the idea in the English, "will he" is added.

252 Psalm 143:2

253 James 1:17

254 Does He only respond to the godly (1 Peter 3:12)? It is true sin hinders (1 Peter 3:7) or stops a response (Psalm 66:18; Isaiah 59:2), and even praying the wrong thing (Jeremiah 7:16). Yet, in His kindness (Matthew 5:45), according to His good pleasure (Psalm 115:3), the Lord even responds to the wicked (e.g. Genesis 4:13-15; Exodus 16:2-15 [later they complain and the Lord kills them, e.g. Numbers 11:1]; 1 Kings 21:27-29).

255 i.e. like the Father, give good things. In context, this is another command to be gracious and giving, as Proverbs 11:24-25 says.

256 Romans 13:8-10; Galatians 5:14

257 What's the narrow gate? Christ, Truth (John 10:9; 14:6; 1:1).

258 Wide and broad makes room for many divergent views not consistent with truth (John 14:6; Hebrews 4:12-13).

the destruction,²⁵⁹ and many are the ones entering through it. [14] How²⁶⁰ narrow is the gate and pressed²⁶¹ is the way that leads to the life, and few are the ones finding it!"²⁶²

[15] "And beware of false prophets,²⁶³ who come to you in sheep's clothing,²⁶⁴ but inside they are ravenous²⁶⁵ wolves. [16] You will recognize²⁶⁶ them from their fruit. No one gathers grapes from thorns or figs from thistles, do they?²⁶⁷ [17] So every good tree makes good fruit, and the bad tree makes evil fruit. [18] A good tree is not able to make evil fruit, nor does a bad tree make good fruit. [19] Every tree not making good fruit is cut down and thrown into the fire.²⁶⁸ [20] So then, from their fruit you will recognize them."²⁶⁹

[21] "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of the heavens, but the one who does the will of my father²⁷⁰ who is in heavens.²⁷¹ [22] Many will say to me in that day, 'Lord, Lord, did we not in your name prophesy, and in your name cast out demons, and in your name do many miracles?'²⁷² [23] And then I will declare to them, 'I never knew you!'²⁷³ Depart from me, ones who work lawlessness."²⁷⁴

[24] "Therefore, everyone who hears these words²⁷⁵ of mine and does them, I will compare him to a prudent man, who built his house upon the rock. [25] And the rain descended and the river came and the wind blew and fell upon that house, and it did not fall; for it had been founded upon the rock.²⁷⁶ [26] And everyone who hears these words of mine and does not do them, he will be compared to a foolish man, who built his house upon the sand. [27] And the rain descended and the river came and

259 ἀπώλειαν (apôleian) - "destruction" - found also only in Matthew 26:8 (waste); Mark 14:4 (waste); John 17:12 (perdition); Acts 8:20 (perish, more literally, "be unto destruction" εἴη εἰς ἀπώλειαν); Romans 9:22 (destruction); Philippians 1:28 (perdition); 3:19 (destruction); 2 Thessalonians 2:3 (perdition); 1 Timothy 6:9 (perdition); Hebrews 10:39 (perdition); 2 Peter 2:1(2x, destructive, destruction), 3 (destruction); 3:7 (perdition), 16 (destruction); Revelation 17:8 (perdition), 11 (perdition).

260 τι (ti) "how" - used similarly in Luke 12:49. Received Text has οτι (hoti) "because."

261 τεθλιμμένη (tethlimmenê) - "pressed" - found also in Mark 3:9 (crush); 2 Corinthians 1:6 (afflicted); 4:8 (hard pressed); 7:5 (troubled); 1 Thessalonians 3:4 (suffer tribulation); 2 Thessalonians 1:6-7 (tribulation); 1 Timothy 5:10 (afflicted); Hebrews 11:37 (afflicted). See also Acts 14:22; 1 Peter 4:18.

262 Few find it, and then many of those few don't get in, even though they try (Luke 13:24)!

263 See Acts 13:1 footnote for NT prophets.

264 sheep's clothing = wool. In other words, they come looking like sheep, believers (true prophets), like Matthew 23:27-28; Luke 11:39, 44; 2 Corinthians 11:13-15; Revelation 2:9.

265 ἀρπαγες (arpages) - "ravenous" - found also in Luke 18:11; 1 Corinthians 5:10-11; 6:10 (all "extortioners"). Ravenous has the idea of being very eager or greedy for food, satisfaction, or gratification. It could also be translated "rapacious" = excessively grasping or covetous, or living on prey (e.g. Benny Hinn and the likes).

266 επιγινώσθε (epignôsesthe) - "recognize" - used this way also in Luke 24:16, 31; Acts 3:10; 4:13 (NKJV "realized"); 12:14 (NKJV "recognized").

267 The negative μητι (mêti) is used here, so to complete the idea in English "do they" is added.

268 Matthew 3:10; Revelation 20:15

269 See Luke 6:43-45

270 "will of my father" - Hebrews 10:36; 1 Peter 4:2; 1 John 2:17

271 Critical Text adds the definite article τοις (tois), so it reads, "the heavens." This is a good qualifying verse for Romans 10:13, and so is Psalm 145:18.

272 2 Timothy 3:13

273 Joshua speaks similarly in Matthew 25:12; Luke 13:25-27. He denies them (Matthew 10:33; 2 Timothy 2:12), because they denied him (Titus 1:16; Jude 1:4). Also, never knowing them does not mean He never knew *about* them (John 16:30; 21:17; Acts 15:18). But, He did not know them in *that* context. In other words, those works were *not* in His name, nor did He know them as in Jeremiah 1:5 (Romans 8:29; 1 Peter 1:2), as evidenced by their condemnation.

274 ανομιαν (anomian) - "lawlessness" - νόμος (nomos) is "law." ανομία (anomia) is "lawlessness." This word is found also only in Matthew 13:41; 23:28; 24:12; Romans 4:7; 6:19(2x); 2 Corinthians 6:14; 2 Thessalonians 2:3 (CT), 7; Titus 2:14; Hebrews 1:9; 10:17; 1 John 3:4(2x). See also Romans 8:7.

275 "these words" - Matthew 5:3-7:27

276 Psalm 15:5; 16:8; 55:22; 62:6; 66:8-9; 112:6; 125:1; Proverbs 12:3.

the wind blew and fell upon that house, and it fell. And its fall was great."²⁷⁷

[28] And so it was, when Joshua finished these words, the crowds were amazed at his teaching, [29] for he was teaching them as having authority²⁷⁸ and not as the scribes.

8[1] And coming down with him from the mountain, many crowds followed him. [2] And behold, a leper came worshipping him, saying, "Lord, if you are willing, you are able to cleanse me."

[3] And stretching out the hand Joshua touched²⁷⁹ him, saying, "I am willing. Be cleansed." And immediately his leprosy was cleansed. [4] And Joshua said to him, "See that you tell no one, but go, show yourself to the priest, and bring the gift that Moses commanded, for a testimony to them."²⁸⁰

[5] And when he entered Capernaum, a centurion came to him entreating him [6] and saying, "Lord, my child has been lying²⁸¹ in the house, a paralytic, terribly tormented." [7] And Joshua said to him, "I will come heal him." [8] And the centurion answering said, 'Lord, I am not worthy that you should come under my roof, but only speak with a word,²⁸² and my child will be cured. [9] For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

[10] And when Joshua heard, he was amazed and said to those who follow, 'Truly, I say to you, not even in Israel did I find so great a faith! [11] And I say to you that many will come from east and west and recline with Abraham and Isaac and Jacob in the kingdom of the heavens. [12] But the sons of the kingdom²⁸³ will be cast out into the outer darkness.²⁸⁴ There will be the weeping and the gnashing²⁸⁵ of the teeth."

[13] And Joshua said to the centurion, "Go, and as you believed let it be to you." And his child was cured in that hour.

[14] And when Joshua came into Peter's house, he saw his mother-in-law lying sick²⁸⁶ and with a fever. [15] And he touched her hand and the fever left her, and she arose and served him.²⁸⁷

[16] And when it was late, they brought to him many who were demonized. And he cast out the spirits with a word, and healed all who were having it badly, [17] so that what was spoken through the prophet Isaiah might be fulfilled, saying, "He himself took our infirmities and bore our diseases."²⁸⁸

[18] And Joshua, seeing the many crowds around him, ordered to depart to the other side. [19] And a scribe came to him saying, "Teacher, I will follow you wherever you might go." [20] And Joshua said

277 Job 38:13; Psalm 119:21, 118; John 3:36; Romans 1:18; 2:8-9

278 "as having authority" - He is very authoritative all the way through.

279 ἥψατο (hêpsato) - "touched" - from ἀπτο (aptô) - found also only in Matthew 8:15 ("touched"); 9:20-21 ("touched"; "touch"), 29 ("touched"); 14:36 ("touch"; "touched"); 17:7 ("touched"); 20:34 ("touched"); Mark 1:41 ("touched"); 3:10 ("touch"); 5:27-28 ("touch"; "touched"), 30-31 ("touched"); 6:56 ("touch"; "touched"); 7:33 ("touched"); 8:22 ("touch"); 10:13 ("touch"); Luke 5:13 ("touched"); 6:19 ("touch"); 7:14 ("touched"), 39 ("touching"); 8:16 ("lit" a lamp), 44-47 ("touch"; "touched"); 11:33 ("lit" a lamp); 15:8 ("light" a lamp); 18:15 ("touch"); 22:51 ("touched"); John 20:17 (NKJV "cling"); Acts 28:2 ("kindled"); 1 Corinthians 7:1 ("touch"); 2 Corinthians 6:17 ("touch"); Colossians 2:21 ("touch"); 1 John 5:18 ("touch").

280 Leviticus 14:1-32

281 βεβληται (beblêtai) - "lying," more literally "cast down," from βαλλω, throw or cast.

282 Majority Text has λογω (logô) - "with a word" or by, to, a word. Critical Text has λογου (logou) - "of a word." Received Text λογον (logon) - "a word."

283 "sons of the kingdom" - see Romans 9:4-5. Same phrase used for believers in Matthew 13:38.

284 "outer darkness" - mentioned also only in Matthew 22:13; 25:30. "Outer" has to do with the idea of both "outside" and "extreme." See also 2 Peter 2:17; Jude 13.

285 βρυγμος (brugmos) - "gnashing" - See Matthew 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28; Psalm 112:10 all describe those in hell. See also Job 16:9; Psalm 35:16; 37:12; Lamatations 2:16; Acts 7:54 depict hatred towards someone. Mark 9:18 is someone demon possessed.

286 βεβλημενην (beblêmenên) - "lying sick" - from βαλλω, throw or cast.

287 Received Text has "them."

288 Isaiah 53:4

to him, "The foxes have holes and the birds of heaven nests, but the son of the man²⁸⁹ has no where he may lay²⁹⁰ his head."

[21] And another of his disciples said to him, "Lord, permit me to first go and bury my father." [22] And Joshua said to him, "Follow me, and let the dead bury their own dead."²⁹¹

[23] And when he got into the boat, his disciples followed him. [24] And behold, there was a great shaking²⁹² on the sea, so that the boat was covered by the waves. But he was sleeping. [25] And the disciples²⁹³ came, and awoke him saying, "Lord, save us! We are perishing!"

[26] And he says to them, "Why are you cowardly,²⁹⁴ little believers?"²⁹⁵ Then arising, he rebuked the winds and the sea, and there was a great calm. [27] And the men were amazed, saying, "What kind of man is this, that even the winds and the sea obey him?"

[28] And when he went to the other side into the area of the Gergesenes,²⁹⁶ there met him two demoniacs coming out of the tombs, exceedingly dangerous, so that no one was able²⁹⁷ to go through that way.²⁹⁸ [29] And behold, they screamed saying, "What's to us and you, Joshua, son of God? Did you come here before the time to torment us?" [30] And far away from them was a herd of many pigs

289 ο υιος του ανθρωπου (ho huios tou anthrôpou) - "the son of the man" - this is used in the NT only of Christ speaking of Himself, except in John 12:34 where they repeat Christ's words, and Acts 7:56 (τον υιον του ανθρωπου) where Stephen is speaking of Christ. In Mark 8:31 & 9:9 it is a narrative of what Christ said. This same exact construction is found also only in Matthew 9:6; 10:23; 11:19; 12:8, 40; 13:37, 41; 16:27; 17:9, 12, 22; 18:11; 19:28; 20:18, 28; 24:44; 25:13, 31; 26:2, 24, 45; Mark 2:10, 28; 8:38; 9:9, 31; 10:33, 45; 14:21, 41; Luke 5:24; 6:5; 7:34; 9:26, 44, 56, 58; 11:30; 12:8, 40; 17:24, 30; 18:8; 19:10; John 3:13; 6:27; 12:23, 34; 13:31. There is also the construction του υιου του ανθρωπου (tou huiou tou anthrôpou) found only in Matthew 12:32; 24:27, 30, 37, 39; Luke 6:22; 17:22, 26; 21:36; John 6:53, and τω υιω του ανθρωπου (tô huiô tou anthrôpou) in Luke 18:31, and τον υιον του ανθρωπου (ton huion tou anthrôpou) in Matthew 16:13, 28; 24:30; 26:64; Mark 8:31; 9:12; 13:26; 14:62; Luke 9:22; 12:10; 21:27; 22:48; 24:7; John 1:51; 3:14; 6:62; 8:28; 12:34; Acts 7:56. LXX has none of these constructions.

Psalm 80:17(H18) has υιον ανθρωπου (huion anthrôpou) for the Hebrew בן־אדם (ben-'âdām) "son of man." Daniel 7:13 has υιος ανθρωπου (huios anthrôpou) for the Aramaic ܒܪ ܢܫܐ (bar 'enâš) "son of man." Daniel 8:17 has υιε ανθρωπου (huie anthrôpou) for the Hebrew בן־אדם (ben-'âdām) "son of man." Ezekiel 2:1, 3, 6, 8; 3:1, 3-4, 10, 17, 25; 4:1 etc. have υιε ανθρωπου (huie anthrôpou) for the Hebrew בן־אדם (ben-'âdām) "son of man," which בן־אדם (ben-'âdām) is how it is throughout Ezekiel where Ezekiel is often called בן־אדם (ben-'âdām) "son of man." All of these OT passages are without the use of the article in both the Greek and the Hebrew, thus they are, in that way, unlike "the Son of the Man" in the NT. There is no wording of בן־האדם (ben-hâ'âdām) "son of the man" in the OT.

Every time Christ is referred to in the NT, it is with the above constructions with the articles, except in John 5:27. There Christ refers to Himself as, υιος ανθρωπου (huios anthrôpou) "son of man" without any definite articles. See John 5:27 and footnote.

The significance of the use of the article referencing a definitive "man," "the man," i.e. the Father, as in 2 John 1:3 "the Son of the Father," του υιου του πατρος (tou huiou tou patros), can be seen in the passages without the article in a similar phrase. Hebrews 2:6 has υιος ανθρωπου (huios anthrôpou) "son of man" here clearly referring to mankind (as in John 5:27). Revelation 1:13 & 14:14 have υιω ανθρωπου (huiô anthrôpou) clearly referring to looking like a man.

290 κλινη (klinê) - "lay" - found also only in Luke 9:12 ("to wear away"), 58 ("lay"); 24:5 ("bowed"), 29 ("is far spent");

John 19:30 ("bowing"); Hebrews 11:34 ("turned to flight").

291 More literally, "let the dead bury themselves the dead."

292 σεισμος (seismos) - "shaking" - used elsewhere for earthquakes (Matthew 24:7; 27:54; 28:2; Mark 13:8; Luke 21:11; Acts 16:26; Revelation 6:12; 8:5; 11:13 [2x], 19; 16:18).

293 Received Text has "his disciples." Critical Text has neither "his" or "disciples."

294 δειλοι (deiloi) - "cowardly" - found also in Mark 4:40 ("fearful") and Revelation 21:8 ("cowards"). See footnote also for John 14:27.

295 See footnote for Matthew 6:30. See also Psalm 46:1-3. Note the title to this Psalm. The sons of Korah (Exodus 6:24) saw the earth removed under their father (Numbers 16:26-34), but did not perish (Numbers 26:9-11). See also Psalm 112:7; Proverbs 3:25-26; Isaiah 26:3.

296 γεργεσηνων (gergesênôn) "Gergesenes" - Critical Text, γαδαρηνων (gadarênôn) "Gadarenes."

297 ισχυειν (ischuein) - "able" - more literally, "to be strong." The idea is, no one was strong enough to go through that way.

298 Joshua was able and did!

feeding. [31] And the demons entreated him, saying, "If you cast us out, permit us to go into the herd of pigs."

[32] And he said to them, "Go." And going out, they departed into the herd of pigs. And behold, the whole herd of pigs rushed down the steep bank into the sea and died in the water. [33] And the ones feeding fled, and went to the city reporting everything, even the things about the demoniacs. [34] And behold, the whole city came to meet Joshua. And when they saw him, they entreated that he might depart from their region.

9[1] And getting into the boat, he crossed over and came into his own city. [2] And behold, they brought to him a paralytic lying upon a bed. And when Joshua saw their faith, he said to the paralytic, "Be of good cheer, child, your sins have been forgiven²⁹⁹ you."

[3] And behold, some of the scribes said in themselves, "He blasphemes!"³⁰⁰ [4] And Joshua, perceiving³⁰¹ their thoughts, said, "Why do you think evil in your hearts? [5] For what is easier to say, 'Your sins have been forgiven,'³⁰² or to say, 'Arise and walk?' [6] But so that you might know that the son of the man has authority on earth to forgive sins" - then he said to the paralytic, "Being raised, take up your bed and go to your house." [7] And being raised,³⁰³ he went to his house. [8] And when the crowds saw, they marveled,³⁰⁴ and glorified God, who gave such authority³⁰⁵ to men.

[9] And going from there, Joshua saw a man called Matthew sitting at the tax office, and he said to him, "Follow me." And rising up he followed him. [10] And it was, when he was reclining³⁰⁶ in the house, that behold, many tax-collectors and sinners came reclining together with Joshua and his disciples. [11] And when the Pharisees saw it they said to his disciples, "Why does your teacher eat with tax-collectors and sinners?"³⁰⁷

[12] But when Joshua heard it, he said to them, "The ones who are healthy have no need of a doctor, but the ones having it badly. [13] But going, learn what this is, 'I desire mercy and not sacrifice.'³⁰⁸ For I did not come to call righteous ones but sinners to repentance."

[14] Then the disciples of John came to him saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"

[15] And Joshua said to them, "The sons of the wedding hall³⁰⁹ are not able to mourn as long as the

299 ἀφεόνται (apheōntai) - "have been forgiven" - perfect passive. Critical Text has ἀφιενται (aphientai) - present passive, "are forgiven."

300 Psalm 51:4

301 ἰδὼν (idōn) - "perceiving" - KJV; NKJV; NAS; NIV translate "knowing." This is the same exact word as is found in verse two translated "saw."

302 Received Text has "you" (σοι [soi]) instead of "Your" (σου [sou]). So RT reads, "forgiven you," instead of "your sins."

303 ἐγερθεῖς (egertheis) - "being raised" - same exact Greek word as in verse 6 "being raised."

304 Critical Text has "they were afraid."

305 ἐξουσίαν (exousian) - "authority" - same exact word as in verse 6. See Luke 9:1 for an example of the two words used side by side, "power and authority" (δυναμὶν [power] καὶ [and] ἐξουσίαν [authority]). For "authority to men," see John 20:23 (e.g. Acts 5:1-11).

306 ἀνακείμενου (anakeimenou) - "reclining" - NKJV "sat at the table"; KJV "sat at meat" - this word is also only found in Matthew 22:10-11 ("guests"); 26:7 (NKJV "as He sat at the table"; KJV "as he sat at meat"), 20 (NKJV; KJV "he sat down"); Majority and Received Texts, **Mark 5:40** (NKJV; KJV "was lying"); Critical text Mark 6:26 (NAS "dinner guests" w/ft. "Lit., those reclining at the table"); 14:18 (NKJV; KJV "as they sat"); 16:14 (NKJV "as they sat at the table"; KJV "as they sat at meat"); Luke 22:27 (NKJV "who sits at the table"; KJV "that sitteth at meat"); John 6:11 (NKJV "sitting down"; KJV "that were set down"); 12:2 (NKJV; KJV "sat at the table"); **13:23** (NKJV; KJV "leaning"; NKJV w/ft. "reclining"), 28 (NKJV; KJV "at the table"). Mark 5:40 and John 13:23 reveal the basic idea of the word - recline.

307 See the false accusation in Matthew 11:19 and note Hebrews 7:26.

308 See Hosea 6:6; Psalm 51:16-17. For an explanatory context, see Matthew 12:1-7.

309 οἱ υἱοὶ τοῦ νυμφῶνος (οἱ υἱοὶ τοῦ numphonos) - "sons of the wedding hall" - NKJV footnotes, "Lit. sons of the bridechamber." Luke 5:34. A few manuscripts use this word in Matthew 22:10 instead of γάμος (gamos), the word for marriage or wedding (see footnote in Critical Text).

bridegroom is with them, are they?³¹⁰ But the day will come when the bridegroom is taken away from them, and then they will fast. [16] But no one puts a piece of unshrunk cloth upon an old garment, for the part that fills it takes up from the garment, and it becomes a worse tear. [17] And no one puts new wine into old wine-skins, otherwise, the wineskins burst, and the wine is poured out and the wine-skins are ruined. But new wine is put into new wine-skins, and both are preserved."³¹¹

[18] While speaking these things to them, behold, one ruler, coming, worshipped him saying, "My daughter just now came to an end."³¹² But come, lay your hand upon her and she will live." [19] And rising up, Joshua and his disciples followed him.

[20] And behold, a woman having a flow of blood for twelve years coming from behind, touched the edge of his garment. [21] For she was saying in herself, "If only I might touch his garment I will be saved."

[22] And Joshua turned around and when he saw her he said, "Be of good cheer, daughter. Your faith has saved you." And the woman was saved from that hour.

[23] And Joshua came into the ruler's house, and when he saw the flute players and the disorderly crowd, [24] he said to them, "Go away, for the girl did not die, but is sleeping." And they ridiculed him. [25] And he cast out the crowd, came in, took hold of her hand, and raised the girl up. [26] And the news of her went into that whole land.

[27] And when Joshua went from there, two blind ones followed him, crying out and saying, "Have mercy on us, son of David!" [28] And when he came into the house, the blind ones came to him and Joshua said to them, "Do you believe I am able to do this?" They said to him, "Yes, Lord." [29] Then he touched their eyes, saying, "Let it be according to your faith." [30] And their eyes were opened. And Joshua sternly warned them saying, "See that you let no one know." [31] But going out, they made him known in all of that land.

[32] And as they went out, behold, they brought to him a demonized mute man. [33] And when he cast out the demon, the mute spoke. And the crowds marveled saying, "It never was seen like this in Israel!" [34] But the Pharisees were saying, "By the ruler of the demons he casts out the demons."

[35] And Joshua was going about all the cities and the villages teaching in their synagogues and preaching the good news of the kingdom and healing every illness and every malady³¹³ in the people. [36] And seeing the crowds, he was moved with compassion for them, because they were troubled³¹⁴ and scattered like sheep without a shepherd. [37] Then he said to his disciples, "The harvest truly is plentiful, but those who work are few. [38] Implore,³¹⁵ therefore, of the Lord of the harvest that he might throw out workers into his harvest."

10[1] And when he had called together his twelve disciples, he gave them authority over unclean spirits, in order to cast them out, and to heal every disease and every malady.

[2] And the names of the twelve apostles³¹⁶ are these: Simon, who is called Peter, and Andrew his

310 Because of the negative particle in this question, "are they" is added to complete the idea.

311 Hebrews 8:7-13; Romans 10:4

312 ετελευτησεν (eteleutēsēn) - "came to an end" - a euphemism for "died." This word is akin to τέλος (telos) "end" (e.g. Matthew 10:22).

313 μαλακίαν (malakian) - "malady"

314 εσκυλμενοι (eskulmevoi) - "troubled" - used also in Mark 5:35; Luke 7:6; 8:49. Received Text has εκλελυμενοι (eklelumenoi) - "weary."

315 δεηθητε (deêthēte) - "Implore" - found also in Luke 5:12; 8:28, 38; 9:38, 40; 10:2; 21:36; 22:32; Acts 4:31; 8:22, 24, 34; 10:2; 21:39; 26:3; Romans 1:10; 2 Corinthians 5:20; 8:4; 10:2; Galatians 4:2; 1 Thessalonians 3:10.

316 αποστολων (apostolōn) - "apostles" - related to αποστελλω (apostellō) "send" (e.g. Matthew 10:5 "sent out", 16 "send", 40 "sent"). Besides the twelve, there is also Andronicus and Junia (Romans 16:7), Barnabas (Acts 14:14), Silvanus and Timothy (1 Thessalonians 1:1/2:6).

brother, and James that of Zebedee, and John his brother, [3] Philip³¹⁷ and Bartholomew,³¹⁸ Thomas,³¹⁹ and Matthew³²⁰ the tax collector, James³²¹ that of Alphaeus,³²² and Lebbaeus³²³ who was named Thaddaeus,³²⁴ [4] Simon³²⁵ the Cananite,³²⁶ and Judah³²⁷ Iscariot,³²⁸ who also betrayed³²⁹ him.³³⁰

[5] These twelve Joshua sent out instructing them saying, "Do not depart into the way of the Gentiles, nor enter into the city of the Samaritans."³³¹ [6] But go rather to the lost sheep of the house of Israel.³³² [7] And as you go, preach saying, 'The kingdom of heaven has come near.' [8] Heal the sick, cleanse the lepers,³³³ cast out demons. Freely you received, freely give. [9] Do not acquire gold nor silver nor copper³³⁴ in your belts, [10] nor bag³³⁵ for the way, nor two shirts, nor sandals, nor staffs.³³⁶ For the worker is worthy of his food."

[11] "In whatever city or village you enter, inquire³³⁷ who in it is worthy, and there stay until you go out.³³⁸ [12] And when you enter the house, greet it. [13] And if indeed the house is worthy, let your peace come upon it.³³⁹ But if it is not worthy, let your peace return to you.³⁴⁰ [14] And whoever does not receive you nor hear your words, when you go out of the house or that city, shake off the dust from your feet.³⁴¹ [15] Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!"

317 φιλιππος (philippos) - "Philip" - see John 1:43-46.

318 βαρθολομαιος (bartholomaios) - This man is only mentioned in the lists of the apostles (Mark 3:18; Luke 6:14; Acts 1:13).

319 θωμας (thômas) - "Thomas" - See also John 11:16; 20:24-29.

320 Is this the same man as Levi in Mark 2:13-17? Matthew 9:9-13 records a very similar event, but other than the two similar accounts, Scripture nowhere explicitly says or shows they are the same man.

321 James the brother of John is killed in Acts 12:2, and in Acts 12:17 they are told to go tell James. It is uncertain whether this James in Acts 12:17 is James of Alphaeus or James the Lord's brother (Galatians 1:19; see also Matthew 13:55). Other than that, James of Alphaeus is not mentioned any where else except in the four lists of the apostles (Matthew 10:3; Mark 3:18; Luke 6:15; Acts 1:13).

322 αλφαιου (alphaïou) - "Alphaeus" - Levi's father has the same name (Mark 2:14).

323 λεββαιος (lebbaios) - This man was also called Thaddaeus (Matthew 10:3) and also Judas that of James (Luke 6:16). Besides being in the three lists of the apostles (Matthew 10:3; Mark 3:18; Luke 6:16), he is only mentioned also for certain in John 14:22 and Acts 1:13.

324 θαδδαιος (Thaddaeus) - This name is also found in Mark 3:18.

325 This Simon is only mentioned in the four lists of the apostles (Matthew 10:3; Mark 3:16; Luke 6:14 and Acts 1:13).

326 Κανανιτης (Kananitês) - "Cananite" KJV, NKJV; Critical Text has Καναναιος (Kananaios) "Cananaean," but NAS & NIV translate that as "Zealot." Luke 6:15 has Ζηλωτην (Zêlôtên) & Acts 1:13 has Ζηλωτης (Zêlôtês) "Zealot."

327 ιουδας (ioudas) - "Judah" - typically translated "Judas." This is the Greek rendition of the Hebrew name "Judah." Judah (Judas) Iscariot was the son of Simon (John 6:71; 12:4; 13:2, 26). See footnote for Matthew 1:2.

328 ισκαριωτης (iskariôtês) - "Iscariot" - This is a name Judas was given, see Luke 22:3. See also footnote for John 6:71.

329 παραδους (paradous) - "betrayed" or "handed over."

330 In all four lists (Matthew 10:2; Mark 3:16; Luke 6:14; Acts 1:13) Peter is always mentioned first. Philip is always mentioned fifth. James of Alphaeus is always mentioned ninth, and Judas is always last (except in Acts, he is not mentioned).

331 Σαμαρειτων (samareitôn) - "Samaritans"

332 The Jew first, Romans 1:16; 2:9-10; because, Psalm 147:19-20; Romans 9:4-5.

333 Critical Text has "raise the dead, cleanse the lepers. Received Text has "cleanse the lepers, raise the dead." Majority Text leaves out "raise the dead."

334 καλκον (kalkon) - "copper" - found also in Mark 6:8; 12:41 ("money"); 1 Corinthians 13:1 ("brass"); Revelation 18:12 ("bronze") NKJV.

335 πηρας (pêros) "bag" - found also only in Mark 6:8; Luke 9:3; 10:4; 22:35-36.

336 Received and Critical Text have "staff" (singular).

337 εξετασατε (exetasate) - "inquire" - found only two other places in the NT, Matthew 2:8 ("search"); John 21:12 ("ask").

338 Luke 10:5-6

339 i.e. no hostility against it (Proverbs 29:27)

340 Unlike the wicked, Psalm 28:3.

341 Acts 13:50-51

[16] "Behold, I send you as sheep in the midst of wolves.³⁴² Therefore, be shrewd as snakes and innocent as doves. [17] And beware of men. For they will deliver you into councils, and they will scourge you in their synagogues. [18] And you will be brought before governors and even kings because of me for a testimony to them and to the Gentiles. [19] And when they deliver you, do not be concerned about how or what you might speak. For it will be given to you in that hour what you shall speak. [20] For it is not you speaking, but the spirit of your father speaking in you."

[21] "And brother will deliver brother unto death and father, child, and children will rise up against parents and put them to death.³⁴³ [22] And you will be hated by all because of my name. But he who endures to the end, this one shall be saved. [23] And when they persecute you in this city, flee to the other.³⁴⁴ For truly I say to you, you will by no means finish the cities of Israel until the son of the man comes.³⁴⁵ [24] A disciple is not above the teacher, nor a slave above his Lord. [25] It is enough that the disciple be like his teacher, and the slave like his lord. If they call the master of the house Beelzebul,³⁴⁶ how much more those of his household!"³⁴⁷

[26] "Therefore, do not fear them. For nothing is hidden which shall not be revealed, nor secret which shall not be made known. [27] Whatever I tell you in the dark, say in the light. And whatever you hear in the ear, preach upon the housetops. [28] And do not fear³⁴⁸ those who can kill the body, but are not able to kill the soul. But be afraid,³⁴⁹ rather, of the one who is able to destroy both the soul and the body in hell.³⁵⁰ [29] Are not two sparrows sold for a copper coin?³⁵¹ And not one of them shall fall upon the earth without³⁵² your father. [30] And also the hairs of your head are all numbered. [31] Therefore, do not be afraid.³⁵³ You differ³⁵⁴ from many sparrows."

[32] "Therefore, everyone who will confess me before men, I also will confess him before my father who is in heaven. [33] And whoever will deny me before men, I also will deny him before my father who is in heaven."

[34] "Do not think that I came to cast peace upon the earth. I did not come to cast peace, but a sword. [35] For I came to separate³⁵⁵ a man [36] against his father, and daughter against her mother, and daughter-in-law³⁵⁶ against her mother-in-law, and the enemies of the man, those of his household."³⁵⁷

342 Philippians 3:2

343 θανατώσουσιν (thanatôsousin) - "put . . . to death," NKJV "cause . . . to put to death" - See footnote for Mark 13:12.

344 Acts 14:4-7

345 Matthew 21:9-11

346 βεελζεβουλ (beelzeboul) - Received Text has βεελζεβουβ (beelzeboub) only here. Everywhere else RT has βεελζεβουλ (beelzeboul) as do all other texts (see Matthew 12:24, 27; Mark 3:22; Luke 11:15, 18-19). "Beelzebub" in the Hebrew, בַּעַל זְבוּב (ba'al zebub), is literally "lord of a fly," or perhaps "lord of flies." The LXX translates Baal-Zebub in 2 Kings 1:2-3, 6, & 16 as βααλ μυιαν (baal muian), "Lord of fly," or "Baal fly." βεελζεβουλ (beelzeboul) in the Hebrew, בַּעַל זְבוּל (ba'al zebul), is literally "Lord of loftiness" or something like that. Here, the context clearly is a reference to Satan, the "ruler of the demons" (see Mark 3:22; Matthew 12:24; Luke 11:15; Revelation 12:4, 9).

347 John 10:20; 15:18-20a

348 φοβεισθε (phobeisthe) - present middle imperative ("fear"). Received Text has φοβηθητε (phobêthête) - aorist passive subjunctive.

349 φοβηθητε (phobêthête) - aorist passive subjunctive, "Be afraid."

350 γεεννη (geennê) - "hell"

351 ασσαριου (assariou) - "copper coin," only found here and in Luke 12:6.

352 ανευ (aneu) - "without" - found also in 1 Peter 3:1; 4:9.

353 φοβηθητε (phobêthête) - aorist passive subjunctive - "be afraid." Critical Text has φοβεισθε (phobeisthe) - present middle imperative ("fear").

354 See footnote for Matthew 6:26.

355 διχασαι (dichasai) - "separate" or "divide" - only found here in the NT. Found in Deuteronomy 14:6 in LXX for "divided" hooves.

356 νυμφην (numphên) - "daughter-in-law" - This is the same word for "bride" (e.g. Revelation 18:23; 21:2).

357 See Micah 7:5-6.

[37] "He who loves³⁵⁸ father or mother above me is not worthy of me. And he who loves son or daughter above me is not worthy of me. [38] And whoever does not take up his cross and follow after me is not worthy of me. [39] He who finds his soul will lose it, and he who loses his soul because of me will find it."

[40] "He who receives you, receives me, and he who receives me receives him who sent me. [41] He who receives a prophet in the name of a prophet will receive a prophet's reward, and he who receives a righteous one in the name of a righteous one will receive a righteous one's reward. [42] And whoever might give one of these little ones only a cup of cold water³⁵⁹ in the name of a disciple, truly I say to you, he will by no means lose his reward."

11[1] And it was, when Joshua was finished directing his twelve disciples, he went from there to teach and preach in their cities. [2] And John hearing in prison about the works of Christ, sent two of his disciples [3] saying to him, "Are you the coming one or do we look for another?"³⁶⁰

[4] And Joshua answering said to him, "Go tell John what you hear and see. [5] Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised and poor are given good news.³⁶¹ [6] And blessed is he who is not offended by me." [7] And after these went, Joshua began to say to the crowds about John, "What did you go out into the wilderness to see? A reed shaking by the wind? [8] But what did you go out to see? A man dressed in soft garments? Behold, those who wear soft things are in the houses of kings. [9] But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. [10] For this is he about which it had been written, 'Behold, I send my messenger before your face, who will prepare your way before you.'"³⁶²

[11] "Truly I say to you, there has not been born among women one greater than John the immerser. But he who is least in the kingdom of the heavens is greater than he. [12] And from the days of John the immerser until now the kingdom of the heavens is suffering violence, and violent ones seize³⁶³ it.³⁶⁴ [13] For all the prophets and the law prophesied until John. [14] And if you will to accept it, he is Elijah who is about to come.³⁶⁵ [15] He who has ears to hear let him hear."

[16] "To what shall I liken this generation? It is like children in marketplaces sitting and calling out to others³⁶⁶ of them,³⁶⁷ [17] and saying, 'We played the flute to you and you did not dance. We lamented

358 φιλῶν (philōn) - "loves" - have affection for, like - found also in Matthew 6:5; 23:6; 26:48; Mark 14:44; Luke 20:46; 22:47; John 5:20; 11:3, 36; 12:25; 15:19; 16:27; 20:2; 21:15-17 [see footnote for these verses]; 1 Corinthians 16:22; Titus 3:15; Revelation 3:19; 22:15.

359 ψυχρου (psuchrou) "cold water" - this is simply the word for "cold" found also only in Revelation 3:15-16. It evidently implies "water" or "a drink" in this context. In the LXX Proverbs 25:25 has this word translating מִי־בָרֶךְ מִי־בָרֶךְ (miym qāriym) "cold water" with ὕδωρ ψυχρον (udōr psuchron), "cold" (ψυχρον [psuchron]), "water" (ὕδωρ [udōr]).

360 Strange, considering John 1:6-8, 14-15, 26-27, 29-36; 3:25-36.

361 εὐαγγελίζονται (euangelizontai) - present passive indicative - "are given good news" = "are evangelized" - KJV, NKJV, NAS "have the gospel preached to them" - this term = "bring [or proclaim or preach] good news" - this can be seen via e.g. 1 Thessalonians 3:6 "brought . . . good news" (NKJV, NAS) εὐαγγελισαμένου (euangelisamenou). Also, LXX uses this same verb for "brought good news" e.g. 2 Samuel 4:10 εὐαγγελιζόμενος (euangelizomenos). See also related noun in footnote for Matthew 4:23.

362 Malachi 3:1

363 ἀρπαζουσιν (harpazousin) - "seize" - NKJV "take . . . by force" - found also in Matthew 13:19 (wicked one "snatches away"); John 6:15 ("take . . . by force"); 10:12 (wolf "catches"), 28-29 ("snatch"); Acts 8:39 ("caught . . . away"); 23:10 ("take . . . by force"); 2 Corinthians 12:2, 4 ("caught up"); 1 Thessalonians 4:17 ("caught up"); Jude 23 ("pulling" out of fire); Revelation 12:5 ("caught up").

364 Matthew 23:13

365 Matthew 17:3, 10-13

366 ἑτεροῖς (etepois) - "others" - so in Majority and Critical Texts. Received Text has ἑταίροις (etaipois) - "friends." For ἑταίροις see footnote for Matthew 20:13.

367 αὐτῶν (autōn) - "of them" - This word is not in the Critical Text. NAS reads, "who call out to the other *children*" ("children" is not in the Greek).

to you and you did not mourn.' [18] For John came neither eating nor drinking, and they say, 'He has a demon.' [19] The son of the man came eating and drinking, and they say, 'Behold, a gluttonous man and a wine-drinker,³⁶⁸ a friend³⁶⁹ of tax-collectors and sinners.' And the wisdom was justified³⁷⁰ from her children."³⁷¹

[20] Then he began to rebuke the cities in which many of his miracles³⁷² were performed, because they did not repent. [21] "Woe³⁷³ to you, Chorazin!³⁷⁴ Woe to you, Bethsaida!³⁷⁵ For if the miracles were performed in Tyre and Sidon which were performed in you, they would have repented long ago in sackcloth³⁷⁶ and ashes. [22] But I say to you, it will be more tolerable for Tyre and Sidon³⁷⁷ on the day of judgment than for you. [23] And you, Capernaum, who were exalted³⁷⁸ to the heaven, will be brought down³⁷⁹ to Hades. For if the miracles were performed in Sodom which were performed in you, it would have remained until today. [24] But I say to you that it will be more tolerable for the land of Sodom on the day of judgment than for you."

[25] "In that time Joshua answering said, "I confess³⁸⁰ to you, father, Lord of the heaven and the earth, that you hid these things from wise and prudent³⁸¹ and revealed them to babes. [26] Yes, father, for so it was pleasing before you. [27] All things were delivered to me by my father,³⁸² and no one understands the son except the father, nor does any one understand³⁸³ the father except the son and to whom the son wills to reveal. [28] Come to me all who are weary³⁸⁴ and burdened,³⁸⁵ and I will give you rest.³⁸⁶ [29] Take my yoke upon you and learn from me, for I am gentle and lowly of heart. [30] For my yoke is kind³⁸⁷ and my burden is light."³⁸⁸

368 οἰνοποτης (oinopotês) - "wine-drinker" - only found also in Luke 7:34.

369 φίλος (philos) - "friend" - found also only in Luke 7:6, 34; 11:5 (2x), 6, 8; 12:4; 14:10, 12; 15:6, 9, 29; 16:9; 21:16; 23:12; John 3:29; 11:11; 15:13-15; 19:12; Acts 10:24; 19:31; 27:3; James 2:23; 4:4; 3 John 15 (2x). See also footnote for Matthew 26:50.

370 ἐδικαιώθη (edikaiwthê) - aorist passive, "was justified"

371 1 Timothy 5:24-25

372 δυνάμεις (dunameis) - "miracles" - more literally, "powers" (e.g. used also in Matthew 14:2; 24:29).

373 οὐαί (ouai) - "Woe"

374 χοραζὶν (chorazin) - "Chorazin" - Luke 10:13

375 βηθσαιδα (bêthsaida) - "Bethsaida" - This is where Philip was from (John 1:44; 12:21)

376 σακκῶ (sakkô) - from σακκος (sakkos) "sackcloth." See Esther 4:1, 3; Daniel 9:3.

377 Prophecies against Tyre and Sidon, e.g. Isaiah 23:8-9; Jeremiah 47:4; Ezekiel 29:18-20; 26:2-7 (see also 29:18-20); Amos 1:9; Joel 3:4-6; Zechariah 9.

378 υψωθείσα (upsôtheisa) - "were exalted" - Critical Text has υψωθήσῃ (upsôthêshê) - "will be exalted" with the negative particle μὴ (mê), thus NAS reads, "will not be exalted to heaven, will you?"

379 καταβιβασθῇ (katabibasthêshê) - "will be brought down" - Critical Text has καταβῇ (katabêshê) - "will descend."

380 ἐξομολογούμεναι (exomologoumai) - "confess" - found also in Matthew 3:6; Mark 1:5; Luke 10:21 (NKJV "thank"); 22:6 (NKJV "promised"); Acts 19:18; Romans 14:11; 15:9; Philippians 2:11; James 5:16.

381 See also 1 Corinthians 1:18-29; Psalm 33:4-11.

382 Here, before the crucifixion and resurrection, all things are in His, as in Matthew 28:18. See also John 3:35; 13:3; 16:15.

383 ἐπιγινώσκει (epiynôskei) - "understands" - used also in Matthew 7:16, 20; 11:27; 14:35; 17:12; Mark 2:8; 5:30; 6:33, 54; Luke 1:4, 22; 5:22; 7:37; 23:7; 24:16, 31; Acts 3:10; 4:13; 9:30; 12:14; 19:34; 22:24, 29; 23:28; 24:8, 11; 25:10; 27:39; 28:1; Romans 1:32; 1 Corinthians 13:12; 14:37; 16:18; 2 Corinthians 1:13-14; 6:9; 13:5; Colossians 1:6; 1 Timothy 4:3; 2 Peter 2:21.

384 κοπιῶντες (kopiôntes) - "weary" - can be translated "weary" (e.g. John 4:6; Revelation 2:3) or "labor" (e.g. 1 Corinthians 15:10; 1 Timothy 5:17).

385 2 Corinthians 5:4 (Romans 7:14-25)

386 Hebrews 4 (offered before, Isaiah 28:11-12)

387 χρηστός (chrêstos) - "kind" - can also be translated "good." It is found also in Luke 5:39 (Critical Text); 6:35; Romans 2:4; 1 Corinthians 15:33; Ephesians 4:32; 1 Peter 2:3.

388 1 John 5:3

12[1] At that time Joshua walked through the grain fields on the sabbaths.³⁸⁹ And his disciples were hungry, and they began to pick the heads and eat. [2] And the Pharisees seeing said to him, "Behold, your disciples are doing what is not lawful to do on the Sabbath."³⁹⁰

[3] And he said to them, "Did you not read what David did when he was hungry and those with him, [4] how he came into the house of God and ate the loaves³⁹¹ of the purpose,³⁹² which was not lawful for him to eat nor those with him, except only the priests?³⁹³ [5] Or, did you not read in the law that on the sabbaths³⁹⁴ the priests in the temple profane the Sabbath³⁹⁵ and are innocent?³⁹⁶ [6] Yet I say to you that there is here one greater than the temple. [7] And if you had known what it is, 'I desire mercy and not sacrifice,' then you would not have condemned the innocent. [8] For the son of the man is Lord of the Sabbath."³⁹⁷

[9] And passing from there he went into their synagogue. [10] And behold, a man was there who had a withered³⁹⁸ hand. And they asked him saying, "Is it lawful to heal on the sabbaths?"³⁹⁹ that they might accuse him.

[11] And he said to them, "What man is there out of you who, having one sheep, and if it falls into a pit on the sabbaths,⁴⁰⁰ will not grab it and raise it up? [12] How different⁴⁰¹ then is a man from a sheep! Therefore, it is lawful to do good on the sabbaths."⁴⁰² [13] Then he says to the man, "Stretch out your hand." And he stretched out, and it was restored as healthy as the other. [14] But the Pharisees going out took counsel against him, how they might destroy him.

[15] And Joshua knowing this withdrew from there. And many crowds followed him, and he healed all of them. [16] And he warned them that they should not make him known, [17] that the saying through the prophet Isaiah might be fulfilled saying, [18] "Behold, my child⁴⁰³ whom I chose, my beloved in whom my soul is well pleased. I will set my spirit upon him, and he will proclaim justice⁴⁰⁴

389 σαββασιν (sabbasin) – "sabbaths" plural form, same as in verse 5 & 10. See the following verses and also Acts 13:14 "the day of the sabbaths," τη ημερα των σαββατων (tê hêméra tôn sabbatôn); 16:13 "and on the day of the sabbaths," τη τε ημερα των σαββατων (tê te hêméra tôn sabbatôn); and Luke 18:12 "twice from the sabbath," δις του σαββατου (dis tou sabbatou), NKJV "twice a week." See also Matthew 28:1 and footnote.

390 σαββατω (sabbatô) – "sabbath" singular form

391 αρτους (artous) – "loaves" – plural

392 προθεσεως (protheseôs) – "purpose" – found also in Acts 11:23; 27:13; Romans 8:28; 9:11; Ephesians 1:11; 3:11; 2 Timothy 1:9; 3:10; All are translated "purpose" in the NKJV except for Acts 27:13 (desire), and in the passages similar to here (Matthew 12:4; Luke 6:4; Hebrews 9:2) as "showbread." See also footnote for Exodus 25:30.

393 Leviticus 24:9

394 σαββασιν (sabbasin) – "sabbaths" plural, same as in verse 1 & 10.

395 σαββατον (sabbaton) – "sabbath" singular form

396 e.g. Leviticus 24:8; Numbers 28:9-10 (Exodus 35:2 "any work")

397 Received Text adds και (kai) so that it reads, "The son of the man is Lord even of the Sabbath." Also, "sabbath," σαββατου (sabbatou) is in the singular form.

398 See footnote for Luke 6:6.

399 σαββασιν (sabbasin) – "sabbaths" plural form, same as in verse 1, 5 & 11.

400 σαββασιν (sabbasin) – "sabbaths" plural form, same as in verse 1, 5 & 10. Here is a good example of the use of the word sabbath where the context is indeed an event on a singular sabbath day, but conceptually and/or in its usage is yet plural. See also Mark 3:2.

401 διαφερει (diapherei) – "different" – present active indicative third person singular – the basic idea of the word is to "carry through," "carry" from φερω (pheô) and "through," δια (dia). This word is found also in Matthew 6:26; 10:31 (value); Mark 11:16 ("to carry"); Luke 12:7, 24 ("value"); Acts 13:49 ("being spread"); 27:27 ("driven up and down"); Romans 2:18 ("excellent"); 1 Corinthians 15:41 ("differs"); Galatians 2:6 ("difference"); 4:1 ("differ"); Philippians 1:10 ("excellent"); all NKJV. Also, there is no "more" (μαλλον, mallon) here as in Matthew 6:26 & Luke 12:24. How does man differ? See Psalm 8:5-8; Ecclesiastes 3:21;

402 σαββασιν (sabbasin) – "sabbaths" plural form, same as in verse 1, 5, 10-11.

403 παις (pais) – "child" – found also in e.g. Matthew 2:8-9, 11, 13-14, 20-21; 1 John 2:12, 18; 3:7.

404 κρισιν (krisin) – "justice" (e.g. Matthew 23:23) – or "judgment" (e.g. John 7:24)

to the Gentiles. [19] He will not quarrel⁴⁰⁵ nor cry out,⁴⁰⁶ and his voice will not be heard in the streets. [20] A bruised⁴⁰⁷ reed he will not break,⁴⁰⁸ and a smoldering wick he will not extinguish, until he sends out justice to victory.⁴⁰⁹ [21] And in his name the Gentiles shall hope."⁴¹⁰

[22] Then a blind and mute demoniac⁴¹¹ was brought to him, and he healed him, so that the blind and mute one both spoke and saw. [23] And all the crowds were astonished and were saying, "This is not⁴¹² the son of David, is it?"

[24] But the Pharisees hearing said, "He does not cast out the demons except by Beelzebul⁴¹³ the ruler of the demons." [25] But Joshua knowing their thoughts said to them, "Every kingdom divided against itself is ruined, and every city or house divided against itself will not stand. [26] And if Satan casts out Satan,⁴¹⁴ he is divided against himself. How then will his kingdom stand? [27] And if I cast out the demons by Beelzebul, by whom do your sons cast out?⁴¹⁵ Because of this, they will be your judges."

[28] "But, if by the Spirit of God I cast out the demons, then the kingdom of God came upon you. [29] Or how is someone able to enter into the strong one's house and plunder his goods, unless he first binds the strong one?⁴¹⁶ And then he will plunder his house. [30] He who is not with me⁴¹⁷ is against me, and he who does not gather together with me scatters."

[31] "Because of this, I say to you, every sin and blasphemy will be forgiven men, but the blasphemy of the spirit will not be forgiven men. [32] And he who speaks a word against the son of the man, it will be forgiven him. But he who speaks against the Holy Spirit, it will not be forgiven him, not in the now⁴¹⁸ age nor in the one about to be."⁴¹⁹

[33] "Either make the tree good and its fruit good, or make the tree bad⁴²⁰ and its fruit bad.⁴²¹ For out of the fruit of the tree it is known. [34] Brood of snakes! How are you, being evil, able to speak good? For out of the abundance of the heart the mouth speaks. [35] The good man out of the good treasure⁴²² sends out good, and the evil man out of the evil treasure sends out evil. [36] And I say to you that every idle word⁴²³ which men may speak, they will give a word⁴²⁴ concerning it in the day of judgment. [37] For by⁴²⁵ your words you will be justified, and by⁴²⁶ your words you will be

405 John 8:48-50

406 John 7:28, 37; 12:44 (Mark 15:34-39), note Isaiah 42:2 ("in the street")

407 συντετριμμενον (suntetrimmenon) - "bruised" - found also in Mark 5:4 ("broken"); 14:3 ("broken"); Luke 9:39 ("bruising"); John 19:36 ("broken"); Romans 16:20 ("crush"); Revelation 2:27 ("dashed to pieces").

408 i.e. gentle (Matthew 11:29)

409 John 16:33; 1 John 5:4; 1 Corinthians 15:54-57

410 Isaiah 42:1-4

411 What a horrible predicament!

412 μητι (mêti) - negative particle, "is he" is added to complete the idea.

413 See footnote for Matthew 10:25.

414 Casting out a demon is equated to casting out Satan.

415 In other words, it doesn't make any sense that their sons would be casting out demons by the power of God, and Joshua casting out demons by Satan.

416 There is no record of Joshua saying, "I bind you . . ." like the charismatics of today.

417 "with me" obviously in spirit (e.g. John the Baptist is in prison)

418 νυν (nun) - "now" - Received and Critical Text have τουτω (toutô) "this."

419 μελλοντι (mellonti) - "about to be", used in this way e.g. Acts 16:27 (see also Luke 7:2; John 4:47 "at the point of")

420 σαπρον (saprov) - "bad" or "rotten" or "no good" (e.g. Matthew 13:48)

421 Amos 4:4; Matthew 23:32; Revelation 3:15

422 Received Text adds "of the heart"

423 ρημα (hrêma) - "word"

424 λογον (logon) - "word" - it is typically translated "account" in this kind of context (e.g. Luke 16:2; Acts 19:40; Romans 14:12; Hebrews 13:17; 1 Peter 3:15 (reason); 4:5.

425 εκ (ek) "by" or "out of"

426 εκ (ek) "by" or "out of"

condemned."

[38] Then some of the scribes and Pharisees answered saying, "Teacher, we desire to see from you a sign." [39] And he answering said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given it except the sign⁴²⁷ of the prophet Jonah. [40] For just as Jonah was in the belly of the great fish⁴²⁸ three⁴²⁹ days and three nights,⁴³⁰ so the son of the man will be in the heart of the earth three days and three nights.⁴³¹ [41] The Ninevite⁴³² men will raise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah;⁴³³ and behold, a greater than Jonah is here. [42] The queen of the south⁴³⁴ will arise in the judgment with this generation and condemn it, because she came from the ends of the earth⁴³⁵ to hear the wisdom of Solomon; and behold, one greater than Solomon is here."⁴³⁶

427 Jonah's journey in the belly of a fish was a sign to the Ninevites. See Luke 11:29-30.

428 κητους (kêτους) - found also in the LXX in Job 3:8 for Leviathan in the Hebrew, and in Jonah 2:1 for דָּג גָּדוֹל (dag gadol) "great fish."

429 τρεις (treis) - "three"

430 "three days and three nights" - Jonah 1:17; For other three days and/or nights see Genesis 42:17-18; 1 Samuel 30:12-13; 2 Chronicles 10:5 (more literally, "until a third day" עוֹד שְׁלוֹשֶׁת יָמִים ['od sheloshet yâmiym]), 12; Esther 4:16-5:1.

431 "three days and three nights" mandates a Thursday crucifixion. In a Friday crucifixion/Sunday resurrection there are only two nights, not three (Friday night & Saturday night). In a Wednesday crucifixion/Sunday resurrection there are four nights. Thus, a simple look at the nights demands a Thursday crucifixion/Sunday resurrection.

Moreover, Mark 16:9 reads, "*He rose early on the first day of the week*" (NKJV) which clearly declares a Sunday resurrection, Sunday being the first day of the week. Mark 16:9 more literally reads, "And rising early, first from sabbath" ἀναστὰς δε πρωι πρωτη σαββατου (anastas de prōi prôtê sabbatou). Mark 16:9 declares a Sunday resurrection. Yet, a Sunday resurrection can also be proven via the fact that there were two sabbaths.

There was a sabbath immediately after the day Christ was crucified (Mark 15:42; Luke 23:54), and there was a Sabbath immediately before He was risen from the dead (see Matthew 28:1 and footnote). There was the Passover sabbath of the fifteenth day of the month of Abib in which "no customary work" was to be done (Leviticus 23:5-7). Joshua and the disciples celebrated the Passover of the 14th of Abib the night before (Wednesday night/Thursday morning, Luke 22:7-15). Then, as Leviticus 23:5-7 describes, the following day (the fifteenth) is the beginning of the feast of unleavened bread and it is a sabbath rest. The second sabbath was the normal weekly sabbath, Saturday, after which Christ was risen (Matthew 28:1). Note also, Matthew 28:1 more literally reads, "And after sabbaths . . ." ὡπερ δε σαββατων (opse de sabbatôn). See footnote for Matthew 28:1.

Therefore, Joshua was placed in the grave before sunset on the Preparation day just before the Passover Sabbath of the 15th (Mark 15:42-43; Luke 23:52-54). Thus, the first day in the grave was the last part of Thursday before sunset. Thursday night was the first night in the grave, which was also a sabbath day. In Scripture, the evening is the beginning of the day (e.g. Leviticus 23:32). Therefore, this Passover sabbath of the 15th began on Thursday night. This first night (Thursday night/Friday morning) and second day (Friday) in the grave was not the Saturday sabbath, but it was the Passover sabbath (Leviticus 23:5-7 "no customary work") of the 15th day of the month of Abib (Exodus 12:2; Deuteronomy 16:1). This can be seen via the fact that Joshua and the disciples already celebrated the Passover of the 14th day of the month of Abib the night before (Leviticus 23:5; Numbers 9:2-3; Matthew 26:17-20; **Luke 22:7-15**), which was the first day of unleavened bread when they killed the Passover (Mark 14:12), which was also a sabbath (Exodus 12:16). Nonetheless, there was a Passover and sabbath yet to be kept on the following day as well (John 13:1; 18:28, 39; John 19:14). That second Passover (on the 15th) was a sabbath (Leviticus 23:6-7), and not the regular weekly Saturday sabbath. Therefore, the first day Joshua was in the grave was Thursday. The first night was Thursday night/Friday morning. The second day was Friday. The second night was Friday night/Saturday morning. The third day was Saturday. The third night was Saturday night/Sunday morning. Joshua rose from the dead early in the morning (Mark 16:9 see footnote) while it was still dark (John 20:1) during that third night (darkness). Thus, there was no forth daytime in which He was in the grave. He was crucified on the 14th of the month of Abib (also known as the month of Nisan, Esther 3:7), and rose from the dead on the 17th. For more, see "A Thursday Crucifixion and A Friday Lie."

432 Νινευιται (nineuitai) - "Ninevites" - plural

433 "the preaching of Jonah" - Jonah 3:4

434 "queen of the south" - 1 Kings 10:1-10, 13 (2 Chronicles 9:1-9, 12)

435 "ends of the earth" - location unknown. In Joshua 19:2 Beersheba is noted as Sheba, but this is yet inside Israel, particularly in the time of Solomon.

436 "a greater than Solomon is here" - yes wisdom Himself (1 Corinthians 1:24).

[43] "And when an unclean spirit goes out from the man, it goes through dry places seeking rest, and does not find it. [44] Then it says, 'I will return to my house from which I came.' And when it comes it finds it empty, sweep, and put in order. [45] Then he goes and takes along with himself seven more spirits more evil than himself, and going in dwells there, and the latter state of that man becomes worse than the first. So it will be also with this evil generation."

[46] And while he was still speaking to the crowd, behold, his mother and brothers had been standing outside seeking to speak with him. [47] And someone said to him, "Behold, your mother and your brothers have been standing outside seeking to speak to you."

[48] And answering he said to the one who spoke to him, "Who is my mother? And who are my brothers?" [49] And stretching out his hand toward his disciples he said, "Behold, my mother and my brothers. [50] For whoever does the will of my father who is in heavens, he is my brother and sister and mother."⁴³⁷

13[1] And on that day Joshua going from the house sat by the sea. [2] And many crowds were gathered together to him, for which reason he embarked into the boat to sit, and the whole crowd stood at the shore. [3] And he spoke to them many things in parables⁴³⁸ saying, "Behold, a sower went out to sow. [4] And when he sowed, some fell by the road. And the birds came and devoured them. [5] And others fell upon the rocky places, where it⁴³⁹ was not having much earth. And immediately it rose out⁴⁴⁰ because it had no depth of earth. [6] And when the sun rose up,⁴⁴¹ it was scorched, and because it had no root, it withered. [7] And others fell upon thorns, and the thorns went up and choked them. [8] And others fell upon good earth and gave fruit, some a hundred, some sixty, some thirty. [9] He who has ears to hear, let him hear."

[10] And coming to him his disciples said, "Why do you speak to them in parables?" [11] And answering he said to them, "To you it has been given to know the mysteries⁴⁴² of the kingdom of the heavens, but to them it has not been given. [12] For whoever has, it will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken from him. [13] Because of this, I speak to them in parables, because seeing they do not see, and hearing they do not hear nor do they understand.⁴⁴³ [14] And the prophecy of Isaiah is fulfilled in them which says, 'In hearing you will hear and by no means⁴⁴⁴ understand, and seeing you will see and by no means perceive. [15] For the heart of this people became dull, and the ears, they hardly heard, and their eyes were shut, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I heal them.'⁴⁴⁵

[16] "But blessed are your eyes because they see, and your ears because they hear. [17] For truly I say to you that many prophets and righteous ones desired to see what you see and did not see, and hear what you hear and did not hear."⁴⁴⁶

[18] "Therefore, hear the parable⁴⁴⁷ of the sower. [19] Everyone who hears the word of the kingdom

437 Ephesians 3:14-15 (Ephesians 4:4-6)

438 παραβολαις (parabolais) - "parables" - used in Hebrews 9:9 for "symbolic" (NKJV) and 11:19 for "figurative."

439 ειχε (eiche) - "it did . . . have" - imperfect, third person singular

440 εξανετειλε (exaneteile) - "rose out" - in NT only found also in Mark 4:5.

441 ανατειλαντος (anateilavtos) - "rose up" - used likewise in James 1:11.

442 "know the mysteries" - See Psalm 25:14; Proverbs 1:7; 8:14. Salvation is knowing and understanding the mysteries of God.

443 2 Corinthians 4:4; 2 Timothy 2:24-26; Proverbs 9:10

444 ου μη (ou mê) - "by no means" - double negative - same as used in John 10:5 "by no means" (NKJV).

445 Isaiah 6:9-10

446 1 Peter 1:10-12

447 παραβολην (parabolên) - "parable" - used mostly in the gospels, but found also in Hebrews 9:9 (NKJV "symbolic"); 11:19 (NKJV "figurative sense"). παρα (para) is a preposition meaning "from (the side of)" (GELNT). Used e.g. in Luke 5:1-2 for "by" (NKJV); John 15:26 "from the Father;" 16:27-28 "from" (note Psalm 110:1). βολη (bolê) is the

and does not understand, the evil one comes and snatches what was sown in his heart. This is the one sown by the road. [20] And the one sown upon the rocky ground, this is the one who hears the word and immediately receives it with joy. [21] And he has no root in himself but is temporary. And when tribulation or persecution happens because of the word, immediately he stumbles.⁴⁴⁸ [22] And the one sown into the thorns, this one is he who hears the word, and the care⁴⁴⁹ of this age and the deceitfulness of the wealth crowds⁴⁵⁰ the word, and he becomes unfruitful. [23] And the one sown upon the good earth, this is the one who hears the word and understands, who indeed bears fruit and produces some a hundred, some sixty, some thirty."

[24] He put before them another parable saying, "The kingdom of the heavens is like a man who sowed good seed in his field. [25] But while the men slept his enemy came and was sowing weeds in among the wheat and departed. [26] And when the stalks sprouted and produced fruit, then the weeds were also manifested. [27] And the servants came to the master saying to him, 'Lord, did you not sow good seed in your field? How then do you have weeds?' [28] And he said to them, 'An enemy man did this.' And the servants said to him, 'Do you want us, then, to go gather them?' [29] And he said, 'No, lest when you gather the weeds, you uproot the wheat together with them. [30] Let both grow together until the harvest, and in the time of the harvest I will say to those who harvest, 'First gather the weeds and bind them into bundles to burn them, then gather the wheat into my barn.'"

[31] He put before them another parable saying, "The kingdom of the heavens is like a mustard grain,⁴⁵¹ which taking a man sowed in his field, [32] which indeed is the smallest of all the seeds, but when it is grown, is larger than the herbs and becomes a tree; so that the birds of the heaven come and dwell in its branches."

[33] He spoke another parable to them, "The kingdom of the heavens is like leaven, which taking a woman hide in three measures of flour until it was wholly leavened."

[34] Joshua spoke these things in parables to the crowds, and without a parable he was not speaking to them, [35] in order that what was spoken by the prophet might be fulfilled saying, "I will open my mouth in parables. I will utter things hidden from the foundation of the world."⁴⁵²

[36] When Joshua dismissed the crowds, he came into the house. And his disciples came to him saying, "Explain to us the parable of the weeds of the field." [37] And answering he said to them, "He who sows the good seed is the son of the man. [38] And the field is the world, and the good seed, these are the sons of the kingdom. And the weeds are the sons of the evil one. [39] And the enemy who sowed them is the devil. And the harvest is the end⁴⁵³ of the age. And the harvesters are the messengers. [40] Therefore, just as the weeds are gathered and burned in fire, so it will be in the end of this age. [41] The son of the man will send forth his messengers, and gather out of his kingdom all that offend and practice lawlessness, [42] and will cast them into the furnace of fire. There will be the weeping and the gnashing⁴⁵⁴ of teeth. [43] Then the righteous ones will shine forth⁴⁵⁵ as the sun in the kingdom of their father. He who has ears to hear let him hear."⁴⁵⁶

[44] "Again, the kingdom of the heavens is like a treasure hidden in the field, which a man, finding,

noun for a "throw" used only in Luke 22:41 for a stone's "throw," λιθου βολην (lithou bolên).

448 σκανδαλίζεται (skandalizetai) - see footnote for Matthew 5:29.

449 μεριμνα (merimna) - singular in the Greek. This noun is also only found in Mark 4:19; Luke 8:14; 21:34; 2 Corinthians 11:28; and 1 Peter 5:7.

450 συμπνιγει (sumpnigei) - "crowds" - found also only in Mark 4:7, 19; Luke 8:14, 42.

451 κοκκω (kokkô) - "grain" - used also in Matthew 17:20; Mark 4:31; Luke 13:19; 17:6; John 12:24 (grain); 1 Corinthians 15:37 (grain).

452 Psalm 78:27

453 συντελεια (sunteleia) - "end" - or "completion" - found also in Matthew 13:40, 49; 24:3; 28:20; Hebrews 9:26.

454 See footnote Matthew 8:12.

455 Daniel 12:2-3

456 This gathering and judgment can be found in Matthew 25:31-46.

hid, and from his joy goes and sells all that he has and buys that field."⁴⁵⁷

[45] "Again, the kingdom of the heavens is like a merchant man seeking beautiful pearls, [46] which, finding one valuable pearl, went, sold all that he had, and bought it."

[47] "Again, the kingdom of the heavens is like a dragnet thrown into the sea, and of all kinds were gathered together, [48] which when it was full, was brought up upon the shore, and sitting down, they collected the good into containers, but the bad they were throwing out. [49] So it will be in the end of the age. The messengers will come out and separate the evil out of the midst of the righteous [50] and cast them into the furnace of fire.⁴⁵⁸ There will be the weeping and the gnashing of the teeth."

[51] Joshua says to them,⁴⁵⁹ "Did you understand these things?" They say to him, "Yes, Lord."⁴⁶⁰ [52] And he said to them, "Because of this, every scribe instructed in the kingdom of the heavens is like a man, master of the house, who takes out of his treasure things new and old."⁴⁶¹

[53] And it came to pass, when Joshua finished all the parables, he departed from there. [54] And coming to his homeland, he was teaching in their synagogue, so they were astonished and said, "Where does he get this wisdom and the miracles? [55] Is this not the carpenter's son? Is not his mother called Mary and his brothers, James and Joses⁴⁶² and Simon and Judah?⁴⁶³ [56] And his sisters are they not all with us? Where then does he get all these things?" [57] And they were being offended by him.

But Joshua said to them, "A prophet is not without honor except in his homeland and in his house." [58] And he did not do many miracles there because of their unbelief.⁴⁶⁴

14[1] At that time Herod⁴⁶⁵ the tetrarch⁴⁶⁶ heard the report about Joshua, [2] and said to his servants,⁴⁶⁷ "He is John the immerser. He rose from the dead, and because of this the miracles are working in him." [3] For Herod having arrested John, bound him and put him in prison because of Herodias,⁴⁶⁸ the wife of Philip his brother.

[4] For John was saying to him, "It is not lawful for you to have her."⁴⁶⁹ [5] And desiring⁴⁷⁰ to kill him, he feared the crowd, because they held him as a prophet. [6] But when the birthday of Herod came, the daughter of Herodias danced in the midst and pleased Herod. [7] For which reason, he promised with an oath to give her whatever she might ask.

[8] So, being prompted by her mother, "Give me," she said, "here the head of John the immerser upon a platter." [9] And the king was grieved, but because of the oaths and those reclining there, he ordered to give it. [10] And sending, he had John beheaded in the prison. [11] And his head was brought upon a platter and given to the girl, and she brought it to her mother. [12] And his disciples coming, took the body and buried it, and going reported it to Joshua.

[13] And when Joshua heard, he withdrew from there in a boat unto a deserted place by himself. And when the crowds heard, they followed him on foot from the cities. [14] And coming out, Joshua saw a large crowd and he was moved with compassion for them, and healed their ill.

457 Luke 14:33; Hebrews 10:32-34

458 Psalm 11:6

459 Critical Text does not have "Joshua says to them."

460 Critical Text does not have "Lord."

461 Acts 18:24-28

462 Critical Text has "Joseph," Ἰωσήφ (iôseph).

463 Ἰούδας (Ioudas) - "Judah" - typically translated "Judas" - see footnote for Matthew 10:4.

464 Mark 6:5

465 The wife of Herod's steward supported Christ. See Luke 8:3.

466 τετραρχης (tetrarchês) - basic idea of the word is a ruler of the forth, or ruler four. Herod is called a king in verse 9.

467 παισιν (paosin) - "servants" - also with this meaning, e.g. Luke 12:45; 15:26 - can also be translated "children" (e.g. Matthew 2:16).

468 Ηρωδιαδα (hêrôdiada) - Herodias

469 Proverbs 9:7?

470 θελων (thelôn) - "desiring" - masculine participle refering to Herod.

[15] But when it was late, his disciples came to him, saying, "The place is deserted and the hour is already past. Send the crowds away, so that departing into the villiages they might buy themselves food."

[16] But Joshua said to them, "They have no need to depart. You give them something to eat." [17] But they say to him, "We do not have here, except five loaves and two fish." [18] And he said, "Bring them here to me." [19] And directing the crowd to recline upon the grass, taking the five loaves and the two fish, looking up into the heaven, he blessed it, and breaking it, he gave the bread to the disciples, and the disciples to the crowds. [20] And they ate and were satisfied, and took up the leftovers of the fragments, twelve basket fulls. [21] And those who ate were men, about five thousand, besides women and children.

[22] And immediately Joshua compelled⁴⁷¹ the disciples⁴⁷² to embark into the boat and go before him to the other side, while he sent the crowds away. [23] And when the crowds were sent away, he went up to the mountain by himself to pray. And when it was late, he was alone there. [24] But the boat was already in the middle of the sea, being tormented⁴⁷³ by waves, for the wind was contrary. [25] And in the fourth watch of the night, Joshua went to them walking upon the sea. [26] And when the disciples saw him walking upon the sea, they were terrified, saying that, "It's a ghost!"⁴⁷⁴ And they cried out from the fear.

[27] But immediately Joshua spoke to them, saying, "Be of good cheer! It is I, do not be afraid." [28] And Peter answering said to him, "Lord, if it is you, order me to come to you upon the water." [29] And he said, "Come." And coming down from the boat, Peter walked upon the water coming to Joshua.

[30] But when he saw the powerful wind he was afraid, and beginning to be drowned⁴⁷⁵ he cried out, saying, "Lord, save me!" [31] And immediately Joshua stretching out the hand, took hold of him and said to him, "Little believer, why doubt?"

[32] And when they embarked into the boat, the wind stopped. [33] And those in the boat came and worshipped him, saying, "Truly, you are the son of God!"

[34] And crossing over, they came into the land of Gennesaret. [35] And when they recognized him, the men of that place sent into that whole surrounding region, and they brought to him all who had it badly, [36] and they were entreating him, that they might touch only the edge of his garment. And whoever touched it was rescued.⁴⁷⁶

15[1] Then scribes and Pharisees from Jerusalem came to Joshua, saying, [2] "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

[3] And answering he said to them, "Why do you also transgress the commandment of God because of your tradition? [4] For God commanded, saying, 'Honor the father and the mother,' and 'He who speaks bad⁴⁷⁷ of father or mother let him come to an end,'⁴⁷⁸ to death.⁴⁷⁹ [5] But you say, 'Whoever says to the father or the mother, "What you might have benefited from me is a gift,"'⁴⁸⁰ [6] and he will by no

471 *ἠναγκάσεν* (ênagkasen) - "compelled" - found also in Mark 6:45 (same context); Luke 14:23; Acts 26:11; 28:19; 2 Corinthians 12:11; Galatians 2:3, 14; 6:12.

472 Received Text adds "his" (i.e. his disciples).

473 *βασανιζομενος* (basanizomenos) - "tormented" - same word used in Matthew 6:48. Found also e.g. in Revelation 14:10; 20:10.

474 *φαντασμα* (phantasma) - "phantom" or "ghost." Only found also in Mark 6:49 (same context).

475 *καταποντιζεσθαι* (katapontizesthai) - "drowned" - found only here and Matthew 18:6.

476 *δiesôthêsan* (diesôthêsan) - "rescued" - found also only in Luke 7:3; Acts 23:24; 27:43-44; 28:1, 4; 1 Peter 3:20.

477 *κακολογων* (kakologôn) - "speak bad" - this word brings together the word for bad, *κακος* (kakos), and the word for speak, *λογεω* (logeô).

478 *τελευτατω* (teleutatô) - "come to an end"

479 *θανατω* (thanatô) - "to death"

480 *Δωρον, ο εαν εξ εμου ωφεληθης* (dôron, ho ean ex emou ôphelêthês) - "What you might have benefited from me is a

means⁴⁸¹ honor his father or his mother. And you nullify the commandment of God through your tradition. [7] Hypocrites! Well did Isaiah prophesy concerning you saying, [8] "These people draw near to me with their mouth, and honor me with the lips, but their heart is far away from me. [9] And in vain they worship me, teaching as doctrines commandments of men."⁴⁸²

[10] And summoning the crowd he said to them, "Hear and understand. [11] It is not what goes into the mouth that defiles the man,⁴⁸³ but what comes out of the mouth, this defiles the man."

[12] Then his disciples came saying to him, "Did you know that when the Pharisees heard the word they were offended?"

[13] And answering he said, "Every plant which my heavenly father did not plant will be uprooted. [14] Leave⁴⁸⁴ them. They are blind guides of the blind. And if the blind guide the blind, both will fall into a pit."

[15] And Peter answering said to him, "Explain this parable to us." [16] And Joshua said, "Are you still also without understanding? [17] Do you not yet understand that everything that goes into the mouth goes into the stomach and is cast out into the toilet?⁴⁸⁵ [18] But what comes out of the mouth comes out of the heart, and those defile the man. [19] For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemes. [20] These are what defile the man, but to eat with unwashed hands does not defile the man."

[21] And departing from there, Joshua withdrew into the parts of Tyre and Sidon. [22] And behold, a Canaanite⁴⁸⁶ woman from those regions came crying out to him, saying, "Have mercy on me, Lord, son of David! My daughter is severely demonized." [23] But he did not answer her a word.

And his disciples came asking him, saying, "Send her away, for she cries out after us." [24] And answering he said, "I was not sent except to the lost sheep of the house of Israel." [25] And coming she worshipped him saying, "Lord, help me!"⁴⁸⁷

[26] And answering he said, "It is not good to take children's bread and cast it to the little dogs."⁴⁸⁸ [27] And she said, "Yes, Lord, yet even the little dogs eat from the crumbs which fall from their Lord's table." [28] Then Joshua answering said to her, "Oh⁴⁸⁹ woman, great is your faith!⁴⁹⁰ Let it be to you as you desire." And her daughter was cured from that hour.

[29] And passing from there, Joshua went by the sea of Galilee, and going up to the mountain, he was sitting there. [30] And many crowds came to him, having with them, lame, blind, mute,⁴⁹¹ crippled, and many others, and they laid them at Joshua's feet; and he healed them. [31] With the result that the crowds were amazed, seeing the mute⁴⁹² speak, the crippled healthy, the lame walking, and the

gift." - more literally, "a gift, which if out of me you might have benefited."

481 ου μη (ou mê) - "by no means" as in John 10:5.

482 Isaiah 29:13

483 Leviticus 11:42-47; Isaiah 66:17; Joshua came with a new covenant (see also Mark 7:19), and came with works to prove He was from God (John 10:25, 38).

484 αφετε (aphete) - from αφιημι (aphiēmi) used for leave (e.g. Matthew 4:11), forgive (e.g. Matthew 18:27), give up (e.g. Matthew 27:50), send away (e.g. Mark 13:36), divorce (e.g. 1 Corinthians 7:11), and even allow or tolerate (e.g. Revelation 2:20).

485 αφεδρωνα (aphedrōna) - "toilet" or "latrine" - found only here and Mark 7:19. NAS footnotes, "Lit. *cast out into the latrine*." KJV reads, "cast out into the draught," Jay P. Green, "thrown out into the wastebowl."

486 See footnote for Mark 7:26.

487 Joshua puts her off, yet she worships Him and keeps asking (Matthew 7:7).

488 κυναριοις (kunariois) - "little dogs" - κυων (kuōn) is "dog."

489 ω (ō) - "Oh" - found also only in Matthew 17:17; Mark 9:19; Luke 9:41; Acts 1:1; 13:10; 18:14; 27:21; Romans 2:1, 3; 9:20; 11:33; Galatians 3:1; Timothy 6:11, 20; James 2:20.

490 Great insight into great faith here. She is not diverted by either non-attention or even "insult" by Christ, but continues to believe and hope in God's mercy!

491 κωφους (kōphous) - "mute"

492 κωφους (kōphous) - "mute" - can also be translated "deaf" (e.g. Mark 7:32).

blind seeing. And they glorified the God of Israel.

[32] And summoning his disciples, Joshua said, "I feel compassion for the crowd, because they have remained with me already three days and they do not have anything to eat. And I do not desire to send them away hungry, lest they faint on the way."

[33] And his disciples say to him, "Where are we to get so much bread in the wilderness, in order to satisfy so large a crowd?" [34] And Joshua says to them, "How much bread do you have?" And they said, "Seven, and a few little fish."

[35] And he ordered the crowds to recline upon the ground. [36] And taking the seven loaves and the fish, giving thanks, he broke, and gave his disciples, and the disciples to the crowd. [37] And they all ate and were satisfied. And they took up what was leftover of the fragments, seven large baskets⁴⁹³ full. [38] And those who ate were four thousand men, besides women and children. [39] And sending the crowds away, he went up into the boat and came to the regions of Magdala.⁴⁹⁴

16[1] And the Pharisees and Sadducees came testing. They asked to show them a sign out of the heaven. [2] But he answering said to them, "When it becomes late you say, 'Fair weather, for the heaven is red.' [3] And early, 'A sign of stormy weather, for the heaven is gloomy red.' Hypocrites! You know how to discern the heaven, but the signs of the times⁴⁹⁵ you are not able. [4] An evil and adulterous generation seeks a sign, and no sign will be given to it except the sign of the prophet Jonah." And leaving them, he departed.⁴⁹⁶

[5] And coming to the other side, his disciples forgot to take bread. [6] And Joshua said to them, "See and beware⁴⁹⁷ of the leaven of the Pharisees and Sadducees." [7] And they were reasoning among themselves saying that, "We did not take bread."

[8] But Joshua knowing said to them, "Why do you reason among yourselves, little believers, that you did not take bread? [9] Do you not yet understand, nor remember the five loaves of the five thousand and how many baskets you took up? [10] Nor the seven loaves of the four thousand and how many large baskets you took up? [11] How do you not perceive that I did not speak to you about bread, but⁴⁹⁸ to beware of the leaven of the Pharisees and Sadducees?" [12] Then they perceived that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

[13] And when Joshua came into the region of Caesarea of the Philip⁴⁹⁹ he asked his disciples, saying, "Who do men say I,⁵⁰⁰ the son of the man, am?" [14] And they said, "Some John the immerser, but others Elijah, but others Jeremiah or one of the prophets." [15] He says to them, "But who do you say I am?" [16] And Peter answering said, "You are the Christ, the son of the living God."

[17] And Joshua answering said to him, "Blessed are you, Simon, son of Jonah,⁵⁰¹ for flesh and blood did not reveal to you, but my father who is in the heavens.⁵⁰² [18] And I say to you that you are

493 σπυριδας (spuridas) - "large baskets" - same word used for the basket they used to lower Paul down in Acts 9:25.

494 μαγδαλα (magdala) - "Magdala" - Critical Text has μαγαδαν (magadan) "Magadan." Location unknown.

495 Daniel 9:25, John the Baptist, Miracles of Christ, were all signs of the times.

496 Proverbs 14:7

497 προσεχετε (prosechete) - "beware"

498 Critical Text has "but" [δε (de)] here. Majority and Received Text do not, but "but" is added to decent English.

499 καισαρειας της φιλιππου (kaisareias tês philippou) - "Caesarea of the Philip" known as Caesarea Philippi. This is the same name as "Philip" e.g. in Matthew 10:3; 14:3; etc..

500 Critical Text does not have με (me) - "I"

501 βαριωνα (bariōna) - "son of Jonah" = בַּר יוֹנָה (bar yonah)

502 New info? No, see John 1:41; Matthew 14:33. Yet, Job 38:36, the only way Peter could know and continue to know this is by the Father (see Luke 8:18).

Peter,⁵⁰³ and upon this rock⁵⁰⁴ I will build my assembly,⁵⁰⁵ and the gates of Hades shall not prevail⁵⁰⁶ against it. [19] And I give to you⁵⁰⁷ the keys of the kingdom of the heavens, and whatever you bind on the earth shall be bound in the heavens, and whatever you loose on the earth shall be loosed in the heavens."⁵⁰⁸ [20] Then he ordered his disciples that they should tell no one that he is Joshua⁵⁰⁹ the Christ.

[21] From then Joshua began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes⁵¹⁰ and be killed and be raised up on the third day.⁵¹¹

[22] And Peter took him aside and began to rebuke him, saying, "Mercy⁵¹² to you, Lord! This shall by no means be to you." [23] But turning he said to Peter, "Get behind me,⁵¹³ Satan!⁵¹⁴ You are an offense to me, for you are not mindful of the things of God, but the things of man."⁵¹⁵

[24] Then Joshua said to his disciples, "If anyone desires to come after⁵¹⁶ me, let him deny himself,⁵¹⁷ and take up his cross,⁵¹⁸ and follow me.⁵¹⁹ [25] For whoever desires to save his soul⁵²⁰ will lose it, but whoever loses his soul for my sake shall find it. [26] For what does it profit a man if he gains the whole world, but forfeits his soul? Or what will a man give in exchange for his soul?⁵²¹ [27] For the son of the man will come in the glory of his father with his messengers, then he will render to each one according to his deed.⁵²² [28] Truly I say to you, there are some standing here who will by no means taste⁵²³ death until they see the son of the man coming in his kingdom."

17[1] And after six days Joshua took Peter and James and John his brother, and brought them up to a high mountain by himself. [2] And he was transformed⁵²⁴ before them, and his face shone like the Sun; and his garments became white like the light.⁵²⁵ [3] And behold, Moses and Elijah appeared to

503 Πέτρος (petros), masculine singular - "Peter"

504 πέτρα (petra), feminine singular – "rock" – Christ is called the πέτρα (petra) in 1 Corinthians 10:4. Ephesians 2:20 says, "**built on the foundation of the apostles and prophets, Joshua Christ Himself being the chief cornerstone.**"

505 ἐκκλησίαν (ekklêsian) - "assembly" - translated "church" (e.g. NKJV 1 Corinthians 11:18; 14:4; etc.) and "congregation" (e.g. Acts 7:38) or "assembly" (Acts 19:32, 39, 41; Hebrews 2:12). From ἐκ (ek), "out of" and κλήσις (klêsis) "call" or "calling" (e.g. Hebrews 3:1). This is the word used for Hebrews 2:12 translated "assembly" and in the LXX for Psalm 22:22 for "assembly," Hebrew קָהָל (qahal) "assembly" (e.g. Genesis 49:6).

506 κατισχυσοῦσιν (katischusousin) - "prevail" - found also only in Luke 21:36; 23:23.

507 singular, reference to Peter. Peter preached to the Jews in Acts 2 & 3 (see 2:41; 4:4), to the Gentiles in Acts 10.

508 See Matthew 18:15-18; John 20:23; Acts 5:1-11; Galatians 2:1-9.

509 Critical Text leaves out "Joshua."

510 Opposition from those who are suppose to be in the truth (Psalm 118:22).

511 This warning is noted also in Matthew 17:21-23; 20:18-19; Mark 8:31; 9:31-32; 10:32-34; Luke 9:44-45; 18:31-34.

512 ἰλεως (ileôs) - "Mercy" - found only one other place in the NT, Hebrews 8:12.

513 Joshua reveals His zeal here. He adamantly opposes Peter and any temptation to avoid His God ordained suffering.

514 Σατανα (satana) - "Satan" - from Hebrew שָׂטָן (satan) meaning "adversary" (e.g. Numbers 22:22, 32; 1 Kings 11:14).

515 Man's agenda here = Satan's (see also Acts 26:18; Ephesians 2:1-3).

516 ὀπισω (opisô) - "after" - same word as in verse 23 for "behind."

517 "deny himself" = 1 Corinthians 9:19-22, 27; 10:24, 33; Romans 14:7-8; 1 Corinthians 15:58; 2 Corinthians 5:15; Romans 8:13; Galatians 5:24; Philippians 2:3-4 (vs. 21). Yet, at the same time, Ephesians 5:29.

518 σταυρον (stauron) - "cross" - Was it a "stake" not a cross? The sign was above His head (Matthew 27:37). It does not say above his hands. There were two nails (John 20:25). See also John 21:18.

519 1 Peter 2:20-21; 4:1-2

520 ψυχην (psuchên) - "soul"

521 Psalm 49:6-13

522 πράξιν (praxin) - "deed" - found also only in Luke 23:51; Acts 19:18; Romans 8:13; 12:4 (NKJV "function"); Colossians 3:9. See also Romans 2:6-10; Galatians 6:7-8.

523 γευσονται (geusôntai) - "taste" - found also only in Matthew 27:34; Mark 9:1; Luke 9:27; 14:24; John 2:9 ("tasted"); 8:52; Acts 10:10 ("to eat"); 20:11 ("eaten"); 23:14 ("eat"); Colossians 2:21 ("taste"); Hebrews 2:9 ("taste"); 6:4-5 ("tasted"); 1 Peter 2:3 ("tasted").

524 μετεμορφωθῇ (metemorphôthê) - "transformed"

525 Revelation 1:10-16

them speaking with him.

[4] And Peter answering said to Joshua, "Lord, it is good for us to be here. If you will, let us make here three tents,⁵²⁶ one for you and one for Moses and one for Elijah." [5] While he was still speaking, behold, a bright cloud⁵²⁷ overshadowed them, and behold, a voice out of the cloud, saying, "This is my beloved son, in him I am well pleased. Listen to him!"

[6] And when the disciples heard, they fell on their face and were greatly afraid. [7] And Joshua came, touched them and said, "Arise and do not be afraid." [8] And lifting up their eyes, they saw no one except Joshua alone.

[9] And when they came down from the mountain, Joshua commanded them saying, "Tell no one the vision until the son of the man has risen from the dead."

[10] And his disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"⁵²⁸ [11] And Joshua answering said to them, "Elijah surely is coming first and will restore all things. [12] But I say to you that Elijah already came,⁵²⁹ and they did not recognize him, but did to him whatever they wanted. So also the son of the man is about to suffer by them."⁵³⁰ [13] Then his disciples understood that he spoke to them concerning John the immerser.

[14] And when they came to the crowd, a man came to him kneeling down to him and saying, [15] "Lord, have mercy on my son, for he is moonstruck⁵³¹ and suffers badly. For he often falls into the fire and often into the water. [16] And I brought him to your disciples, and they were not able to heal him."

[17] And Joshua answering said, "Oh faithless and perverse generation,⁵³² how long⁵³³ will I be with you? How long will I put up with⁵³⁴ you? Bring him here to me." [18] And Joshua rebuked it, and the demon came out from him; and the child was healed from that hour.

[19] Then the disciples came to Joshua privately saying, "Why were we not able to cast it out?" [20] And Joshua said to them, "Because of your unbelief. For truly I say to you, if you have the faith as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."⁵³⁵ [21] But this kind does not go out except by prayer and fasting."⁵³⁶

[22] And while they were staying in Galilee, Joshua said to them, "The son of the man is about to be delivered into the hands of men, [23] and they will kill him, and the third day he will be raised up. And they were exceedingly sad.

[24] And when they went into Capernaum, those receiving the drachmas⁵³⁷ came to Peter and said, "Does your teacher not pay the drachmas?" [25] He says, "Yes." And when he came into the house, Joshua anticipated him, saying, "What do you think, Simon? The kings of the earth, from whom do

526 σκηνάς (skênas) - "tents" - used as such in Hebrews 11:9. Used also for the tabernacle (e.g. Acts 7:44).

527 Cloud, see Exodus 13:21; 16:10; 19:9; 24:16; 33:9-10; 34:5; 40:38; Leviticus 16:2; Numbers 10:34; 2 Chronicles 5:14; 6:1; Job 26:9; 37:14-15; Lamentations 3:44; Ezekiel 1:4; 10:4; Luke 21:27?; Acts 1:9?; 1 Corinthians 10:1-2; Revelation 10:1?; 11:12?

528 Malachi 4:5-6

529 Luke 1:16-17

530 Luke 23:11

531 σεληνιαζεται (selêniazetai) - "moonstruck" - KJV "lunatick," NAS "lunatic," NKJV "epileptic" with footnote, "Lit. moon-struck" - also only found in Matthew 4:24. The word for moon in Greek is σεληνη (selênê), see e.g. Matthew 24:29. See also Psalm 121:6.

532 This statement included the disciples!

533 έως ποτε (eôs pote) - "how long" - more literally, "until when."

534 ανεξομαι (anexomai) - "put up with" - besides being in the same context in Mark 9:19 and Luke 9:41, this word is also found in Acts 18:14; 1 Corinthians 4:12; 2 Corinthians 11:1, [4, 19-20, NKJV "put up with"]; Ephesians 4:2; Colossians 3:13; 2 Thessalonians 1:4; 2 Timothy 4:3; Hebrews 13:22.

535 Matthew 21:20-22; John 14:12-14; 15:7; 1 John 5:14-15

536 Prayer and fasting is part of a godly life. Prayer, 1 Thessalonians 5:17 and fasting = seeking God, e.g. Daniel 9:3; Joel 2:12; Acts 10:30; 14:23; 1 Corinthians 7:5; 2 Corinthians 6:5; 11:27.

537 διδραχμα (didrachma) - "drachmas" (plural) - only found here. A drachma is apparently a coin.

they receive customs or taxes, from their sons or from strangers?" [26] Peter says to him, "From strangers." Joshua said to him, "So indeed, the sons are free." [27] But, so that we do not offend them, go to the sea, throw a fishhook, and take the first fish that comes up. And opening its mouth you will find a stater.⁵³⁸ Taking that, give it to them for me and you."

18[1] In that hour the disciples came to Joshua, saying, "Who then is greatest⁵³⁹ in the kingdom of the heavens?" [2] And Joshua summoning a child, stood him in their midst, and said, "Truly I say to you, unless you turn⁵⁴⁰ and become as the child,⁵⁴¹ you will by no means enter into the kingdom of the heavens. [4] Whoever therefore will humble himself as this child, he is the greatest in the kingdom of the heavens. [5] And whoever receives such a child in my name, receives me."

[6] "And whoever causes one of these little ones who believe in me to stumble,⁵⁴² it is better for him that a millstone be hung on⁵⁴³ his neck and he were drowned⁵⁴⁴ in the depths of the sea. [7] Woe to the world because of offenses!⁵⁴⁵ For it is necessary for offenses to come,⁵⁴⁶ but woe to that man through whom the offense comes! [8] And if your hand or your foot causes you to stumble, cut it off and throw it from you.⁵⁴⁷ It is better for you to enter in the life lame or crippled, than having two hands or two feet be cast into the eternal fire. [9] And if your eye causes you to stumble, take it out and throw it from you. It is better for you to enter into the life one-eyed, than having two eyes to be cast into the fiery hell."⁵⁴⁸

[10] "See that you do not despise one of these little ones. For I say to you that their messengers⁵⁴⁹ in heavens always see the face of my father who is in heavens. [11] For the son of the man came to save that which was lost."⁵⁵⁰

[12] "What do you think? If some man has a hundred sheep, and one of them wonders, will he not, leaving the ninety nine, going to the hills, seek the wondering one? [13] And when he finds it, truly I say to you that he rejoices over it more than over the ninety nine who had not wondered. [14] Thus, it is not the will before your father who is in heavens that one of these little ones perish."⁵⁵¹

[15] "And if your brother sins against you,⁵⁵² go and rebuke⁵⁵³ him between you and him alone. If he hears you, you gained⁵⁵⁴ your brother. [16] But if he does not hear, take with you one or two more, that

538 στατήρα (statêra) - "stater" - only found here. Lexicon states it's worth about four drachmas.

539 μείζων (meizōn) - "greatest" - can be translated either "greater" (e.g. Matthew 11:11) or "greatest" (e.g. 1 Corinthians 13:13).

540 στραφήτε (straphête) - "turn" - used for turn position or direction (e.g. Matthew 5:39; 7:6; 9:22), turn in the sense of physical "change" (e.g. Revelation 11:6) or spiritual change (e.g. John 12:40). Used of God turning in Acts 7:42.

541 Psalm 149:4

542 σκανδαλισή (skandalisê) - "causes . . . to stumble"

543 εις (eis) - "on" - more literally "into." Critical Text has περί (eis) "around." Received Text has ἐπὶ (epi) "upon."

544 καταποντισθή (kataponisthê) - "drowned" - found only here and Matthew 14:30.

545 σκανδαλίων (skandalîon) - "offenses"

546 Proverbs 16:4; Psalm 92:5-7; Romans 9:11-22

547 This is consistent with 1 Corinthians 10:14; 1 Timothy 6:11; 2 Timothy 2:22; Job 1:5. This is how a man of God lives.

548 τὴν γεένναν τοῦ πυρός (tên geennan tou puros) - "the fiery hell" - more literally, "the hell of the fire."

549 Hebrews 1:14

550 Luke 9:56; 15; 19:1-10; John 3:17; 12:47

551 Can they perish? See Matthew 18:6-9.

552 εις σε (eis se) - "against you" - Critical Text brackets these words *within* the text, yet NAS does not translate them even with brackets, but does footnote them. NIV translates them. For sin in general, see Galatians 6:1; 1 Corinthians 5.

553 ἐλεγξον (elegxon) - "rebuke" - found also only in Luke 3:19 ("rebuked"); John 3:20 ("exposed"); 8:46 ("convicts"); 16:8 ("convicts"); 1 Corinthians 14:24 ("convinced"); Ephesians 5:11 ("expose"), 13 ("exposed"); 1 Timothy 5:20 ("rebuke"); 2 Timothy 4:2 ("convince"); Titus 1:9 ("convict"), 13 ("rebuke"); 2:15 ("rebuke"); Hebrews 12:5 ("rebuked"); James 2:9 ("convicted"); Jude 15 ("convict"); Revelation 3:19 ("rebuke"). The related noun, ἐλεγχος (elegchos), is found only in Hebrews 11:1 ("evidence"); 2 Timothy 3:16 ("reproof").

554 ἐκερδήσας (ekerdêsas) - "gained" - found also only in Matthew 16:26; 25:16-17, 20, 22; Mark 8:36; Luke 9:25; Acts 27:21; 1 Corinthians 9:19-22; Philippians 3:8; James 4:13; 1 Peter 3:1. See also Proverbs 11:30; 1 Timothy 4:16.

upon the mouth of two or three witnesses every word might be established.⁵⁵⁵ [17] But if he refuses to hear them, tell the assembly.⁵⁵⁶ But if he refuses to hear even the assembly, let him be to you as the heathen⁵⁵⁷ and the tax collector.⁵⁵⁸ [18] Truly I say to you, whatever you bind upon the earth shall be bound in the heaven, and whatever you loose upon the earth shall be loosed in the heaven.⁵⁵⁹ [19] Again I say to you that if two of you agree upon the earth about anything which if they ask, it shall be to them from my father who is in heavens.⁵⁶⁰ [20] For where two or three are gathered in my name, there I am in their midst."

[21] Then coming to him Peter said, "Lord, how many times shall my brother sin against me, and I forgive him? Up to seven times?"

[22] Joshua says to him, "I do not say to you up to seven times, but up to seventy times seven.⁵⁶¹

[23] For this reason, the kingdom of the heavens is like a certain king who desired to settle a matter⁵⁶² with his servants. [24] And when he began to settle it,⁵⁶³ one was brought to him owing ten thousand talents.⁵⁶⁴ [25] And having nothing of which to repay, his Lord ordered him to be sold, and his wife and children and all that he had, and to be repaid. [26] Then the servant falling down was worshipping⁵⁶⁵ him, saying, 'Lord, have patience with me, and I will repay all.' [27] And the Lord of that servant felt compassion, released him, and forgave him the debt."

[28] But that servant, going out, found one of his fellow servants who owed him a hundred denarii.⁵⁶⁶ And seizing him, he was choking him, saying, 'Repay me what you owe!'⁵⁶⁷ [29] Then his fellow servant, falling down to his feet, was begging him, saying, "Have patience with me, and I will repay you.' [30] And he was unwilling, but departing, he cast him into prison until when he repaid what was owed. [31] And his fellow servants, seeing what he did, were exceedingly grieved, and going, they reported to their Lord all the things that were done."

[32] "Then his Lord summoning him said to him, 'You evil servant! I forgave you all that debt, because you begged me. [33] Should you not also have had mercy on your fellow servant, as I also had mercy on you?'⁵⁶⁸ [34] And being angry, his Lord delivered him to the torturers⁵⁶⁹ until when he repaid all that was owed him. [35] So also will my heavenly father do to you if you do not forgive, each his brother, from your heart, their transgressions."

19[1] And it came to pass, when Joshua finished these words, he went away from Galilee and went into the areas of Judea, on the other side of the Jordan. [2] And many crowds followed him, and he healed them there.

[3] And Pharisees came to him testing him, and saying to him, "Is it lawful for a man to divorce his

555 Deuteronomy 17:6; 19:15; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28

556 ἐκκλησίᾳ (ekklēsia) - "assembly" - see footnote for Matthew 16:18.

557 ἐθνικός (ethnikos) - "heathen" - found also only in Matthew 5:47 (CT); 6:7; 3 John 7

558 Matthew was a tax-collector (Matthew 10:3), and so was Zacchaeus (Luke 19:1-10).

559 See also John 20:21-23 & 1 Corinthians 5.

560 1 Corinthians 5:3-5

561 Proverbs 10:12; 17:9

562 λόγον (logon) - "a matter"

563 αὐτοῦ (autou) - "a matter"

564 τάλαντων (talantōn) - "talents" - found only here and in Matthew 25:15-28. There is also τάλαντια (talantia) "weight of a talent," found only in Revelation 16:21. In 2 Samuel 12:30 (1 Chronicles 20:2) a crown weighs a talent. In 2 Kings 5:23 two talents are carried in two bags. Also, 1 Chronicles 22:14 mentions a million talents of silver.

565 προσεκυνεῖ (prosekuneî) - "was worshipping" - This is the word for worship (e.g. Matthew 4:9-10; Acts 7:43; Revelation 9:20; 19:10; 22:8), used to Christ (e.g. Matthew 2:2; 8:2; John 9:38). It is used to men here, and also in Acts 10:25 and Revelation 3:9. For every reference of this word, see footnote for Matthew 2:2.

566 δηνάρια (dēnaria) - "denarii" - see footnote for Matthew 20:2.

567 He now has *less* reason for "needing" the money than before, yet he is without mercy (James 2:13).

568 See Luke 7:41-47. This man was forgiven much, but did not love much in return.

569 Revelation 14:11; 20:10

wife for any reason?"

[4] And answering he said to them, "Did you not read that he who made them from the beginning made them male and female?" [5] And he said, "For this reason a man shall leave the father and the mother and be joined to his wife, and the two shall become one flesh. [6] So then, they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate."⁵⁷⁰

[7] They say to him, "Why then did Moses⁵⁷¹ command to give a certificate of divorce⁵⁷² and to send her away?"⁵⁷³

[8] He says to them, "Moses, to⁵⁷⁴ the hardness of your hearts, permitted⁵⁷⁵ you to divorce your wives, but from the beginning it has not been so. [9] But I say to you that whoever divorces his wife, not because of immorality,⁵⁷⁶ and marries another, commits adultery; and he who marries her who is divorced commits adultery."⁵⁷⁷

[10] His disciples say to him, "If the case of a man is so with the wife, it is not beneficial to marry."⁵⁷⁸

[11] And he said to them, "Not everyone accepts this word, but to whom it has been given. [12] For there are eunuchs⁵⁷⁹ who are born out of the mother's womb this way, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. He who is able to accept it, let him accept it."⁵⁸⁰

[13] Then they brought to him children,⁵⁸¹ that he might put the hands on them and pray. But the disciples rebuked them. [14] But Joshua said, "Allow the children, and do not forbid them to come to me. For of such is the kingdom of the heavens." [15] And putting the hands on them, he went from there.

[16] And behold, one coming said to him, "Good teacher, what good might I do so that I have eternal life?"

[17] And he said to him, "Why do you call me good? There is none good except one, God. But, if you desire to enter the life, keep the commandments."

[18] He says to him, "Which ones?"

And Joshua said, "The 'Do not commit murder. Do not commit adultery. Do not steal. Do not bear false witness. [19] Honor the father and the mother. And love your neighbor as yourself."

[20] The young man says to him, "All these I kept from my youth. What am I still lacking?"

[21] Joshua said to him, "If you desire to be perfect, go sell your possessions and give to the poor, and you shall have treasure in heaven, and come follow me." [22] And when he heard the word, the young man departed sorrowful, for he was having many possessions.

[23] And Joshua said to his disciples, "Truly I say to you that the rich enter the kingdom of the

570 Exceptions can be found in Genesis 21:8-12 (see footnotes for those verses); Ezra 9:1-10:3; Nehemiah 13:23-30.

571 Deuteronomy 24:1-3

572 "certificate of divorce," βιβλίον ἀποστασίου (biblion apostasio) - See also Jeremiah 3:8 and footnote for Matthew 5:31.

573 "send . . . away," ἀπολῦσαι (apolusai) is the same exact word for "divorce" in verse 3, ἀπολῦσαι (apolusai). When used for divorce, it is only found here and in Matthew 1:19; 5:31; 19:3; Mark 10:2, 4, 11-12; Luke 16:18.

574 πρὸς (pros) - "to"

575 Some permitted (Deuteronomy 21:10-14; 24:1-3), some not permitted (Deuteronomy 22:13-19; 28-29).

576 Received Text reads, "except for immorality" (εἰ μὴ ἐπὶ πορνεία, ei mē epi porneia), MT & CT "not because of" or "not upon immorality" (ἐπὶ πορνεία, mē epi porneia).

577 Matthew 5:32b; Luke 16:18b

578 Ecclesiastes 7:26

579 ευνουχοί (eunouchoi) - "eunuchs" or "emasculated men" - found only here and in Acts 8:27, 34, 36, 38-39.

580 1 Corinthians 7:6-7

581 παῖδια (paidia) - "children"

heavens with difficulty. [24] Again I say to you, it is easier for a camel⁵⁸² to go through a hole⁵⁸³ of a needle than for a rich one to enter the kingdom of God."

[25] And hearing, his disciples were exceedingly amazed, saying, "Who then is able to be saved?"

[26] And looking, Joshua said to them, "For men this is impossible, but for God all things are possible."

[27] Then answering Peter said to him, "Behold, we have left all and followed you. What then shall be for us?"

[28] And Joshua said to them, "Truly I say to you that you who have followed me, in the regeneration, when the son of the man sits upon the throne of his glory, you shall sit also upon twelve⁵⁸⁴ thrones judging the twelve tribes of Israel. [29] And all who have left houses or brothers or sisters or father or mother or wife⁵⁸⁵ or children or fields for my name's sake, shall receive a hundred fold, and shall inherit eternal life.⁵⁸⁶ [30] And many shall be first, last, and last, first."

20[1] "For the kingdom of the heavens is like a man, master of the house, who went out while yet early to hire workers for his vineyard. [2] And agreeing with the workers on a denarius⁵⁸⁷ for the day, he sent them into his vineyard. [3] And going out about the⁵⁸⁸ third hour, he saw others standing in the market place idle. [4] And to them he said, 'You go also into the vineyard, and whatever is right I will give you.' And they went. [5] Again, going out about the sixth and ninth hour he did likewise. [6] And about the eleventh hour going out he found others standing idle, and he says to them, 'Why have you been standing here the whole day idle?' [7] They say to him, 'Because no one hired us.' He says to them, 'You go also into the vineyard, and whatever is right you will receive.' [8] And when evening came, the Lord of the vineyard says to his steward, 'Call the workers and pay them the wage, beginning from the last unto the first.'"

[9] "And coming, those about the eleventh hour received each a denarius. [10] And when those who were first came, they thought that they would receive more, and they received also the same, each a denarius. [11] But those receiving grumbled against the master of the house, [12] saying that, 'These who were last worked one hour, and you made them equal to us who bore the burden of the day and the heat.'⁵⁸⁹ [13] But answering he said to one of them, 'Friend,⁵⁹⁰ I did not do you wrong. Did you not agree with me to a denarius? [14] Take what is yours and go. But I desire to give to this last one as also to you. [15] Is it not lawful for me to do what I desire with what is mine? Is your eye evil because I am good?' [16] So shall the last be first, and the first last.⁵⁹¹ ⁵⁹²For many are called,⁵⁹³ but few chosen."⁵⁹⁴

582 καμηλον (kamêlon) - "camel"

583 τρυπηματος (trupêmatos) - "hole" - found only here. Akin to the verb τρυπαω (trupaô) - to make a hole. This word is not found in the NT.

584 Judas would not be one of the twelve, but rather Matthias (Acts 1:15-26).

585 Critical Text leaves out "or wife."

586 Proverbs 23:17-18

587 δηνარიου (dênariou) - "denarius" - This text gives the appearance of a denarius being a workman's average daily wage. Besides this chapter, this word can be found in Matthew 18:28; 22:19; Mark 6:37; 12:15; 14:5; Luke 7:41; 10:35; 20:24; John 6:7; 12:5; and Revelation 6:6.

588 Received Text has the definite article, MT & CT do not.

589 Romans 2:7

590 εταίρε (etaire) - "Friend" - found also only in Matthew 11:16 (Received Text); 22:12; 26:50.

591 e.g. all receive a crown of righteousness and life, 2 Timothy 4:8; James 1:12.

592 This last sentence is not in the Critical Text due to two Greek manuscripts not having it, Codex Sinaiticus (Ⲱ) and Codex Vaticanus (B), but it is in Matthew 22:14.

593 κλητοι (klêtoi) - "called" - This is a noun.

594 εκλεκτοι (eklektoi) - "chosen" - translated in the NKJV as "chosen" also in Matthew 22:14; Luke 23:35; Romans 16:13; 1 Peter 2:4, 9; Revelation 17:14. It is translated "elect" in the NKJV in Matthew 24:22, 24, 31; Mark 13:20, 22, 27; Luke 18:7; Romans 8:33; Colossians 3:12; 1 Timothy 5:21; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:2 [Greek 1:1]; 2:6; 2 John

[17] And Joshua, going up to Jerusalem, took to himself the twelve disciples on the way and said to them, [18] "Behold, we are going up to Jerusalem, and the son of the man will be delivered to the chief priests and scribes and they will condemn him to death, [19] and deliver him to the Gentiles to mock and to scourge and to crucify. And on the third day he will arise."⁵⁹⁵

[20] Then the mother of the sons of Zebedee came to him with her sons, worshipping⁵⁹⁶ and asking something from him. [21] And he said to her, "What do you wish?"

And she said to him, "Say that these two sons of mine may sit one at your right and one at your⁵⁹⁷ left in the kingdom."

[22] And Joshua answering said, "You do not know what you are asking. Are you able to drink the cup which I am about to drink or⁵⁹⁸ to be immersed in the immersion which I am immersed?"⁵⁹⁹ They say to him, "We are able." [23] And he says to them, "Indeed, my cup you shall drink⁶⁰⁰ and the immersion which I am immersed you shall be immersed. But to sit at my right and at my left is not mine to give, but to whom it has been prepared by my father."

[24] And when the ten heard, they were angry⁶⁰¹ with the two brothers. [25] And Joshua summoning them said, "You know that the rulers of the Gentiles lord it over⁶⁰² them, and those who are great exercise authority over them. [26] But it shall not be so among you. But whoever desires among you to be great shall be⁶⁰³ your servant.⁶⁰⁴ [27] And whoever desires among you to be first, let him be your slave.⁶⁰⁵ [28] As the son of the man did not come to be served, but to serve, and to give his soul⁶⁰⁶ a ransom⁶⁰⁷ for many."

[29] And when they went out from Jericho, a large crowd followed him. [30] And behold, two blind ones sitting by the road, when they heard that Joshua is passing by, they cried out, saying, "Have mercy on us, Lord, son of David!" [31] And the crowd rebuked them that they should be quiet. But they cried out more, saying, "Have mercy on us, Lord, son of David!"

[32] And standing still, Joshua called them and said, "What do you desire I do for you?"

[33] They say to him, "Lord, that our eyes may be opened." [34] And feeling compassion, Joshua touched their eyes, and immediately their eyes received sight, and they followed him.

21[1] And when they drew near to Jerusalem and came to Bethsphage⁶⁰⁸ to the mount of olives, then Joshua sent two disciples, [2] saying to them, "Go into the town opposite you and immediately you will find a donkey bound and a colt with her. Loose and bring to me. [3] And if someone says to

1, 13.

595 ἀναστήσεται (anastēsetai) - "he will arise" - KJV, NKJV translate this same exact word (ἀναστήσεται) in Mark 9:31 "he will rise" and it's in the same context (the resurrection of Christ). In Matthew 9:9 in a different context the KJV, NKJV translate the same root word (ἀναστὰς), "he arose."

596 See footnote for Matthew 18:26.

597 Received Text does not have "your."

598 Received Text has "and" (καί, kai) instead of "or" (ἢ, ê).

599 All three "you" are in the plural. Also, the Critical Text leaves out "or to be immersed in the immersion which I am immersed."

600 "my cup you shall drink" - e.g. Acts 12:1-2

601 ἠγανακτήσαν (êganaktêsan) - "angry" - found also in Matthew 21:15; 26:8; Mark 10:14, 41; 14:4; Luke 13:14.

602 κατακυριεύουσιν (katakuriëousin) - "lord it over" - found also only in Mark 10:42; Acts 19:16; 1 Peter 5:3.

603 ἐσται (estai) - "shall be" - Received Text has ἐστω (estô) "let him be."

604 διακονος (diakonos) - "servant"

605 δουλος (doulos) - "slave"

606 ψυχήν (psuchên) - "soul" - see also John 6:51; 10:11, 15, 17; Colossians 1:22; Hebrews 10:10; 1 Peter 2:24. In the Old Testament "soul," נֶפֶשׁ (nephesh), is also used for "body" (e.g. "corpse" Leviticus 22:4; Numbers 5:2; 6:11).

607 λυτρον (lutron) - "ransom" - found only here and in Mark 10:45. "Ransom" in 1 Timothy 2:6 is ἀντιλυτρον (antilutron) and is only found there. Here "ransom for all" is λυτρον ἀντι πολλῶν (lutron anti pollôn).

608 βῆθσφαγι (bêthsphagê) - "Bethsphage" - Critical and Received Texts have βῆθφαγι (bêthphagê) "Bethphage."

you, 'What?' you shall say that, 'Their Lord⁶⁰⁹ has need.' And immediately he will send⁶¹⁰ them.” [4] And this all happened so that the word through the prophet might be fulfilled, saying, [5] “Say to the daughter of Zion, 'Behold, your king comes to you, gentle⁶¹¹ and mounted upon a donkey and⁶¹² a colt, the son⁶¹³ of a ⁶¹⁴donkey.’”⁶¹⁵

[6] And the disciples, going and doing just as Joshua ordered them, [7] brought the donkey and the colt. And they put over them their garments, and he sat upon them. [8] And the large crowd spread their garments on the road, and others were cutting branches from the trees and spreading them on the road. [9] And the crowds going before and those following were crying out, saying, “Hosanna⁶¹⁶ to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”⁶¹⁷

[10] And he went into Jerusalem, and the whole city was shaken,⁶¹⁸ saying, “Who is this?” [11] And the crowds were saying, “This is Joshua, the prophet, the one from Nazareth of Galilee.”

[12] And Joshua went into the temple of God and cast out all who were selling and buying in the temple, and the tables of the money-changers and the seats of those selling the doves he overturned. [13] And he says to them, “It is written, 'My house shall be called a house of prayer.’”⁶¹⁹

[14] And lame and blind came to him in the temple, and he healed them. [15] And the chief priests and the scribes seeing the wonderful things that he did and the children crying in the temple and saying, “Hosanna to the son of David,” were angry, [16] and said to him, “Do you hear what these are saying?”

And Joshua says to them, “Yes. Have you never read that 'Out of the mouths of babes and nursing ones you prepared⁶²⁰ praise.’”⁶²¹ [17] And leaving them, he went outside of the city into Bethany and stayed there.

[18] And returning in the morning⁶²² into the city, he was hungry. [19] And seeing one⁶²³ fig tree at the road, he went to it and found nothing on it except only leaves. And he says to it, “No longer may

609 ο κυριος αυτων (ho kurios autôn) - “Their Lord” - or more literally, “The Lord of them” - KJV, NKJV, NAS translate this sentence, “The Lord has need of them,” which is not necessarily incorrect. Yet, the other times this phrase is found both in the NT and in the LXX it is in the possessive (e.g. “their lord” or “their master”). See Revelation 11:8 (Critical and Majority Texts) and Judges 3:25. See also footnote on Mark 11:3.

610 αποστέλλει (apostellei) - “he will send” - more literally, “he sends”

611 See footnote for Matthew 5:5.

612 Critical Text adds, επι (epi), “upon.”

613 υιον (huion) - “son”

614 υποζυγιου (upozugiou) - “donkey” - compound word, υπο (upo) “under” + ζυγος (zugos) “yoke” - appears to mean a beast of burden. Found also only in 2 Peter 2:16.

615 In Zechariah 9:9 there is no “Say to the daughter of Zion” in the Hebrew or LXX. Moreover, Matthew 21:5 does not include the phrase that is in both the Hebrew and LXX in Zechariah 9:9, “He is just and having salvation” (NKJV).

616 See footnote for John 12:13.

617 ὑψιστοις (hupsistois) - “highest” - found also in Mark 5:7 (“Most High”); 11:10; Luke 1:32, 35, 76; 2:14; 6:35 (“Most High”); 8:28 (“Most High”); 19:38; Acts 7:48 (“Most High”); 16:17 (“Most High”); Hebrews 7:1 (“Most High”). See also footnote for Genesis 14:18.

Matthew 21:9; Mark 11:10; Luke 2:14; 19:38 are “in the Highest.” Mark 5:7; Luke 1:32; 8:28 are “son of the Most High.” Luke 1:35 is “power of the Highest.” Luke 1:76 is “prophet of the Highest.” Luke 6:35 is “sons of the Most High.” Acts 7:48; 16:17 are “the Most High.” Hebrews 7:1 is “priest of the Most High.” This same term is used for both God and His Holy Habitation.

618 εσεισθη (eseisthê) - “shaken” - found also only in Matthew 27:51; 28:4; Hebrews 12:26 (NKJV “shake” - in the first part of the verse “shook” [NKJV] is from another word, εσαλευσε [esaleuse]); Revelation 6:13.

619 Isaiah 56:7b

620 κατηρτισω (katêrtisô) - “prepared” - or may also be “perfected” (NKJV) – used in the sense of “prepared” e.g. in Romans 9:22; Hebrews 10:5 and “perfect” in 1 Corinthians 1:10; 2 Corinthians 13:11 (“complete”); 1 Thessalonians 3:10; Hebrews 13:21 (“complete”); 1 Peter 5:10.

621 Psalm 8:2

622 πρωιας (prôias) - “in the morning” - the idea is early morning. This word is also only found in Matthew 27:1; John 18:28; 21:4.

623 μιαν (mian) - “one”

there be fruit from you forever!”⁶²⁴ And the fig tree immediately dried up.

[20] And seeing it, the disciples were amazed, saying, “How did the fig tree immediately dry up?”

[21] And answering, Joshua said to them, “Truly I say to you, if you have faith and do not doubt,⁶²⁵ not only will you do what was done to the fig tree, but if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen. [22] And whatever things you ask in prayer believing, you will receive.”

[23] And when he came into the temple, as he was teaching, the chief priests and elders of the people came to him, saying, “In what authority do you do these things? And who gave you this authority?”

[24] And answering Joshua said to them, “I will question you, also I, one word,⁶²⁶ which if you tell me, I also will tell you in what authority I do these things. [25] The immersion of John, from where was it? Out of heaven or out of men?”

[26] And they reasoned with themselves, saying, “If we say, ‘Out of heaven,’ he will say to us, ‘Why then did you not believe him?’ [26] And if we say, ‘Out men,’ we are afraid of the crowd, for all hold John as a prophet.”

[27] And answering Joshua they said, “We do not know.” And he said to them, “Neither am I telling you in what authority I do these things.”

[28] “And what do you think? A man had two children.⁶²⁷ And going to the first he said, ‘Child, go today in my vineyard.’ [29] And answering he said, ‘I will not.’ But afterwards being remorseful⁶²⁸ he went.⁶²⁹ [30] And going to the other⁶³⁰ he said likewise. And answering he said, ‘I, Lord,’⁶³¹ and he did not go. [31] Who out of the two did the will of the father?”

They say to him, “The first.”⁶³²

Joshua says to them, “Truly I say to you that the tax collectors and the prostitutes precede⁶³³ you into the kingdom of God. [32] For John came to you in the way of righteousness, and you did not believe him. But the tax collectors and the prostitutes believed him. And when you saw it, you were not remorseful afterward to believe him.”

[33] “Hear another parable. A certain man was the master of the house who planted a vineyard and put a hedge around it and dug in it a wine-press and built a tower. And leased it to farmers⁶³⁴ and went on a journey.⁶³⁵ [34] And when the time of the fruit drew near, he sent his slaves to the farmers to receive his fruit. [35] And when the farmers received his slaves, some they beat and some they killed, and some they stoned. [36] Again, he sent other slaves more than the first, and they did to them

624 εἰς τὸν αἰῶνα (eis ton aiōna) “forever” - NKJV “ever again” - more literally, “unto the age” or “unto the eternity.” This same exact phrase is also only found in Mark 3:29 (“never,” more literally, “unto eternity”); 11:14 (“never again,” more literally, “forever”); Luke 1:55 (“forever”); John 4:14 (“never,” more literally, “forever”); 6:51, 58; 8:35 (2x, “forever”), 51-52 (“never,” more literally “forever”); 10:28 (“never”); 12:34 (“forever”); 13:8 (“never”); 14:16 (“forever”); 1 Corinthians 8:13 (“never”); 2 Corinthians 9:9 (“forever”); Hebrews 1:8; 5:6; 6:20; 7:17, 21, 24, 28 (“forever”); 1 Peter 1:23, 25 (“forever”); 1 John 2:17 (“forever”); 2 John 2 (“forever”).

625 Matthew 14:31; Romans 14:23; James 1:6

626 λογὸν (logon) - “word”

627 τέκνα (tekna) - “children”

628 μεταμελήθεις (metamelêtheis) - “being remorseful” - KJV “he repented,” NKJV “regretted it” - found also in Matthew 21:32; 27:3; 2 Corinthians 7:8; Hebrews 7:21.

629 The NAS does not follow the Critical Text here (or Majority, or Received), but rather other texts that have the answer and response reversed in verses 29-30. See NAS and footnote for verse 31.

630 ἑτέρῳ (eterō) - “other” - Received Text has δευτέρῳ (deuterō) “second” - NAS follows the RT here with “second.” For more on δευτέρῳ (deuterō) “second” see footnote for Mark 14:72.

631 ἐγὼ κυρίε (egō kurie) - “I, Lord,” - KJV, NKJV “I go sir,” NAS “I will sir” (in verse 29)

632 πρῶτος (prōtos) - “first” - NAS has “latter” following not the Critical Text which has πρῶτος (prōtos), but a few other texts that have ἑσχατος (prōtos).

633 προαγουσιν (proagousin) - “precede” i.e. to go before

634 γεωργοὶς (geōrgois) - “farmers” - see footnote for Mark 12:1.

635 See footnotes for Mark 12:1.

likewise. [37] And afterwards, he sent to them his son, saying, 'They will respect my son.' [38] But when the farmers saw the son they said in themselves, 'This one is the heir. Come, let us kill him and take his inheritance.' [39] And receiving him, they cast him outside the vineyard and killed him. [40] When, therefore, the Lord of the vineyard comes, what will he do to those farmers?"

[41] They say to him, "He will badly destroy those evil ones, and lease it to other farmers, who will give him the fruit in its time."

[42] Joshua says to them, "Have you never read in the writings,⁶³⁶ 'The stone which the builders rejected, this one became into the head of the corner.'⁶³⁷ This is from⁶³⁸ the Lord and it is marvelous in our eyes.'?"

[43] "Because of this I say to you that the kingdom of God will be taken from you and be given to a nation doing the fruits of it. [44] And whoever falls upon this stone will be shattered,⁶³⁹ and upon whomever it falls, it will scatter⁶⁴⁰ him."

[45] And when the chief priests and the Pharisees heard his parables, they knew that he speaks concerning them. [46] And seeking to seize him, they were afraid of the crowds, since they held him as a prophet.

22[1] And answering, Joshua again spoke to them in parables, saying, "The kingdom of the heavens is like a man, a king, who made a wedding for his son. [3] And he sent his slaves to call those who had been called to the wedding, and they did not want to come. [4] Again, he sent other slaves, saying, "Speak to those who have been called, 'Look, I prepared my meal,⁶⁴¹ my oxen and the fatted cattle have been slaughtered, and all things are ready. Come to the wedding.'" [5] And not caring,⁶⁴² they departed, the one to his own field, the other to his business. [6] And the others, seizing his slaves, mistreated and killed them. [7] And when that king heard, he was angry,⁶⁴³ and sending his armies, he destroyed those murderers and burned their city."

[8] "Then he says to his slaves, 'The wedding is ready, but those called were not worthy. [9] Go,

636 γραφαῖς (graphais) "writings" - YLT "Writings"; WE "holy writings"; NLV "Holy Writings"; NKJV, etc. "Scriptures" - always used of holy writ. Meaning = writings, e.g. LXX Exodus 32:16 (2x "writing" γραφή [graphê]; מִכְתָּב [mikhttav]); Deuteronomy 10:4; 1 Chronicles 28:19; 2 Chronicles 2:11(H/LXX10); Daniel 5:7-8, 15-17, 24; 6:8(A/LXX 9).

637 See footnotes for Mark 12:10.

638 παρα (para) - "from" - The Hebrew reads likewise, מֵעַתָּה (mê'êt) "from," Psalm 118:23.

639 συνθλασθήσεται (sunthlasthêsetai) - "shattered" KJV, NKJV, - NAS "broken in pieces" - only found here and in Luke 20:18. In the LXX it is found for the translation of מַחֲצֵה (mâchats) in Psalm 68:21 (H22), KJV, NKJV "wound," NAS "shatter," and Psalm 110:5-6 KJV "wound" and "strike through," NKJV "execute," NAS "shatter." מַחֲצֵה (mâchats) is found also in Numbers 24:8 ("pierce"), 17 ("batter," with NKJV footnote "shatter"); Deuteronomy 32:39 ("wound"); 33:11 ("strike"); Judges 5:26 ("split"); 2 Samuel 22:39 ("wounded"); Job 5:18 ("wounds"); 26:12 ("breaks up"); Psalm 18:38(H39, "wounded"); 68:23 (H24, "crush"); Habakkuk 3:13 ("struck").

640 λικμησει (likmêsei) - "scatter" - KJV, NKJV "it will grind . . . to powder," NAS "it will scatter . . . like dust" - only found here in the NT and in Luke 20:18. It is found in the LXX in Ezekiel 26:4 ("scrape"); 29:12 ("scatter"); 30:23, 26 ("scatter"); Job 27:21 (NKJV "sweep"); **Daniel 2:44** (NKJV "consume"), here the LXX uses it for a translation of the Aramaic word תַּסְעִיף (tâsêph), "put an end to" (see NKJV footnote). Also, Daniel 2:44 is an example of what Christ is talking about.

641 ἀριστον (ariston) "meal" - see footnote for John 21:12.

642 ἀμελίσαντες (amelêsantes) - "not caring" - found also only in 1 Timothy 4:14 (neglect); Hebrews 2:3 (neglect); 8:9 (disregarded). This word is from ἀμελω (amelô) a negated form of μελει (melei), found, e.g. in Matthew 22:16, μελει (melei) "it does . . . matter." See footnote for Matthew 22:16 for more on μελει (melei). See also Proverbs 1:32.

643 ὀργισθῇ (ôrgisthê) - "angry" - same word as used e.g. in Matthew 5:22; 18:34; Luke 14:21; 15:28; Ephesians 4:26; Revelation 11:18; 12:17.

therefore, unto the outlets⁶⁴⁴ of the roads,⁶⁴⁵ and whoever you find, call into the wedding.' [10] And those slaves going out into the roads, gathered together all whom they found, both evil and good. And the wedding was full of guests.⁶⁴⁶ [11] And the king, coming in to see the guests, saw there a man not wearing a wedding garment.⁶⁴⁷ [12] And he says to him, 'Friend,⁶⁴⁸ how did you enter here not having a wedding garment?' And he was muzzled.⁶⁴⁹

"Then the king said to the servants, 'Binding him foot and hand, take him and cast him into the outer darkness.⁶⁵⁰ There shall be there the weeping and the gnashing⁶⁵¹ of the teeth.'⁶⁵² [14] For many are called, but few are chosen."

[15] Then, the Pharisees departing, took counsel how they might entrap him in word.⁶⁵³ [16] And they sent him their disciples with the Herodians, saying, "Teacher, we know that you are true, and you teach the way of God in truth, and it does not matter⁶⁵⁴ to you concerning anyone, for you do not look to the face of men. [17] Tell us, therefore, what do you think? Is it lawful to give tax⁶⁵⁵ to Caesar or not?"

[18] And Joshua, knowing their evil, said, "Why do you test me, hypocrites? [19] Show me the coin⁶⁵⁶ of the tax." And they brought to him a denarius. [20] And he says to them, "The image and the inscription, whose is it?"

[21] They say to him, "Caesar's."

Then he says to them, "Give, therefore, to Caesar the things of Caesar and to God the things of God." [22] And when they heard, they marveled, and leaving him, they departed.

[23] On that day, Sadducees came to him, who say there is no resurrection, and questioned him, [24] saying, "Teacher, Moses said, if someone dies not having children, his brother shall marry⁶⁵⁷ his wife and raise up a seed⁶⁵⁸ to his brother. [25] And there were with us seven brothers. And the first marrying, came to an end,⁶⁵⁹ and having no seed, left his wife to his brother, [26] likewise, also the second and the third, until the seven. [27] And after all, the wife died also. [28] In the resurrection

644 διεξόδους (diexodous) - "outlets" - more literally, "through out goings" - only found here in the NT. This is a combination of the preposition δια (dia) and the noun εξόδους (exodous) from which is the word εξοδος (exodos), the Greek title of the book of Exodus ("going out").

645 οδῶς (odôs) - "roads"

646 ἀνακειμένων (anakeimenôn) - "guests" - more literally, "reclining ones"

647 Revelation 19:8

648 εταίρε (etaire) - "Friend" - found also only in Matthew 11:16 (Received Text); 20:13; 26:50.

649 ἐφιμώθη (ephimôthê) - "muzzled" - see footnote for Matthew 22:34.

650 "outer darkness" mentioned also in Matthew 8:12; 25:30. This is the "outside" of Revelation 22:15. Darkness can be felt (e.g. Exodus 10:21; Revelation 16:10), and even though He dwells in unapproachable light (1 Timothy 6:16), God also surrounds Himself with darkness (e.g. Exodus 20:21; Deuteronomy 5:22-23; 2 Samuel 22:10-12; Psalm 97:1-3).

651 Matthew 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28; see also Job 16:9; Psalm 35:16; 112:10; Lamentations 2:16; Acts 7:54; see also Mark 9:18.

652 Hell is very physical (e.g. Luke 16:24). Those in hell have teeth.

653 λόγῳ (logô) - "word"

654 οὐ μέλει σοι (ou melei soi) - "it does not matter to you" - οὐ (ou) is "not," σοι (soi) is "to you," and μέλει (melei) is "matter." With μέλει (melei) the idea is "care about." It is found also in Mark 4:38; 12:14; Luke 10:40; John 10:13; 12:16; Acts 18:17; 1 Corinthians 7:21; 9:9; 1 Peter 5:7.

655 κηνσον (kênson) - "tax" - singular - found in the NT always in the singular also only in Matthew 17:25; 22:19; Mark 12:14.

656 νομισμα (nomisma) - "coin" - only found here in the NT. LXX Ezra 8:36 has it for "orders" or "decrees" (דָּתָי, dâtây).

657 ἐπιγαμβρεῦσει (epigambreusei) - "shall marry" - this is a different word for "marry." It is not the same as in verse 25 (γαμησας, gamêsas). It is only found here in the NT, but it is found in the LXX in Genesis 38:8; 1 Samuel 18:23, 26; Ezra 9:14. In Genesis 38:8 it is used for translating יַבְבֵּם (yabbêm), performing the duty of a husband's brother, which is found only there and in Deuteronomy 25:5 & 7.

658 σπέρμα (sperma) "seed"

659 ἐτελευτήσε (eteleutêse) - "came to an end" - a euphemism for death

then, whose of the seven is the wife? For all had her.”

[29] And answering, Joshua said to them, “You are deceived, not knowing the writings nor the power of God. [30] For in the resurrection neither do they marry nor are they given in marriage, but are as messengers of God in heaven.⁶⁶⁰ [31] But concerning the resurrection of the dead, have you not read the word⁶⁶¹ to you by God, saying, [32] “I am the God of Abraham and the God of Isaac and the God of Jacob”? God is not the God of the dead⁶⁶² but of the living.” [33] And when the crowds heard, they were being amazed at his teaching.

[34] And the Pharisees, hearing that he muzzled⁶⁶³ the Sadducees, were gathered together. [35] And one of them, a lawyer, questioned, testing him, and saying, [36] “Teacher, what is the greatest commandment in the law?”

[37] And Joshua said to him, “Love the Lord your God in your whole heart and in your whole soul and in your whole mind.⁶⁶⁴ [38] This is the first and greatest commandment.⁶⁶⁵ [39] And the second is like it, 'Love your neighbor as yourself.'⁶⁶⁶ [40] On these two commandments hang the whole law⁶⁶⁷ and the prophets.”

[41] And during a gathering of the Pharisees, Joshua questioned them, [42] saying, “What do you think concerning the Christ? Whose son is he?”

They say to him, “David's.”

[43] He says to them, “How, therefore, did David in the Spirit call him 'Lord,' saying, [44] 'The Lord said to my Lord,⁶⁶⁸ sit at my right⁶⁶⁹ until I place your enemies as a footstool for your feet?’⁶⁷⁰ [45] If, then, David calls him 'Lord,' how is he his son?’⁶⁷¹ [46] And no one was able to answer him a word, nor did someone dare, from that day, to question him any longer.

23[1] Then Joshua spoke to the crowds and to his disciples, [2] saying, “The scribes and the Pharisees sit upon the seat of Moses.⁶⁷² [3] Therefore, all the things which they say to you to keep,

660 This shows angels don't marry, yet some in the past did (Genesis 6:1-2, 4) and were judged for it (2 Peter 2:4; Jude 6-7).

661 το ρηθεν (to hrēthen) - “the word” - aorist passive participle from 2 aorist ειπον (eipon) from λεγω (legō) “I say.”

662 “not the God of the dead” - Elsewhere it says He is the “Lord of all” (Acts 10:36), the God of “the spirits of all flesh” (which includes the wicked, Numbers 16:22; 27:16), “the God of all flesh” (which includes the wicked, Jeremiah 32:27), and “the God of the whole earth” (Isaiah 54:5). Therefore, even though He is “Lord of both the dead and the living” (Romans 14:9), and the wicked are called “dead” (spiritually dead, Matthew 8:22; Luke 9:60; Ephesians 2:1; 1 Timothy 5:6; Jude 12; Revelation 3:1; 20:12-13), this phrase, “not the God of the dead,” dictates “the dead” being spoke of here are those who are not resurrected. In other words, they don't exist. For He is the God of all, and “**all live to Him**” (Luke 20:38). In other words, all are already resurrected after death in the next life. Notice how the rich man in Hades is in a body in Luke 16:19-31, and Paul says believers have a “house” (i.e. a body) waiting for them (2 Corinthians 5:1-4). See also John 5:28-29.

663 επιμωσε (epimōse) - “muzzled” - used in 1 Corinthians 9:9; 1 Timothy 5:18 for “muzzle,” also found in Matthew 22:12; Mark 1:25 (see NKJV footnote); 4:39; Luke 4:35 (see NKJV footnote); 1 Peter 2:15.

664 διανοια (dianoia) “mind” - see footnote for Mark 12:30.

665 What does loving God look like? See 1 John 5:3; Psalm 42:1-2; 63:1; 73:25; 84:1-2.

666 “as yourself” - everyone has this intact, Ephesians 5:29.

667 “hang the whole law” - Matthew 19:16-19; Romans 13:8-10; Galatians 5: 14; James 2:8

668 “The Lord said to my Lord” - ειπεν ο κυριος τω κυριω μου (eipen ho kurios tō kuriō mou). The Hebrew in Psalm 110:1 reads, יְהוָה יָהּ לַדֹּנִי (ne'um Yehvah la'doniy) “Yehvah said to the Lord.” In Matthew 22:44 (& Mark 12:36; Luke 20:42; Acts 2:34) the Lord uses ο κυριος (ho kurios) for יְהוָה (Yehvah).

669 Matthew 26:64; Mark 16:19; Acts 7:55; Romans 8:34; Colossians 3:1; Hebrews 1:3; 8:1-2; 10:12-13; 12:2; 1 Corinthians 15:24-28

670 ποδων (podōn) “feet” - Matthew 26:64; Mark 16:19; Acts 7:55; Romans 8:34; Colossians 3:1; Hebrews 1:3; 8:1-2; 10:12-13; 12:2; 1 Corinthians 15:24-28.

671 He is His son, Romans 1:3; 2 Timothy 2:8; Revelation 3:7; 5:5; 22:16

672 In light of Matthew 15:1-9 (Mark 7:1-13) and 16:6-12, Joshua is not blanketly saying do everything the scribes and Pharisees say, but rather, in the context of them sitting in the seat of Moses (i.e. speaking the law, yet e.g. Mark 7:19), do what they say. This is consistent with 1 Corinthians 9:20.

keep and do, but do not do according to their works. For they say and do not do.⁶⁷³ [4] For they bind heavy burdens and hard to bear and put them upon men's shoulders, but they are not willing to move these things with their finger.”

[5] “And they do all their works to be seen by men. And they broaden their phylacteries⁶⁷⁴ and enlarge the edge of their garments. [6] And they love the best places at the suppers⁶⁷⁵ and the best seats in the synagogues [7] and the greetings in the marketplaces and to be called by men, 'Rabbi, Rabbi.'”

[8] “But you, do not be called, 'Rabbi.' For one is your teacher,⁶⁷⁶ the Christ, and you are all brothers. [9] And do not call anyone upon the earth your father,⁶⁷⁷ for one is your father who is in the heavens. [10] And do not be called teachers,⁶⁷⁸ for one is your teacher, the Christ.”

[11] “And he who is greatest among you shall be your servant. [12] And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.”

[13]⁶⁷⁹ “But woe⁶⁸⁰ to you, scribes and Pharisees, hypocrites! Because you devour widows' houses and in pretense make long prayers. Because of this, you shall receive greater condemnation.”

[14] “Woe to you, scribes and Pharisees, hypocrites! Because you shut up⁶⁸¹ the kingdom of the heavens from before men. For you do not enter, nor do you allow those entering⁶⁸² to go in.”⁶⁸³

[15] “Woe to you, scribes and Pharisees, hypocrites! Because you travel the sea and the dry⁶⁸⁴ to make one proselyte,⁶⁸⁵ and when he is made, you make him a son of hell⁶⁸⁶ twice more⁶⁸⁷ than you.”

[16] “Woe to you, blind guides,⁶⁸⁸ who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated.' [17] Fools⁶⁸⁹ and blind! For what is greater, the gold or the temple which sanctifies the gold? [18] And, 'Whoever swears by the altar, it is nothing, but whoever swears by the gift on it, he is obligated.' [19] Fools and blind! For what is greater, the gift or the altar which sanctifies the gift? [20] Therefore, whoever swears by the altar, swears by it and by all things on it. [21] And whoever swears by the temple, swears by it and by the one who inhabits it.

673 Luke 12:1

674 φυλακτηρια (phulaktêria) - “phylacteries”

675 δειπνοῖς (deipnois) “suppers” - found also only in Mark 6:21; 12:39; Luke 14:12, 16-17, 24; 20:46; John 12:2; 13:2, 4; 21:20; 1 Corinthians 11:20-21; Revelation 19:9, 17.

676 καθηγητής (kathêgêtês) - “teacher” - only found here and in verse 10(2x). Evident from the context, this is a translation of “Rabbi,” Ραββί (rabbi), which, according to John 1:38, means “teacher,” there Διδασκαλε (Didaskale).

677 Yet, 1 Corinthians 4:15; 1 John 2:13-14

678 We should not be called Teacher, yet there are teachers (James 3:1; Hebrews 5:12).

679 In the Critical Text, this verse does not exist, and what is called verse 13 in the Critical Text, is verse 14 in the Majority Text and verse 13 in the Received Text. The Majority Text and Received Text have these two verses in reverse order of each other. The Critical Text has no verse 14 in it. NAS has verse 14 in brackets, which is a translation of this verse, verse 13, according to the MT, verse 14 according to the RT.

680 ουαι (ouai) - woe

681 κλειετε (kleiete) - “shut up” - found also only in Matthew 6:6; 25:10; Luke 4:25; 11:7; John 20:19, 26; Acts 5:23; 21:30; 1 John 3:17; Revelation 3:7-8; 11:6; 20:3; 21:25.

682 “those entering” - this is the horrific work of false spiritual leaders. They even prevent “those entering” from going in, as in 2 Peter 2:18. Similar statement made in Luke 11:52. “those entering” depends the truth often reveal in the Word, people can be temporarily saved, yet never make it to heaven (e.g. Luke 8:13/Romans 11:22; 1 Corinthians 15:2; Matthew 18:21-35; John 15:1-6; Hebrews 6:4-8; 10:26-29; Revelation 22:18-19; etc.). Also, how does one enter? See Psalm 118:19-20.

683 Jeremiah 23:22

684 ξηραν (xêran) - “dry” - found also only in Matthew 12:10 (“withered” NKJV); Mark 3:3 (“withered” NKJV); Luke 6:6, 8 (“withered” NKJV); 23:31; John 5:3 (“paralyzed” NKJV); Hebrews 11:29.

685 προσηλυτον (prosêluton) - “proselyte” - found also only in Acts 2:10 (CT 11); 6:5; 13:43.

686 “son of hell” - Ephesians 2:3 “children of wrath”

687 “twice more” - Luke 6:30, yet here Christ reveals it can be even worse.

688 “blind guides” - Luke 6:39

689 Μωροι (Môroi) - “Fools”

[22] And whoever swears by the heaven, swears by the throne of God and by the one who sits on it.”⁶⁹⁰

[23] “Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise⁶⁹¹ and the cumin,⁶⁹² and leave the weightier things of the law, the justice⁶⁹³ and the mercy⁶⁹⁴ and the faith⁶⁹⁵. These things were necessary to do and also not to leave the others.⁶⁹⁶ [24] Blind guides, who strain out the gnat, and swallow the camel!”

[25] “Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and the dish, but inside they are full of robbery⁶⁹⁷ and unrighteousness.⁶⁹⁸ [26] Blind Pharisee! Clean first the inside of the cup and the dish, so that also the outside of them may be clean.”

[27] “Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs,⁶⁹⁹ which outside indeed appear beautiful, but inside are filled with dead bones and all uncleanness.⁷⁰⁰ [28] So also you, outside indeed you appear to men righteous, but inside you are full of hypocrisy and lawlessness.”⁷⁰¹

[29] “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs⁷⁰² of the prophets and decorate⁷⁰³ the tombs⁷⁰⁴ of the righteous, [30] and say, ‘If we were in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ [31] So you testify against yourselves that you are sons of those who murdered the prophets. [32] And you, fill up the measure of your fathers.”⁷⁰⁵

[33] “Snakes!⁷⁰⁶ Brood of vipers! How may you escape from the condemnation of hell?⁷⁰⁷ [34] Because of this, behold, I send to you prophets and wise ones and scribes. And out of them, you shall kill and crucify, and out of them you shall scourge in your synagogues and persecute from city to city,⁷⁰⁸ [35] so that it may come upon you, all righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah, son of Berechiah,⁷⁰⁹ who you murdered⁷¹⁰ between the temple and the altar. [36] Truly I say to you that it will come,⁷¹¹ all these things, upon this

690 Matthew 5:33-37; James 5:12; yet, Psalm 15:4; 63:11; Isaiah 65:16

691 ἀνήθον (anêthon) - “anise” - KJV, NKJV “anise,” NAS “dill,” BGAD “dill”

692 κύμινον (kuminon) - “cumin”

693 Justice in the law they put aside, e.g. Numbers 32:2/Matthew 23:16 (“it is nothing”).

694 Mercy in the law they put aside, e.g. Exodus 20:12/Matthew 15:4-6.

695 Faith in the law they put aside, e.g. Exodus 19:9/John 5:46-47 (see also Numbers 14:11; 20:12; Hebrews 4:2).

696 Luke 11:42

697 ἀρπαγῆς (harpagês) – “robbery” NAS – KJV, NKJV “extortion” - found also in Luke 11:39 (“greed” NKJV); Hebrews 10:34 (plundering). Found also in LXX in Leviticus 6:2 (robbery or plunder) and Nahum 2:12 (spoil).

698 ἀδικίας (adikias) - “unrighteousness” - Critical and Received Texts have ἀκρᾶσιας (akrasias), “self-indulgence.”

699 τάφοις (taphois) - “tombs” - found only also in Matthew 23:29; 27:61, 64, 66; 28:1; Romans 3:13.

700 “all uncleanness” - being covetous (2 Peter 2:3, 14) works all uncleanness (1 Timothy 6:11).

701 ἀνομίας (anomias) - “lawlessness” - See footnote for Matthew 7:23.

702 τάφους (taphous) - “tombs”

703 κοσμεῖτε (kasmeite) - “decorate”

704 μνημεῖα (mnêmeia) - “tombs” - this word literally has the idea of a memorial, being it is akin to the noun for remembrance, μνημὴν (mnêmên), only found in 1 Peter 1:15 (“reminder” NKJV) and the verb μνημονεύετε (mnêmonēuete), e.g. Matthew 16:9; Luke 17:32. Here and in Luke 11:47 it is used in the sense of a grave memorial, but in the rest of the NT it is used simply in the sense of a grave/tomb. See Matthew 8:28; 27:52-53, 60(2x); 28:8; Mark 5:2; 6:29; 15:46; 16:2-3, 5, 8; Luke 11:44; 23:55; 24:2, 9, 12, 22, 24; John 5:28; 11:17, 31, 38; 12:17; 19:41-42; 20:1-4, 6, 8, 11; Acts 13:29.

705 Similar theme, Amos 4:4-5. See also Numbers 22:12, 20, 22.

706 See also Amos 4:1; Luke 13:32; Matthew 7:6; Philippians 3:2.

707 Paul escaped, by a miracle (Acts 9). See also Acts 15:5.

708 Acts 26:11

709 “Zechariah, son of Berechiah” - Zechariah 1:1, 7

710 “you murdered” - 1 John 3:15

711 ἔξει (hêxei) - “it will come” - future active indicative third singular – NKJV “all these things will come”

generation.”⁷¹²

[37] “Jerusalem, Jerusalem, the one who kills the prophets and stones those sent to her! How often I wanted to gather together your children,⁷¹³ as a hen gathers together her brood under the wings, and you were not willing!⁷¹⁴ [38] Behold, your house is left to you desolate.⁷¹⁵ [39] For I say to you, you shall by no means see me from now until you say, ‘Blessed is he who comes in the name of the Lord.’”⁷¹⁶

24[1] And Joshua, going out, was going from the temple, and his disciples came to point out to him the buildings of the temple. [2] And Joshua said to them, “Do you not see all these things? Truly I say to you, there will by no means be left here a stone upon a stone which will not be torn down.”

[3] And as he was sitting on the mountain of olives, the disciples came to him privately saying, “Tell us, when will these things be, and what is the sign of your coming and of the end of the age?”⁷¹⁷

[4] And answering Joshua said to them, “See that no one deceives you.⁷¹⁸ [5] For many will come in my name, saying, ‘I am the Christ,’⁷¹⁹ and will deceive many.⁷²⁰ [6] And you will begin to hear of wars and rumors⁷²¹ of wars. See that you are not troubled. For it is necessary for these things to be,⁷²² but the end is not yet. [7] For nation will raise up against nation and kingdom against kingdom, and there will be famines and pestilences and earthquakes various places. [8] And all these things are the beginning of birth pains.”

[9] “Then they will deliver you into tribulation and will kill you, and you will be hated by all the nations⁷²³ because of my name. [10] And then many will stumble⁷²⁴ and betray one another and hate one another.⁷²⁵ [11] And many false prophets will arise and deceive many. [12] And because of the multiplying⁷²⁶ lawlessness, the love of many will become cold.⁷²⁷ [13] But he who endures⁷²⁸ unto the

712 Luke 21:20-24

713 “How often I wanted to gather together your children” - See e.g. 2 Chronicles 36:15-16; Isaiah 65:2

714 “I wanted . . . you were not willing” - see also Mark 6:5; Isaiah 5:1-4; 48:17-19 (45:7; 63:17).

715 Luke 21:20-24

716 They already said this (Matthew 21:9). He said this also in Luke 13:35, but it was fulfilled in Matthew 21:9. This is same wording as in Psalm 118:26.

717 αἰῶνος (aiōnos) - “age”

718 ὑμᾶς πλανήσῃ (humas planēsē) - “deceives you” - deception will be prevalent - Matthew 24:24; 2 Thessalonians 2:3, 7, 9-10; Revelation 13:8; 16:14; 18:23; 19:20; 20:10

719 ἐγὼ εἰμι ὁ χριστός (egō eimi ho christos) - “I am the Christ” - this = “I am the anointed” or “I am the anointed one.” Christ (χριστός) means “anointed.” For example, χριστός (christos) is found in the LXX in Leviticus 4:5, 16; 6:22(H6:15) for “the anointed priest” (ὁ ἱερεὺς ὁ χριστός [ho iereus ho christos]; Hebrew חַקְקֹהֵן [hakkohēn hammāshiyach]), 1 Samuel 12:5 for “His anointed” (χριστός αὐτοῦ [christos autou]), and 1 Samuel 24:6(H7), 10(H11); Lamentations 4:20 for “the Lord’s anointed” or “the anointed of the Lord” (χριστός κυρίου [christos kurios], Hebrew מָשִׁיחַ יְהוָה [māshiyach yehvāh]). See also Mark 13:6.

720 Like Benny Hinn, etc.

721 ἀκοάς (akoas) - “rumors” - used in the sense of “report” (e.g. Matthew 14:1; John 12:28) and for “ears” e.g. Mark 7:35; Acts 17:20; 2 Timothy 4:3; but οὖς (ous) is also a word for ear (e.g. Matthew 10:27; Luke 22:50).

722 Job 12:23

723 “hated by all the nations” - this widespread persecution reveals both widespread dissemination of the gospel and converts in it. By the time Romans, Colossians, and Titus were written, the gospel had gone to all the nations. See Romans 16:25-26; Colossians 1:6; Titus 2:11.

724 Psalm 119:165 (Proverbs 3:23; 4:12); Hosea 14:9

725 1 John 2:18-19

726 πληθυνθῆναι (plēthunthēnai) - “multiplying” - found also in Acts 6:1 (multiplying), 7 (multiplied); 7:17 (multiplied); 9:31 (multiplied); 12:24 (multiplied); 2 Corinthians 9:10 (multiply); Hebrews 6:14 (multiplying/multiply); 1 Peter 1:2 (multiplied); 2 Peter 1:2 (multiplied); Jude 2 (multiplied) NKJV.

727 ψυχῆσεται (psugēsetai) - “become cold” - only found here – the noun akin to this is ψυχρός (psuchos), “cold,” found in John 18:18; Acts 28:2; 2 Corinthians 11:27. There is also ψυχρός (psuchros) found only in Matthew 10:42 & Revelation 3:15-16.

728 υπομείνας (upomeinas) - “endures” - more literally, “remains under” - ὑπο (upo) “under” (e.g. Matthew 23:37) and μέινας (meinas) “remain” (e.g. John 15:11, μένη).

end, he shall be saved. [14] And this good news of the kingdom shall be preached in the whole inhabited world⁷²⁹ for a testimony to all the nations, and then the end shall come.”⁷³⁰

[15] “Therefore, when you see the abomination⁷³¹ of the desolation⁷³² spoken of through⁷³³ Daniel the prophet standing in the holy place⁷³⁴ (let the reader understand), [16] then let those in Judea flee to the mountains; [17] the one upon the roof, let him not go down to take things out of his house; [18] and the one in the field, let him not turn back to take his garments. [19] And woe to those who have in the womb and who nurse in those days! [20] And pray that your⁷³⁵ flight is not in winter nor on a Sabbath. [21] For then there shall be great tribulation such as has not been from the beginning of the world until the now, no, nor shall ever be. [22] And if those days were not shortened,⁷³⁶ all flesh would not be saved.⁷³⁷ But because of the elect, those days will be shortened. [23] Then if someone says to you, ‘Behold, here is the Christ!’ or ‘Here!’⁷³⁸ do not believe. [24] For false christs and false prophets will arise and give great signs⁷³⁹ and wonders in order to deceive, if possible, even the elect. [25] Behold, I have told you beforehand. [26] If, therefore, they say to you, ‘Behold, he is in the desert!’ Do not go out. ‘Behold, in the inner rooms!’ Do not believe. [27] For just as the lightening comes out from the east and shines unto the west, so shall the coming of the son of the man be.⁷⁴⁰ [28] For wherever the corpse⁷⁴¹ is, there shall the eagles⁷⁴² be gathered together.”

[29] “But immediately after the tribulation of those days, the sun⁷⁴³ will be darkened, and the moon will not give its light; and the stars⁷⁴⁴ shall fall from the heaven; and the powers of the heavens shall be shaken. [30] And then the sign of the son of the man shall appear in the heaven, and then all the tribes of the earth shall mourn⁷⁴⁵ and see the son of the man coming upon the clouds of the heaven with power and great glory.⁷⁴⁶ [31] And he will send his messengers with a trumpet⁷⁴⁷ of great sound,⁷⁴⁸ and they will gather his elect out of the four winds, from one end of the heavens to the other.”

729 οικουμένη (oikoumenê) - “inhabited world” - see footnote for Luke 2:1.

730 See Acts 2:1-5; 8:3-4; Romans 16:25-26; Colossians 1:6, 23; Titus 2:11. See also Psalm 98:2-3.

731 βδελυγμία (bdelugma) - “abomination” - found also only in Mark 13:14; Luke 16:15; Revelation 17:4-5; 21:27.

732 ερημωσεως (erēmōseōs) - “desolation” - found also only in Mark 13:14; Luke 21:20. In LXX in Daniel 12:11 it is written, το βδελυγμα ερημωσεως (to bdelugma erēmōseōs), here in Matthew, το βδελυγμα της ερημωσεως (to bdelugma tēs erēmōseōs), in the Hebrew, שִׁיָּקוּט שׁוֹמֵם (shiqquts shomēm).

733 δια (dia) - “through” - Mark 13:14 has υπο (upo) “by.” δια (dia) may also be translated “by.”

734 2 Thessalonians 2:4; 1 John 2:18 (Daniel 9:27)

735 See footnote for John 21:18-19.

736 εκολοβωθησαν (ekolobōthēsan) - “shortened” - only found in this verse and in Mark 13:20(2x).

737 Isaiah 13:6-12; 24:1-6

738 ωδε (ōde) - same word as “here” in “Behold, here is the Christ!”

739 2 Thessalonians 2:7-9

740 Luke 17:24

741 πτώμα (ptōma) - “corpse” - found also only in Matthew 14:12; Mark 6:29; 15:45; Revelation 11:8-9(2x). Every case is one killed by violence and is a corpse of a righteous man.

742 αετοι (aetoi) - “eagles” - found also only in Luke 17:37; Revelation 4:7; 8:13; 12:14. Also LXX Isaiah 40:31 (αετοι).

743 Zechariah 14:6-7 (Jeremiah 31:35)

744 Isaiah 24:17-23

745 κωπονται (kopsontai) - “mourn” - found also only in Matthew 11:17; 21:8 (cut down); Mark 11:8 (cut down); Luke 8:52; 23:27; Revelation 1:7; 18:9 (lament) NKJV.

746 Revelation 6:12-17 (note also Revelation 19:19); Isaiah 2:12, 19-21 (22)

747 σαλπινγος (salpingos) - “trumpet” - found also only in 1 Corinthians 14:8; 15:52; 1 Thessalonians 4:16; Hebrews 12:19 (see also Exodus 19:13, 16, 19; 20:18); Revelation 1:10; 4:1; 8:2, 6, 13; 9:14. See also Psalm 47:5-8; **Isaiah 27:12-13** (26:19-27:13).

This trumpet is not in the same context of the trumpet of 1 Thessalonians 4:16 (see also 1 Corinthians 15:52 “last trumpet”). The context of 1 Thessalonians 4:16 is found in 1 Thessalonians 5:1-3 (see also Luke 17:26-30). The context of this trumpet in Matthew 24:31 is Matthew 24:15-30 (as in Luke 21:25-27). Note also “the seventh trumpet” of Revelation 11:15.

748 φωνης μεγαλης (phônês megalês) - “of great sound” - Critical text does not have φωνης (phônês), “sound” or “voice,” thus NAS has “great trumpet,” KJV, NKJV “great sound of a trumpet.”

[32] “And learn the parable from the fig tree.⁷⁴⁹ When its branch has already become tender and puts forth the leaves, you know that the summer is near. [33] So also you, when you see all these things, know that he is near, at the doors. [34] Truly I say to you, this generation⁷⁵⁰ will by no means pass away until all these things happen. [35] The heavens and the earth will pass away,⁷⁵¹ but my words will by no means pass away.”

[36] “And concerning that day and hour, no one knows, not even the messengers of the heavens, except my father only. [37] And just as the days of Noah, so shall also the coming of the son of the man be. [38] For just as they were in the days which were before the flood,⁷⁵² eating and drinking, marrying and giving in marriage, until the day Noah went into the ark, [39] and they did not know⁷⁵³ until the flood came and took⁷⁵⁴ all, so also shall the coming of the son of the man be. [40] Then two will be in the field. The one is taken along⁷⁵⁵ and the one is left. [41] Two grinding in the mill house,⁷⁵⁶ one is taken along and one is left. [42] Be awake,⁷⁵⁷ therefore, because you do not know what hour your Lord comes. [43] But know this, that if the master of the house had known what watch the thief is coming, he would have been awake and not allowed his house to be broken into. [44] Because of this, you also be ready, because the hour you do not think, the son of the man comes.”⁷⁵⁸

[45] “Who then is the faithful wise slave,⁷⁵⁹ whom his lord appointed over his servants⁷⁶⁰ to give them the food⁷⁶¹ in time? [46] Blessed is that slave whom, when his lord comes, he finds doing such. [47] Truly I say to you that he shall appoint him over all his possessions. [48] But if that bad⁷⁶² slave says in his heart, 'My lord is delaying to come,' [49] and he begins to beat the fellow slaves, and to eat and drink with the drunkards, [50] the lord of that slave will come on a day in which he is not looking and in an hour in which he does not know, [51] and will cut him in two, and put his portion with the hypocrites. There shall be the weeping and the gnashing⁷⁶³ of the teeth.”⁷⁶⁴

25[1] “Then the kingdom of the heavens will be like ten virgins, who took their lamps coming out to meet the groom. [2] And five out of them were wise and five foolish.⁷⁶⁵ [3] Those foolish took their

749 Luke 21:29 adds “and all the trees.”

750 η γενεα αυτη (hê genea hautê) - “this generation” - context is, “you [who] see all these things” (verse 33). In other words, the generation that sees all these things will by no means pass away until all these things happen. The timing of “these things” is from verse 15 (abomination of desolation) and following. Verse 21 reveals when the abomination of desolation is set up, this marks the beginning of “great tribulation,” θλιψις μεγαλη (thlipsis megalê), which Joshua describes as “such as has not been from the beginning of the world until the now, no, nor shall ever be.” The book of Revelation well details this from chapters 6-19 and uses the term for this time, της θλιψεως της μεγαλης (tês thlipseôs tês megalês), “the great tribulation” in Revelation 7:14. See also footnote for John 21:19.

751 Job 14:12; Psalm 72:7

752 κατακλυσμου (kataklusmou) - “flood” - found also only in Matthew 24:39; Luke 17:27; 2 Peter 2:5. The verb, κατακλυσθεις (kataklustheis), is only found in 2 Peter 3:6.

753 Even though Noah was building the ark (Genesis 6:13-14) and preaching (2 Peter 2:5; see also Hebrews 11:7), they did not know.

754 ηρεν (êren) - “took”

755 παραλαμβάνεται (paralambanetai) - “taken along”

756 μύλωνι (mulôni) - “mill house” - Critical Text has μύλω (mulô) “mill.”

757 γρηγορειτε (grêgoreite) - “Be awake” - See footnote for Luke 12:37.

758 Likewise warning in Luke 12:35-40. Verse 40 is just like here, Matthew 24:44 (“you do not think”). See also Mark 13:33.

759 δούλος (doulos) - “slave” - same word for slave in verse 46 also.

760 θεραπειας (therapeias) - “servants” - See footnote for Luke 12:42.

761 John 21:15-17; Colossians 3:16; Hebrews 3:12-14; 10:24.

762 κακος (kakos) - “bad”

763 ο βρυγμος των οδοντων (ha brugmos tôn odontôn) - “the gnashing of teeth” - See Job 16:9; Psalm 35:16; 37:12; 112:9-10; Lamentations 2:16; Acts 7:54 (Matthew 8:12; 13:42, 50; 22:13; 25:30; Luke 13:28) [Mark 9:18 a demon].

764 Likewise warning in Luke 12:41-48.

765 μωραι (môrai) - “fools”

lamps, and did not take with them olive oil. [4] And the wise took olive oil in their vessels⁷⁶⁶ with their lamps. [5] And while the groom delayed,⁷⁶⁷ all became drowsy⁷⁶⁸ and were sleeping.”

[6] “And in the middle of the night a cry came, ‘Behold, the groom is coming!’⁷⁶⁹ Come out to meet him.’ [7] Then all those virgins arose and put their lamps in order.⁷⁷⁰ [8] And the foolish said to the wise, ‘Give to us out of your olive oil, for our lamps are going out.’ [9] And the wise answered, saying, ‘Lest there not be enough for us and for you, but rather go to the dealers and buy for yourselves.’⁷⁷¹ [10] And while they were going to buy, the groom came, and those ready⁷⁷² went in with him into the wedding,⁷⁷³ and the door was shut.”

[11] “And afterwards the other virgins also came, saying, ‘Lord, Lord, open to us.’ [12] And answering he said, ‘Truly I say to you, I do not know you.’ [13] Be awake⁷⁷⁴ therefore, for you do not know the day nor hour in which the son of the man is coming.”⁷⁷⁵

[14] “For it is as a man traveling.⁷⁷⁶ He calls his own slaves and delivered to them his possessions. [15] And to one he gave five talents,⁷⁷⁷ and to one, two, and to one, one, each according to his own power,⁷⁷⁸ and immediately traveled.⁷⁷⁹ [16] And going, the one who received the five talents worked⁷⁸⁰ with them and made another five talents. [17] Likewise also, the one with the two, he gained also another two. [18] And the one who received the one, departing, dug in the ground and hide his lord's silver.”⁷⁸¹

[19] “And after much time, the lord of those slaves comes and settles with them a word.⁷⁸² [20] And coming, the one who received the five talents, he brought another five talents, saying, ‘Lord, five talents you delivered to me. Behold, another five talents I gained besides them.’ [21] And his lord said to him, ‘Well done,⁷⁸³ good and faithful slave. Over a few you were faithful. Over much I will appoint you. Enter into the joy of your lord.’”

[22] “And coming also, the one who received the two talents, said, ‘Lord, two talents you delivered to me. Behold, another two talents I gained besides them.’ [23] His lord said to him, ‘Well done, good and faithful slave. Over a few you were faithful. Over much I will appoint you. Enter into the joy of your lord.’”

[24] “And coming also, the one who had received the one talent, said, ‘Lord, knowing you that you

766 αγγειοις (angeiois) - “vessels” - found also only in Matthew 13:48.

767 Yet, James 5:8; 1 Peter 4:7; Revelation 1:1-3; 22:10 (Daniel 8:26; 12:4).

768 ενυσταξαν (enustaxan) - “became drowsy” - only found here and in 2 Peter 2:3.

769 ερχεται (erchetai) - “is coming” - Critical Text does not have this word.

770 εκοσμησαν (ekosmêsan) - “put . . . in order” - used for “put in order” also in Matthew 12:44; Luke 11:25. Used elsewhere for “adorn” (Matthew 23:29; Luke 21:5; 1 Timothy 2:9; Titus 2:10; 1 Peter 3:5; Revelation 21:2, 19). All passages cited.

771 Proverbs 11:24 – there is an amount that is proper to withhold.

772 Revelation 16:15

773 Matthew 22:1-14

774 γρηγορειτε (grêgoreite) – “Be awake” - See footnote for Luke 12:37.

775 Matthew 24:44; Mark 13:33, 36; Luke 12:40

776 αποδημων (apodêmôn) - “traveling” - see footnote for Mark 12:1.

777 ταλанта (talanta) - “talents” - see footnote for Matthew 18:24.

778 δυναμιν (dunamin) - “power”

779 απεδημησεν (apedêmêsen) - “traveled”

780 ειργασατο (eirgasato) - “worked” - It could also be translated “traded” (e.g. NKJV), but the basic idea is work (as in e.g. 1 Corinthians 4:12 “working”). This same form (ειργασατο) is found in Matthew 26:10 & Mark 14:6 (“done” NKJV).

781 αργυριον (argurion) - “silver” - found also only in Matthew 25:27; 26:15; 27:3, 5-6, 9; 28:12, 15; Mark 14:11; Luke 9:3; 19:15, 23; 22:5; Acts 3:6; 7:16; 8:20; 19:19; **20:33; 1 Corinthians 3:12; 1 Peter 1:18.**

782 λογον (logon) - “a word” - i.e. settles accounts with them

783 ευ (eu) - “Well done” - found also only in Matthew 25:23; Mark 14:7; Luke 19:17; Acts 15:19; Ephesians 6:3.

are a hard⁷⁸⁴ man, reaping where you did not sow and gathering from where you did not scatter, [25] and fearing, departing, I hid your talent in the ground. Behold, you have what is yours.' [26] And answering, his lord said to him, 'Evil and lazy⁷⁸⁵ slave! You knew that I reap where I did not sow and gather from where I did not scatter. [27] Therefore, it was necessary for you to throw my silver to the bankers, and coming, I would have received what was mine together with interest. [28] Therefore, take from him the talent and give it to the one who has the ten talents. [29] For to all who have, they will be given and have an abundance, but from the one who does not have, even what he has will be taken from him. [30] And cast out the unprofitable⁷⁸⁶ slave into the outer darkness.⁷⁸⁷ There will be the weeping and the gnashing⁷⁸⁸ of the teeth.'"

[31] "And when the son of the man comes in his glory and all the holy messengers with him, then he will sit upon the throne of his glory. [32] And all the nations will be gathered together before him, and he will separate them from one another, as the shepherd separates the sheep from the goats. [33] And he will set the sheep on his right, and the goats on his left."

[34] "Then the king will say to those on his right, 'Come, the blessed of my father, inherit the kingdom prepared for you from the foundation⁷⁸⁹ of the world. [35] For I was hungry and you gave me to eat. I was thirsty and you gave me drink. I was a stranger and you gathered⁷⁹⁰ me, [36] naked⁷⁹¹ and you clothed me. I was sick and you visited me. I was in prison and you came to me.' [37] Then the righteous will answer him, saying, 'Lord, when did we see you hungry and bring food, or thirsty and give you drink? [38] And when did we see you a stranger and gather, or naked and give clothing? [39] And when did we see you sick or in prison and come to you?' [40] And answering, the king will say to them, 'Truly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me.'"

[41] "Then he will say also to those on the left, 'Depart from me, the curse ones,⁷⁹² into the eternal fire that was prepared for the Devil and his messengers. [42] For I was hungry and you did not give me to eat. I was thirsty and you did not give me drink. [43] I was a stranger and you did not gather me, naked and you did not cloth me, sick and in prison and you did not visit me.' [44] Then they will also answer,⁷⁹³ saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and not serve⁷⁹⁴ you?' [45] Then he will answer them, saying, 'Truly I say to you, inasmuch as you did not do it to one of the least of these, neither did you do it to me.' [46] And these will go away into eternal punishment,⁷⁹⁵ but the righteous into eternal life.'⁷⁹⁶

26[1] And it was, when Joshua finished all these words, he said to his disciples, [2] "You know that after two days is the Passover, and the son of the man is delivered⁷⁹⁷ over to be crucified."

784 σκληρός (sklêros) - "hard" - found also Matthew 25:24; John 6:60; Acts 26:14; James 3:4; Jude 15.

785 οκνηρε (oknêre) - "lazy" - found also only in Romans 12:11 (NKJV "lagging") & Philippians 3:1 (NKJV "tedious").

786 αχρειον (achreion) - "unprofitable" - See footnote for Luke 17:10.

787 το σκοτος το εξωτερικον (to skotos to exôteron) - "the outer darkness" - See footnote for Matthew 8:12.

788 βρυγμος (brugmos) - "gnashing" - See footnote for Matthew 8:12.

789 καταβολης (katabolês) - "foundation" - For "from the foundation of the world, see also, Ephesians 1:4; Revelation 13:8; 17:8.

790 συνηγαγετε (sunêgagete) - "gathered" - from the same word as is used in verse 32 for "gathered together" (συναχθησεται [sunachthêsetai]).

791 γυμνος (gymnos) - "naked" - see footnote for Mark 14:51.

792 οι κατηραμενοι (hoi katêramenoi) - "the cursed ones" - this verb (here in participle form) can be found also only in Mark 11:21; Luke 6:28; Romans 12:14; James 3:9.

793 Critical and Received Texts also have αυτω (autô) "to him"

794 διηκονησαμεν (diêkonêsamen) - "serve" - KJV, NKJV "minister," NAS "take care of" with footnote, "serve."

795 κολασιν (kolasin) - "punishment" - found also only in 1 John 4:18 (NKJV "fear involves torment," more literally, "the fear has punishment," ο φοβος κολασιν εχει [ho phobos kolasin echei]).

796 Same exact word, αιωνιον (aiônion), for "eternal" life is used in this verse for "eternal" punishment.

797 παραδιδοται (paradidotai) - "is delivered" - present tense

[3] Then the chief priests and the scribes and the elders of the people came together at the courtyard⁷⁹⁸ of the chief priest,⁷⁹⁹ who is called Caiaphas,⁸⁰⁰ [4] and plotted so that in deceit they might arrest and kill Joshua. [5] And they said, “Not in the feast, lest there be an uproar in the people.”

[6] And Joshua being in Bethany in the house of Simon the leper, [7] a woman came to him having an alabaster flask⁸⁰¹ of expensive fragrant oil and she poured it upon his head as he reclined. [8] And his disciples seeing it were angry, saying, “Why this destruction?⁸⁰² [9] For this fragrant oil could have been sold for much and given to the poor.”

[10] And knowing, Joshua said to them, “Why do you bring trouble to the woman? For she did a good work unto me. [11] For the poor you always have with you, but me you do not always have. [12] For in her throwing this fragrant oil upon my body, she did it to prepare me for burial. [13] Truly I say to you, wherever this good news is preached in the whole world, it will be spoken also what she did in memory of her.”

[14] Then one of the twelve, the one called Judah⁸⁰³ Iscariot, going to the chief priests, [15] said, “What are you willing to give me if I deliver him to you?” And they weighed⁸⁰⁴ to him thirty pieces of silver. [16] And from then, he was seeking an opportunity so that he might deliver him.

[17] And on the first of the unleavened bread,⁸⁰⁵ the disciples came to him, saying to him, “Where do you desire we prepare for you to eat the Passover?” [18] And he said, “Go into the city to the certain one⁸⁰⁶ and say to him, ‘The teacher says, “My time is near. To you⁸⁰⁷ I am doing the Passover with my disciples.”’” [19] And the disciples did as Joshua directed them, and prepared the Passover.

[20] And being late,⁸⁰⁸ he was reclining with the twelve. [21] And while they were eating, he said, “Truly I say to you that one out of you shall betray me.” [22] And being extremely sad, each of them began to say to him, “It is not⁸⁰⁹ I, Lord, is it?” [23] And answering he said, “The one who dipped the hand with me in the dish, this one will betray me. [24] The son of the man indeed goes just as it has been written about him, but woe to that man by whom the son of the man is betrayed! Good was to him, if that man was not born.” [25] And answering, Judah, the one betraying him, said, “It is not I, Rabbi, is it?” He says to him, “You said it.”⁸¹⁰

[26] And while they were eating, Joshua took the bread and giving thanks, he broke it and gave it to the disciples, and said, “Take, eat, this is my body.” [27] And taking the cup and giving thanks, he gave

798 αυλην (aulên) - “courtyard” - see footnote in Luke 11:21.

799 αρχιερεως (archiereôs) - “chief priest” - KJV, NKJV, NAS “high priest” - same noun but singular form as the plural noun earlier in this verse for “chief priests” (KJV, NKJV, NAS) αρχιερεις (archiereis). αρχιερεως (archiereôs) “chief priest” is translated by the NKJV & NAS as “chief priest” in Acts 19:14 (KJV “chief of the priests”).

800 καιαφα (kaiapha) - “Caiaphas” - This is the one who prophesied the death of Christ (John 11:49; 18:14).

801 αλαβαστρον (alabastron) - “alabaster flask”

802 απωλεια (apôleia) - “destruction” - see footnote for Matthew 7:13.

803 Ἰούδας (Ioudas) - “Judah” - typically translated “Judas” - see footnote for Matthew 10:4.

804 εστησαν (estêsan) - “weighed” - KJV “covenanted;” NKJV “counted;” NAS “weighed” - this verb is from ιστημι (istêmi) which is a common word in the NT and has a variety of meanings depending on the context. Its basic meaning is to stand (e.g. Matthew 27:11). The Greek word for “covenanted” (KJV) is διατιθημι (diatithêmi), e.g. Hebrews 8:10; 10:16 (covenant that “I will make”); Acts 3:25. The Greek word for “counted” (as in NKJV) is συμψηφίζω (sumpsêphizô) found only in Acts 19:19. In the LXX ιστημι (istêmi) is used for “weighed” in 2 Samuel 14:26 (εστησε [estêse]); Ezra 8:25-26 (εστησα [estêsa]); Job 6:2 (ιστων στησαι [istôn stêsai] “fully weighed”); 28:15 (σταθησεται [stathêsetai]); 31:6 (εσταμαι [estamai]); Isaiah 40:12 (εστησε [estêse]); Zechariah 11:12 (εστησαν [estêsan]).

805 αζυμων (azumôn) - “unleavened bread” - see footnote for Mark 14:1.

806 τον δεινα (ton deina) - “the certain one” - only found here. Apparently, the idea is “so-and-so.”

807 προς σε (pros se) - “To you” - KJV, NKJV, NAS “at your house”

808 οψιας (opsias) - “late” NKJV “evening” - used for “late” (NKJV) e.g. Mark 11:11 or “evening” (NKJV).

809 The negative μητι (mêti) is used here, so to complete the idea in English “is it” is added.

810 Even at this and afterward, the disciples don’t get it. Here and in Mark 14:18 He mentions it while they ate. He mentions it again in Luke 22:20-22 after supper while He deals with the cup of the covenant. He mentions it again after the foot washing in John 13:25-30.

it to them, saying, “All drink out of it, [28] for this is my blood which is the new covenant which is shed for many for forgiveness of sins. [29] And I say to you that I will by no means drink from now out of this the product⁸¹¹ of the vine until that day when I drink it with you new in the kingdom of my father.” [30]⁸¹² And singing a hymn, they went unto the mountain of the olives.

[31] Then Joshua says to them, “All of you shall be made to stumble because of me in this night, for it has been written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ [32] And after I raise, I will go before you into Galilee.” [33] And answering, Peter said to him, “If all are made to stumble because of you, yet I will never be made to stumble.” [34] And Joshua said to him, “Truly I say to you that in this night, before a rooster makes noise, three times you will deny me.”⁸¹³ [35] Peter said to him, “If it is necessary for me with you to die, I will by no means deny you.” And all the disciples also likewise spoke.

[36] Then Joshua comes with them into a place⁸¹⁴ called Gethsemane,⁸¹⁵ and says to his disciples, “Sit here until which going I pray there.” [37] And taking along Peter and the two sons of Zebedee, he began to be sorrowful and distressed.⁸¹⁶ [38] Then Joshua⁸¹⁷ says to them, “My soul is very sad unto death. Stay here and be awake⁸¹⁸ with me.” [39] And going a little, he fell upon his face praying and saying, “My father, if it is possible, take this cup from me. However, not as I will, but as you.”

[40] And he comes to the disciples and finds them sleeping, and he says to Peter, “So, you are not able to be awake with me one hour? [41] Be awake and pray, that you do not enter into temptation. For the spirit is willing,⁸¹⁹ but the flesh is weak.”

[42] Again, out of a second departing, he prayed, saying, “My father, if it is not possible this cup to be taken from me, unless I drink it, your will be done.” [43] And coming he found them again sleeping, for their eyes were heavy. [44] And leaving them, going, he again prayed for a third time, saying the same word. [45] Then he comes to his disciples and says to them, “You sleep still⁸²⁰ and

811 γεννήματος (gennêmatos) - “product” - more literally, “offspring.” For example, this same root word is also only found in Matthew 3:7 (“brood”); 12:34 (“brood”); 23:33 (“brood”); Mark 14:25 (“fruit”); Luke 3:7 (“brood”); 12:18 (“crops” see also footnote); 22:18 (“fruit”); 2 Corinthians 9:10 (“fruits”). See also footnote for Luke 12:

812 See John 13-14:31. All that before going out.

813 Matthew, Luke (22:34), and John (13:38) all record Joshua telling Peter a rooster will not make a noise until he denies the Lord three times. Mark 14:30 reveals Christ **also** told Peter, “**this night before which twice a rooster makes a noise, three times you will deny me**” (TT). The first was fulfilled (Matthew, Luke, John) and the second (Mark), which dictates a total of six denials on Peter's part, and a total of three rooster crows (recorded) all on that same night.

Some might argue that there could have been a total of five denials on Peter's part if the first rooster crow in Matthew, Luke, and John was the first of the two in Mark. Yet, if that is mixed, so are the denials, and the two rooster crows in Mark would be after five denials. The events are two, as Peter was told by Christ both would happen. Note also, in the rooster crow in Matthew (26:74), Luke (22:60), and John (18:27), the rooster immediately makes a noise. In the first denial in Mark (14:68), Peter denies, then goes outside, and then a rooster makes a noise. Also, in Matthew 26:75 & Luke 22:61 Peter remembers the explicit words of Christ, “**in this night, before a rooster makes noise, three times you will deny me**” (TT). Then Peter goes out and weeps (Matthew 26:75; Luke 22:62). In Mark (14:72) at the second crow (= 3rd crow of the night), Peter remembers the explicit words of Christ, “**Before a rooster is to make a noise twice, you will deny me three times**” (TT). And Mark records, “**And thinking upon it, he wept**” (TT). Peter thought upon an additional three denials, with two more rooster crows, and wept a second time.

See also footnote for Matthew 26:69.

814 χωριον (chôrion) - “place” - see footnote for John 4:5.

815 Γεθσημανη (Gethsêmanê) - “Gethsemane” - apparently from גַּת שְׁמָנֵי (gat shemânêy). גַּת (gat) is “wine press” (e.g. Judge 6:11) and שְׁמָנֵי (shemânêy) is the plural construct of “oil”, שֶׁמֶן (shemen), thus, apparently “oils press of”. גַּת (gat) is also the name of the Philistine city of “Gath” (e.g. 1 Samuel 6:17).

816 ἀδηνονεῖν (adêmonēin) - “distressed” NAS - KJV “very heavy,” NKJV “deeply distressed” - only also found in Mark 14:33 (NKJV “deeply distressed”) & Philippians 2:26 (NKJV “distressed”).

817 ὁ ἰησοῦς (ho iêsous) - “Joshua” - not found in the Received or Critical Texts. See footnote for Matthew 1:1.

818 γρηγορεῖτε (grêgoreite) - “be awake” - see footnote for Luke 12:37.

819 προθυμον (prothumon) - “willing” - found also only in Mark 14:38; Romans 1:15 (“ready” NKJV).

820 λοιπον (loipon) - “still” - KJV “on now,” NKJV “still,” NAS “still” - this word is used e.g. for “remaining” in

rest. Behold, the hour has come and the son of the man is delivered into the hands of sinners. [46] Arise, let us go. Behold, the one who betrays me has come.”

[47] And while he was still speaking, behold, Judah, one of the twelve, came, and with him a large crowd with swords and clubs⁸²¹ from the chief priests and the elders of the people. [48] And the one betraying him gave them a sign, saying, “Whomever I kiss,⁸²² it is he. Seize him.” [49] And immediately going to Joshua he said, “Rejoice⁸²³ rabbi!” and kissed⁸²⁴ him.

[50] And Joshua said to him, “Friend,⁸²⁵ why do you come?” Then coming, they laid the hands upon Joshua and seized him. [51] And behold, one of those with Joshua, stretching out the hand, drew his sword, and striking the slave of the chief priest, cut off his ear. [52] Then Joshua says to him, “Return your sword into its place, for all who take up a sword die⁸²⁶ by a sword. [53] Or do you think that I am not able immediately to call upon⁸²⁷ my father, and he will provide more than twelve legions⁸²⁸ of messengers? [54] How then might the writings be fulfilled, that thus it is necessary to be?” [55] In that hour Joshua said to the crowds, “As upon a robber you came out with swords and clubs⁸²⁹ to arrest me? I was sitting daily to you, teaching in the temple and you did not seize me.⁸³⁰ [56] And this all happened that the writings of the prophets might be fulfilled.” Then all the disciples leaving him, fled.

[57] And those who seized Joshua lead to Caiaphas the chief priest, where the scribes and the elders were gathered. [58] And Peter followed him from a distance until the courtyard of the chief priest. And entering inside he sat with the officers⁸³¹ to see the end. [59] And the chief priest and the elders and the whole council were seeking false testimony against Joshua so that they might put him to death, [60] but found none. And many false witnesses coming forward, they found none. But finally, two false witnesses came forward [61] saying, “This one said, ‘I am able to destroy the temple of God and within three days to build it.’”

[62] And the chief priest arising said, “Do you answer nothing? What do these testify against you? [63] And Joshua was silent. And answering, the chief priest said to him, “I adjure you by the living God that you tell us if you are the Christ, the son of God.” [64] Joshua said to him, “You said it. However, I say to you, from now you shall see the son of the man sitting at the right of the power and coming upon the clouds of the heaven.”

[65] Then the chief priest tore his garments, saying that, “He blasphemed! What further need do we

Revelation 8:13; “rest” in 2 Peter 3:16; Revelation 11:13; “other” in Matthew 25:11; Acts 2:37; 1 Corinthians 9:5; “from now on” in 1 Corinthians 7:29; etc.. KJV translates this section, “Sleep on now, and take *your* rest.” NKJV “Are *you* still sleeping and resting?” NAS “Are you still sleeping and taking your rest?” with footnote, “Or, *Keep on sleeping therefore.*” Exact meaning unknown.

821 ξυλων (xulôn) - “clubs” - same word used for clubs in Matthew 26:55; Mark 14:43, 48; Luke 22:52 (see that footnote).

822 φιλησω (philêsô) - “kiss” - see footnotes for Luke 22:47-48, Matthew 6:5.

823 χαιρε (chaire) singular imperative - “rejoice” - KJV, NAS “Hail,” NKJV “Greetings.” This same exact word, χαιρε (chaire), is found in Matthew 27:29; Mark 15:18; John 19:3 (“Hail”); Luke 1:28 (“Rejoice”). Same imperative verb but plural form (χαιrete [chairete]) is found in Matthew 5:12; 28:9; Philippians 3:1; 4:4; 1 Thessalonians 5:16; 1 Peter 4:13 (“rejoice”). The noun for “greeting” is ασπασμος (aspasmos, e.g. Matthew 23:7; Luke 1:29, 41, 44; Colossians 4:18).

The verb “greet” is ασπασομαι (aspasomai, e.g. Matthew 5:47; 10:12; Mark 9:15; Romans 16:3, 5-16, 21-23).

824 κατεφιλησεν (katēphilēsen) - “kissed” - found also only in Mark 14:45; Luke 7:38, 45; 15:20; Acts 20:37.

825 εταιρε (etaire) - “Friend” - found also only in Matthew 11:16 (Received Text); 20:13; 22:12.

826 αποθανουνται (apothanoutai) - “die” - Critical and Received Texts have απολουνται (apolountai) - “perish.”

827 παρακαλεσαι (parakalesai) - “to call upon”

828 λεγεωνας (legeōnas) - “legions” - according to history, during the time of Augustus a legion was about 6000 soldiers.

With this figure, it would be about 72,000 (12 x 6000).

829 ξυλων (xulôn) - “clubs” - see footnote for Luke 22:52.

830 They had wanted to for a long time (Luke 4:28-30; John 5:16; 7:1, 25, 30, 43-44; 8:20, 59; 10:39; 11:56-57). John 12:1 marks just six days before the Passover, and John 12:12 marks the next day when Joshua entered Jerusalem. So He was in the temple teaching for about five days. See also Luke 19:47-48; 21:37.

831 υπηρετων (upêretôn) - “officers” NAS - KJV, NKJV “servants” - see footnote for Matthew 5:25. John 18:18 reveals both δουλοι (douloi) “slaves” and υπηρεται (upêretai) “officers” were there by the fire.

have for witnesses? Look now, you heard his blasphemy! [66] What do you think?” And answering they said, “He is deserving of death.” [67] Then they spit into his face and beat him, and they slapped,⁸³² [68] saying, “Prophecy to us, Christ! Who is the one who hit you?”

[69] And Peter sat outside in the courtyard. And one servant girl came to him, saying, “You also were with Joshua of Galilee.”⁸³³ [70] And he denied before them all, saying, “I do not know what you are saying.” [71] And when he went out into the gateway, another⁸³⁴ saw him and says to them there, “This one also was with Joshua the Nazarene.”⁸³⁵ [72] And again he denied with an oath that, “I do not know the man!” [73] And after a little while those who stood by came to Peter saying, “Truly, you also are out of them, for also your speech makes you evident.”

[74] Then he began to curse⁸³⁶ and swear⁸³⁷ that, “I do not know the man!” And immediately a rooster made noise. [75] And Peter remembered the word of Joshua spoken to him that, “Before a rooster makes a noise, three times you will deny me.” And going outside he wept bitterly.

27[1] And being morning, all the chief priests and the elders of the people took counsel against Joshua, that they might put him to death. [2] And binding him, they lead and delivered him to Pontius⁸³⁸ Pilate the governor.

[3] Then Judah,⁸³⁹ the one who betrayed him, seeing that he was condemned, being remorseful, returned the thirty pieces of silver to the chief priests and the elders, [4] saying, “I sinned betraying innocent blood.” And they said, “What to us?”⁸⁴⁰ You see!”⁸⁴¹ [5] And throwing the silver in the temple, he departed and going away, hung himself.

[6] And the chief priests, receiving the silver, said, “It is not lawful to throw these into the

832 *ερραπισαν* (errapisan) - “slapped” - KJV “smote *him* with the palms of their hands;” NKJV “struck *Him* with the palms of their hands;” NAS “slapped *Him*” - this verb is only also found in Matthew 5:39 (“slaps”). The related noun, *ραπισμα* (rapisma) “slap,” is only found in Mark 14:65; John 18:22; 19:3.

833 When the three gospels (Matthew, Luke, & John) are compared, it can be seen that all three accusations had an accusatory question (1st John 18:17; 2nd John 18:25; 3rd John 18:26) and accusatory statements (1st Matthew 26:69; Luke 22:56; 2nd Matthew 26:71; Luke 22:58; 3rd Matthew 26:73; Luke 22:59). In the first accusation, a servant girl is identified as the accuser. In the second accusation there is a female accuser (Matthew 26:71 see footnote), a male accuser (Luke 22:58 see footnote), and corporate questioners (John 18:25). In the third accusation there are corporate accusers (Matthew 26:73) and individual(s) (Luke 22:59; John 18:26). Also, when the three gospels are compared, it is evident that Peter's three denials are three separate events of denying, for in each event Peter denies the Lord in both the accusations and the questions.

For these three gospels compared to Mark's account, see footnote on Matthew 26:34.

834 *αλλη* (allê) - “another” - feminine noun

835 *του ναζωραιου* (tou nazōraiou) - “the Nazarene” - KJV, NKJV “of Nazareth” - See footnote for Matthew 2:23.

836 *καταθεματιζειν* (katathematizein) - “to curse” - only found here. The related noun, *καταθεμα* (katathema) “curse” is only found in the Critical and Majority Texts in Revelation 22:3 (Received Text has *καταναθεμα* [katanathema] “curse”). *καταθεματιζειν* (katathematizein) is close to the word *αναθεματιζειν* (anathematizein) “to curse” used in Mark 14:71 (see footnote) for the same event. The difference in these two words is the prefixes, *κατα* (kata) “down” and *ανα* (ana) “up”.

837 *ομνυειν* (omnuein) - “swear” - see footnote for Mark 14:71.

838 *ποντιω* (pontîō) - “Pontius” - found also only in Luke 3:1; Acts 4:27; 1 Timothy 6:13. Critical Text omits “Pontius.”

839 *Ιούδας* (Ioudas) - “Judah” - typically translated “Judas” - see footnote for Matthew 10:4.

840 *Τι προς ημας?* (Ti pros hēmas) - “What to us” - NKJV “What *is that* to us?” - similar phrases found in Mark 5:7 “What's to me and you” TT (*Τί ἐμοὶ καὶ σοί*); Luke 8:28 (*Τί ἐμοὶ καὶ σοί*); John 2:4 “What is it to you and me, woman?” TT (*Τί ἐμοὶ καὶ σοί, γύναι*); 21:22 “What is it to you?” TT (*τί πρὸς σε*;). Similar concepts: Luke 12:14; 1 Thessalonians 4:11.

841 *οψει* (opsei) - “You see!” - NKJV “You see *to it*!”

offering,⁸⁴² since it⁸⁴³ is a price⁸⁴⁴ of blood.” [7] And taking counsel, they bought out of them⁸⁴⁵ the field of the potter, for a burial place for the strangers. [8] Therefore, that field was called, “Field of Blood,”⁸⁴⁶ until today. [9] Then was fulfilled what was spoken⁸⁴⁷ through Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the price of the one who was priced, which they priced from the sons of Israel, [10] and they gave these for the field of the potter, just as the Lord directed me.”

[11] And Joshua stood before the governor. And the governor asked him, saying, “Are you the king of the Jews?” And Joshua said to him, “You say.” [12] And while he was being accused by the chief priests and the elders, he answered nothing. [13] Then Pilate says to him, “Do you not hear how many things they testify against you?” [14] And he answered him to not one word, so that the governor marveled greatly.

[15] And at the feast the governor was accustomed to release one to the crowd, a prisoner whom they desired. [16] And they had then a notorious prisoner called Barabbas.⁸⁴⁸ [17] Calling them together, therefore, Pilate said to them, “Who do you desire I release to you, Barabbas or Joshua who is called Christ?” [18] For he knew that because of envy they delivered him over.

[19] And while he was sitting upon the judgment seat,⁸⁴⁹ his wife sent to him, saying, “Nothing to you and to that righteous one, for I suffered many things today in a dream because of him.” [20] And the chief priests and the elders persuaded the crowds, so that they might ask for Barabbas, and destroy Joshua.

[21] And the governor answering said to them, “Whom do you desire from the two I release to you?” And they said, “Barabbas.” [22] Pilate says to them, “What, therefore, shall I do with Joshua the one called Christ?” And they all say to him, “Let him be crucified!” [23] And the governor said, “For what evil did he do?” And they cried out even more, “Let him be crucified!”

[24] And Pilate, seeing that he was accomplishing nothing, but rather an uproar is happening, taking water washed the hands in front of the crowd, saying, “I am innocent from the blood of this righteous one. You see.”⁸⁵⁰ [25] And answering all the people said, “His blood be upon us and upon our

842 κορβαναν (korbanan) - “offering” KJV, NKJV; “temple treasury” - In the Hebrew קֹרְבָן (qorbân) is “offering” (e.g. Leviticus 1:2). See also footnote for Mark 7:11. The Greek word for the temple “treasury” is γαζοφυλακίον (gazophylakion), used for both the place offerings are put (Mark 12:41[2x], 43; Luke 21:1) and the room or area itself (John 8:20).

843 ἐστι (esti) present active indicative third person singular - “it is” KJV, NAS; “they are” NKJV

844 τιμή (timê) - “price” - found also only in Matthew 27:9 (price); John 4:44 (honor); Acts 4:34 (proceeds); 5:2 (proceeds), 3 (price); 7:16 (sum); 19:19 (value); 28:10 (The noun and verb are here used. It is more literally, “honors they honored,” τιμαῖς ἐτιμήσαν [timais etimêsan]); Romans 2:7, 10; 9:21; 12:10; 13:7 (honor); 1 Corinthians 6:20; 7:23 (price); 12:23-24 (honor); Colossians 2:23 (value); 1 Thessalonians 4:4 (honor); 1 Timothy 1:17 (honor); 5:17 (honor); 6:1, 16 (honor); 2 Timothy 2:20-21 (honor); Hebrews 2:7, 9; 3:3; 5:4 (honor); 1 Peter 1:7 (honor); 2:7 (precious); 3:7 (honor); 2 Peter 1:17 (honor); Revelation 4:9, 11; 5:12-13; 7:12; 21:26 (honor) NKJV.

845 i.e. with them, that is, the pieces of silver

846 ἀγρος αιματος (agpos haimatos) - “Field of Blood” - Acts 1:19 has χωρίον αιματος (chôrion haimatos) “Place of Blood.” For χωρίον (chôrion) see footnote for John 4:5. For ἀγρος (agpos) see footnote for Matthew 6:28. When Matthew and Acts are compared, it's evident there were two pieces of property bought. The one in Matthew was bought by the chief priests. The one in Acts was bought by Judas. The one in Matthew was bought with the 30 pieces Judas gave back to the priests. The one in Acts was bought by Judas himself with the “wages of iniquity” (note John 12:6). The reasons given for the names of the two pieces of property are different. Also, the names are different as well.

847 It says this was spoken by Jeremiah. It does not say it was written. Jeremiah 18:2-3; 19:1-2, 11; 32:8-9 brush on similar subjects. Likewise, Zechariah 11:12-13.

848 βαρabbαν (barabbān) - “Barabbas” - found also only in Matthew 27:17, 20-21, 26; Mark 15:7, 11, 15; Luke 23:18; John 18:40. This appears to be Aramaic, אבא בר (bar 'abbâ), son of Daddy.

849 βήματος (Bêmotas) - “judgment seat” - This word is found also in John 19:13; Acts 7:5 (“to set” NKJV); 12:21 (“throne”); 18:12, 16-17; 25:6, 10, 17; Romans 14:10; 2 Corinthians 5:10.

850 ὡσεσθε (opsesthe) - “You see” - NKJV “You see *to it*.”

children.”⁸⁵¹ [26] Then he released to them Barabbas, and after flogging,⁸⁵² he delivered Joshua to be crucified.

[27] Then the soldiers of the governor, receiving Joshua into the Praetorium,⁸⁵³ gathered together upon him the whole cohort.⁸⁵⁴ [28] And stripping⁸⁵⁵ him, they put a scarlet cloak⁸⁵⁶ on him. [29] And twisting a crown out of thorns, they put it upon his head and a reed onto his right, and kneeling down before him, they were mocking him, saying, “Rejoice, the king of the Jews!” [30] And spitting upon him, they were taking the reed and striking onto his head. [31] And when they mocked him, they stripped him of the scarlet and clothed him with his own garments, and lead him away to be crucified.

[32] And going out, they found a man, a Cyrenian⁸⁵⁷ named Simon. This one they compelled that he might bear his cross. [33] And coming unto a place called Golgotha,⁸⁵⁸ which is saying, “Place of a Skull,” [34] they gave him sour wine⁸⁵⁹ mixed with gall⁸⁶⁰ to drink. And after tasting,⁸⁶¹ he did not desire to drink. [35] And crucifying him, they divided his garments, casting a lot. [36] And sitting, they watched him there.

[37] And they put above his head his written accusation: THIS IS Joshua THE KING OF THE JEWS. [38] Then they crucify with him two robbers, one on the right and one on the left. [39] And those passing by were blaspheming him, shaking their heads [40] and saying, “He who destroying the temple and in three days build it, save yourself! If you are son of God, come down from the cross.”

[41] And also likewise, the chief priests ridiculing with the scribes and elders and Pharisees,⁸⁶² were saying, “He saved others, himself he is not able to save. If he is the king of Israel, let him come down now from the cross and we will believe upon him. [43] He had trusted upon God, let him now save him, if he desires him. For he said that, “I am God's son.” [44] And the same also, the robbers, those crucified with him, were reviling him.

[45] And from the sixth hour⁸⁶³ darkness was upon all the earth until the ninth hour. [46] And about

851 See Acts 2:22-23, 36; 3:12-15, 17; 4:8-10; 5:27-30; 13:27-28; 1 Thessalonians 2:15.

852 φραγελλώσας (phragellôsas) - “flogging” - NKJV footnotes, “flogged with a Roman scourge.” This word is also only found in Mark 15:15. There is also the related noun, φραγελλίον (phragellion), found also only in John 2:15 (“whip”). There is also the verb for “scourge,” μαστιγῶ (mastigô), found only in Matthew 10:17; 20:19; 23:34; Mark 10:34; Luke 18:33; John 19:1; Hebrews 12:6. There is also the verb μαστιζειν (mastizein), “to scourge,” only found in Acts 22:25. There is also the noun μαστιξ (mastix) used for “scourging” only in Acts 22:24 & Hebrews 11:36. Elsewhere it is used for “affliction(s)” Mark 3:10; 5:29, 34; Luke 7:21.

853 πραιτώριον (praitôrion) - “Praetorium” - found also only in Mark 15:16; John 18:28(2x), 33; 19:9; Acts 23:35; Philippians 1:13 (NKJV “palace” with footnote, “Or *Praetorium*”).

854 σπειραν (speiran) - “cohort” - NKJV “garrison” with footnote “cohort” - found also only in Mark 15:16 (“garrison”); John 18:3, 12 (“detachment of troops”); Acts 10:1 (“Regiment”); 21:31 (“garrison” w/ft “cohort”); 27:1 (“Regiment”).

855 εκδυσαντες (ekdusantes) - “stripping” - also only found in Matthew 27:31 (“took . . . off”); Mark 15:20 (“took . . . off”); Luke 10:30 (“stripped”); 2 Corinthians 5:4 (“unclothed”).

856 χλαμυδα (chlamuda) - “cloak” - only found here and in verse 31.

857 κυρηναιον (kurênaion) - “Cyrenian” - found also only in Mark 15:21 (“Cyrenian”); Luke 23:26 (“Cyrenian”); Acts 6:9 (“Cyrenians”); 11:20 (“Cyrene”); 13:1 (“Cyrene”).

858 Γολγοθα (golgotha) - “Golgotha” - this word is the Hebrew word for “skull,” גִּלְגֻּלְתָּא (gulgolet). See footnote for Exodus 16:16.

859 οἶνος (oxos) - “sour wine” found also only in Matthew 27:48; Mark 15:36; Luke 23:36; John 19:29-30. Critical Text has οἶνον (oinon), the common word for “wine.”

860 χολης (cholês) - “gall” - found also only in Acts 8:23 (“poisoned”). This same word is found in the LXX in e.g. Deuteronomy 32:32 (“gall”); Proverbs 5:4 (“wormwood”); Jeremiah 8:14 (“gall”); 9:15 (“gall”); Lamentations 3:15 (“wormwood”), 19 (“gall”).

861 γευσάμενος (geusamenos)

862 και φαρισαίων (kai pharisaîôn) - “and Pharisees” - Received and Critical Text do not have these words.

863 “sixth hour” - see John 19:14 and its footnote.

the ninth hour, Joshua cried out with a loud voice, saying, “Eli, Eli,⁸⁶⁴ lima⁸⁶⁵ sabachthani?”⁸⁶⁶ this is, “My God, my God, why did you forsake⁸⁶⁷ me?”

[47] And some hearing who were standing there were saying that, “He is calling for Elijah.” [48] And immediately one of them running and taking a sponge,⁸⁶⁸ and filling with sour wine and putting it around a reed, was giving him to drink. [49] And the others were saying, “Let go,⁸⁶⁹ let us see if Elijah saves him.”

[50] And Joshua again cried out with a loud voice and let the spirit go.⁸⁷⁰ [51] And behold, the curtain of the temple was split⁸⁷¹ into two from above until below. And the earth shook,⁸⁷² and the rocks split.⁸⁷³ [52] And the tombs were opened and many of the bodies of the saints who had fallen asleep⁸⁷⁴ were raised, [53] and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

[54] And the centurion and those with him keeping Joshua, seeing the earthquake⁸⁷⁵ and the things that happened, were extremely afraid, saying, “Truly this one was son of God!” [55] And there were many woman there seeing from a distance, who followed Joshua from Galilee serving him, [56] among whom was Mary the Magdalene⁸⁷⁶ and Mary the mother of James and Joses,⁸⁷⁷ and the mother of the sons of Zebedee.

864 "Eli" - ηλι (êli) – in Psalm 22:1[H2] in Hebrew it is אֱלִי (êliy) "My God." In Psalm 22: 2[H3] "My God" is אֱלֹהֵי (elohay). Psalm 22:1 in the Hebrew is אֱלִי אֱלִי לָמָּה עָזַבְתָּנִי (êliy êliy lâmâh `azavtânîy) "My God, my God, why have you forsaken me." In the LXX it reads, ο θεος ο θεος μου προσχες μοι, ινατι εγκατελιπες με (ho theos ho theos mou, prosches moi, inati egkatelipes me) "God, My God, attend to me, why have you forsaken me?" At the end of Matthew 27:46 the Greek reads, θεε μου, θεε μου, ινατι με εγκατελιπες (thee mou, thee mou, inati me egkatelipes) "My God, my God, why did you forsake me?" See also Mark 15:34.

865 λιμα (lima) - "lima" [לִמָּה "to what," although Hebrew scripture never has this spelling.] - Critical Text has λεμα (lema) "lema," which spelling agrees with the Aramaic word for "why," לֵמָּה (lemâh, e.g. Ezra 4:22; 7:23). Received Text has λαμα (lama) "lama" (NKJV), which spelling agrees with the Hebrew word for "why," לָמָּה (lâmâh).

866 σαβαχθανι (sabachthani) – "sabachthani" - apparently Aramaic שִׁבְחָתָנִי (shevqtani, same verb different forms used in Daniel 2:44 ["be left"]; 4:15 [A12, "leave"], 23 [A 20, "leave"], 26 [A23, "leave"]; Ezra 6:7 ["let...alone"]). Abraham's son Ishbak (יִשְׁבָּק [yishbâq]) is from this same root (Genesis 25:2; 1 Chronicles 1:32).

867 εγκατελιπες (egkatelipes) aorist active indicative 2nd, singular - "did you forsake" - found also only in Mark 15:34 ("forsaken"); Acts 2:27 ("leave"); Romans 9:29 ("left"); 2 Corinthians 4:9 ("forsaken"); 2 Timothy 4:10 ("forsaken"), 16 ("forsook"); Hebrews 10:25 ("forsaking"); 13:5 ("forsake").

868 σπογγον (spongon) - "sponge"

869 αφες (aphes) - "let go" - This is an aorist active imperative 2nd, singular verb indicating they are speaking to the one who was giving him the sour wine. Compare Mark 15:36. It looks like they both told each other a similar thing.

870 αφηκε (aphêke) aorist active indicative 3rd, singular - "let . . . go" - same root word as in prior verse, "let go" (αφες). See also footnote for Luke 23:46.

871 εσχισθη (eschisthê) - "split"

872 εσεισθη (eseisthê) - "shook"

873 εσχισθησαν (eschisthêsan) - "split" - from the same root word as "split" for the curtain.

874 κοιμημένων (kekoimêmenôn) - "had fallen asleep" - at times, Scripture calls death sleep. See Job 3:13; 14:12; Psalm 13:3; 76:5-7; Isaiah 14:18; Jeremiah 51:39, 57; Daniel 12:2; John 11:11-14; Acts 13:36; 1 Corinthians 11:30; 15:6, 17-20, 51-53; Ephesians 5:14; 1 Thessalonians 4:13-15; 5:9-10; 2 Peter 3:4. Interesting, Christ says, "the girl is not dead, but sleeping" in Matthew 9:18-19, 23-25 (see also Mark 5:22-24, 35-43; Luke 8:41-42, 49-56 [note vs 55 "her spirit returned" - James 2:26 "the body without the spirit is dead"]). In light of these, Christ, being God, "cannot lie" (Titus 1:2). See also "never die" in John 11:26.

875 σεισμον (seismon) - "earthquake"

876 η μαγδαληνη (hê magdalênê) - "the Magdalene" - See Luke 8:2 "Mary, the one called Magdalene" (μαρια η καλουμένη μαγδαληνη [maria hê kaloumenê magdalênê]) - found also only in Matthew 27:61; 28:1; Mark 15:40, 47; 16:1, 9; 24:10; Luke 24:10; John 19:25; 20:1, 18, always as η μαγδαληνη (hê magdalênê) "the Magdalene," except in Luke 8:2. See Matthew 15:39, μαγδαλα (magdala) "Magdala".

877 ιωση (iôsê) - Joses - Critical Text has ιωσηφ (iôsêph) "Joseph."

[57] And when it was late,⁸⁷⁸ a wealthy man from Arimathea came, named Joseph, who himself was also a disciple of Joshua.⁸⁷⁹ [58] This one coming to Pilate, requested the body of Joshua. Then Pilate ordered the body to be given. [59] And receiving the body, Joseph wrapped it in a clean linen [60] and set it in his new tomb which was hewn in the rock. And rolling a great stone in the door of the tomb, he departed. [61] And Mary the Magdalene was there and the other Mary opposite the tomb.

[62] And on the next day, which is after the preparation, the chief priests and Pharisees gathered together to Pilate, [63] saying, “Lord, we remembered that that deceiver said when alive, ‘After three days I arise.’ [64] Command, therefore, to secure the tomb until the third day, lest his disciples come at night, steal him, and say to the people, ‘He arose from the dead,’ and the last deception will be worse than the first.”

[65] And Pilate said to them, “You have a guard, go secure as you know.” [66] And going, they secured the tomb, sealing the stone with the guard.

28[1] And after⁸⁸⁰ sabbaths,⁸⁸¹ in the dawning on one from sabbaths,⁸⁸² Mary the Magdalene came, and also the other Mary, to see the tomb. [2] And behold, a great earthquake happened, for a messenger of the Lord descended out of heaven, coming, rolled away the stone from the door and sat on it. [3] And his appearance was like lightning and his clothing bright as snow. [4] And the keepers⁸⁸³ shook⁸⁸⁴ from the fear of him and became as dead ones.

[5] And answering, the messenger said to the women, “Do not be afraid, for I know that you seek Joshua who was crucified. [6] He is not here! For he rose, just as he said. Come, see the place where the Lord lay. [7] And quickly⁸⁸⁵ going, say to his disciples that, ‘He rose from the dead, and behold, he goes before you into Galilee, there you shall see him.’ Behold, I told you.” [8] And going out quickly from the tomb with fear and great joy, they ran to tell his disciples.

[9] And as they went to tell his disciples, and behold, Joshua met them, saying, “Rejoice!” And coming, they took hold of his feet and worshipped him. [10] Then Joshua says to them, “Do not be afraid. Go, announce to my brethren that they should go into Galilee, and there they shall see me.”

[11] And while they went,⁸⁸⁶ behold, some of the guards came into the city announcing to the chief priests all things that happened. [12] And gathering with the elders, and receiving counsel, they gave much silver⁸⁸⁷ to the soldiers, [13] saying, “Say that his disciples coming at night stole him while we

878 οψιας (opsias) - “late” or “evening” - found also only in Matthew 8:16 (“late”); 14:15, 23; 16:2; 20:8; 26:20; Mark 1:32; 4:35; 6:47 (“evening”); 11:11 (“late”); 14:17; 15:42; John 6:16; 20:19 (“evening”).

879 See John 19:38 and footnote.

880 οψε (opse) - “after” NKJV, NAS; “end” KJV - This is the same word for “late” in Mark 11:11, 19 and “evening” (NKJV) in Mark 13:35.

881 οψε δε σαββατων (opse de sabbatôn) - “and after sabbaths” - It was truly “after sabbaths,” that is, after three sabbaths, that Joshua rose from the dead. See footnote for Matthew 12:40.

882 μian σαββατων (mian sabbatôn) - “one from sabbaths” - see similar phrases in this translation in Mark 16:2; Luke 24:1; John 20:1, 19. Acts 20:7 (τη μια των σαββατων [tê mia tôn sabbatôn] “on the one from the sabbaths”) and 1 Corinthians 16:2 (μian σαββατων [mian sabbatôn] “one from sabbaths”) indicate this was a way to describe the first day of the week. See also in this translation Matthew 12:1-12; Mark 1:21; 2:23-3:4; Luke 4:16, 31; 6:1-9 (14:1, 3, 5); 18:12 and their footnotes for use of the term “sabbath.” The resurrection was indeed after sabbaths (plural) as Matthew 28:1 says. The first sabbath began at sundown on the night Joshua was crucified, because that was the Passover sabbath; and the second sabbath followed immediately after that being the weekly Saturday sabbath. For more, see footnote for Matthew 12:40. Mark 16:9 marks this as “first from sabbath” πρώτη σαββατου (prôtê sabbatou), NKJV “first day of the week.”

883 τηρουντες (têrountes) - “keepers” - from τηρεω (têreô) “keep” (e.g. Matthew 27:36 “kept,” 54 “guarding”; Acts 16:23 “keep”).

884 εσεισθησαν (eseisthêsan) - “shook” - related to the noun σεισμον (seismon) “earthquake” in Matthew 27:54.

885 ταχυ (tachy) - “quickly” - The messenger commands them to go quickly! Clearly not a breach of Proverbs 19:2; 21:5; nor Isaiah 28:16, but it is consistent with Psalm 119:60.

886 Πορευομενων δε αυτων (poreuomenôn de autôn) - “And while they went” - more literally, “And the going of them”

887 On bribes, see Exodus 23:8; Deuteronomy 16:19; Psalm 26:9-10; Proverbs 15:27; 17:23; Ecclesiastes 7:7; Isaiah 1:23;

slept.⁸⁸⁸ [14] And if this might be heard⁸⁸⁹ by the governor, we will persuade him and make you without concern.”⁸⁹⁰ [15] And receiving the silver, they did as they were instructed. And this word was made known among Jews until today.⁸⁹¹

[16] And the eleven disciples went into Galilee unto the mountain which Joshua appointed for them. [17] And seeing him, they worshipped him, and they doubted.⁸⁹² [18] And coming Joshua spoke to them, saying, “All authority has been given to me in heaven and upon earth. [19] Going,⁸⁹³ make disciples of all the nations, immersing them into the name of the father and the son and the holy spirit, [20] teaching them to keep all things which I commanded you. And behold, I am with you all the days until the end⁸⁹⁴ of the age.”⁸⁹⁵ Amen.

33:15

888 They were to be guarding against that exact thing from happening! See Matthew 27:64.

889 ακουσθη (akousthê) aorist passive subjunctive verb - “might be heard” - NKJV “comes . . . ears”.

890 αμεριμνους (amerimnous) - “without concern” - found also only in 1 Corinthians 7:32 (“without concern”). This is the word for anxiety (μεριμνα [amerimna], see footnote for Matthew 13:22) with the negating alpha in front of it.

891 της σημερον (tês sêmeron) - “today” - NKJV, KJV “this day” - the Greek word is the word for “today” found also e.g. in Matthew 16:3; 21:28; Luke 23:43 (“today”). “This day” is found e.g. in Acts 2:29 (τῆς ἡμέρας ταύτης); 23:1 (ταύτης τῆς ἡμέρας).

892 οι δε εδιστασαν (hoi de edistasan) - “and they doubted” - NKJV, KJV “but some doubted”

893 The Received and Critical Texts add συν (sun) “therefore”.

894 συντελειας (sunteleias) - “end” - found also only in Matthew 13:39, 40, 49; 24:3; Hebrews 9:26.

895 αιωνος (aiônōs) - “age” - this word can be translated “forever” (e.g. Matthew 6:13) or “age” (e.g. Matthew 12:32).

Considering the usage of these two words (συντελειας & αιωνος) used together in Matthew 13:39, 40, 49; 24:3; Hebrews 9:26, it's evident “age” is the appropriate translation.

Mark¹

According to Mark²

1[1] The beginning of the good news of Joshua³ Christ, son of God. [2] As it is written in the prophets,⁴

“Behold, I send my messenger before your face, who shall prepare your way before you.⁵ [3] A voice shouting in the wilderness prepare the way of the Lord, make his paths straight.”⁶

[4] John came immersing⁷ in the wilderness and preaching an immersion of repentance for the forgiveness of sins.⁸

[5] And all of the area of Judea and those of Jerusalem were coming out to him, and they all⁹ were being immersed in the Jordan river by him, confessing their sins.¹⁰ [6] And John was clothed with camel’s hair and a leather belt around his waist, and he ate locust and wild honey.

[7] And he preached, saying, “One who is mightier than I is coming after me, whose sandals strap I am not worthy to stoop down to loosen.¹¹ [8] I indeed immersed you in water, but he will immerse you in the Holy Spirit.”

[9] And it came to pass in those days, Joshua came from Nazareth of Galilee and was immersed by John in the Jordan. [10] And immediately raising up from the water, he saw the heavens splitting and the Spirit descending as a dove upon him. [11] And a voice came out of the heavens, “You are my beloved son, in whom I am well pleased.” [12] And immediately the Spirit drove him out into the wilderness. [13] And he was there in the wilderness 40 days being tempted by Satan,¹² and he was with the wild animals, and the messengers served him.

[14] And after John was delivered up, Joshua came into Galilee preaching the good news of the

1 The title given in English

2 κατα μαρκον (kata markon) - The title given in Greek

3 Ἰησοῦ (iêsou) – genitive form - “Joshua” - typically translated “Jesus” - see footnote for Matthew 1:1.

4 τοῖς προφηταῖς (tois prophêtais) - “the prophets” - Critical Text has “Isaiah the prophet” (τῷ Ἡσαΐα τῷ προφητῇ, tô asaia tô prophêta), thus so do NAS and NIV. Verse 3 is found in Isaiah 40:3. Verse 2 is not found in Isaiah, but appears to represent Malachi 3:1.

5 Critical Text does not have “before you” (ἐμπροσθεν σου, emprosthen), thus NAS and NIV have no “before you.”

6 See footnote for Luke 3:4.

7 See footnote for Luke 3:3.

8 See footnotes for Luke 3:3.

9 Critical Text does not have “all,” and the word order is a little different. Critical Text reads, “and were being immersed by him” (καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ, kai ebaptizonto up autou).

10 “confessing their sins” - See also Leviticus 5:5; 16:21; 26:40-41; Numbers 5:6-7a; Proverbs 28:13; Nehemiah 9:1-3; Acts 19:18

11 See footnotes for Luke 3:16.

12 σατανα (satana) - “Satan” - this name is also found in 1 Chronicles 21:1 (שָׁטָן, satan); Job 1 & 2; Zechariah 3:1-2; Matthew 4:10; 12:26; 16:23; Mark 3:23, 26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3, 31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9, 13, 24; 3:9; 12:9; 20:2, 7. The Hebrew term (שָׁטָן, satan) is used as a descriptive noun (“adversary”) as well (Numbers 22:22, 32; 1 Samuel 29:4; 2 Samuel 19:22; 1 Kings 5:4 [Hebrew vs. 18]; 11:14, 23, 25; Psalm 109:6).

kingdom of God, [15] and saying, “The time¹³ is fulfilled and the kingdom of God¹⁴ is near. Repent and believe in the good news.”

[16] And walking beside the sea of Galilee, he saw Simon and Andrew, the¹⁵ brother of Simon, casting a net in the sea, for they were fishermen. [17] And Joshua said to them, “Come after me, and I will make you to be fishermen of men.” [18] And immediately they left their nets and followed him.

[19] And going on from there a little, he saw James, that of Zebedee, and John his brother, and they were¹⁶ in the boat mending the nets. [20] And immediately he called them, and they left their father Zebedee in the boat with the hired men, and went after him.¹⁷

[21] And they go into Capernaum and immediately on the Sabbaths,¹⁸ entering into the synagogue,¹⁹ he was teaching.²⁰ [22] And they were marveling at his teaching, for he was teaching them as one having authority and not as the scribes. [23] And²¹ there was a man in their synagogue with an unclean spirit, and he cried out, [24] saying, “Ah!²² What is it to us and to you, Joshua of Nazareth? Did you come to destroy us? I know who you are, the Holy One²³ of God!”

[25] And Joshua rebuked him, saying, “Be muzzled²⁴ and come out of him!” [26] And when the unclean spirit convulsed him and screamed with a loud voice he came out of him. [27] And they all were amazed, so that they disputed with one another saying, “Who is this? What is this new teaching that with authority even the unclean spirits he commands, and they obey him?” [28] And the report of him immediately went out into the whole region around Galilee.

[29] And immediately after going out of the synagogue, they went into the house of Simon and Andrew with James and John. [30] And Simon’s mother-in-law was lying sick with a fever, and they immediately spoke to him about her. [31] And approaching, he took her hand, raised her up, and the fever immediately left her, and she served them.

[32] And when it was late, when the sun had set, they brought to him all who had it badly²⁵ and demoniacs. [33] And the whole city was gathered together at the door. [34] And he healed many who had it badly with various diseases, and he cast out many demons, and did not permit the demons to speak; because they knew²⁶ him.²⁷

[35] And rising up early while it was very dark, he went and departed into a desolate place, and there he prayed. [36] And Simon and those with him searched for him, [37] and finding him they said to him, “Everyone is looking for you.” [38] And he said to them, “Let us go into the neighboring towns,²⁸

13 Romans 5:6

14 Here it is the “kingdom of God.” In Matthew 4:17 it is the “kingdom of the heavens.” Obviously, these are synonymous terms.

15 Literally, “his”

16 και αυτους (kai autous) - “and they” - KJV, NKJV, NAS “who also,” Young’s Literal, “and they,” more literally, “and them.”

17 Verses 16-21 parallel Matthew 4:18-22 which took place after John 1:35-42. This is made clear by Mark 1:14.

18 σαββασιν (sabbasin) - “sabbaths” - plural form – compare this passage with Luke 4:31-32.

19 συναγωγην (sunagōgan)

20 ἐδιδασκεν (edidasken) imperfect indicative - “was teaching” - the imperfect indicative depicts continual action in past time.

21 Critical Text adds εὐθὺς (euthus) “just then” (NAS) or “immediately.”

22 εἰ (ei) - “Ah!” KJV, NKJV “Let us alone!” Young’s Literal, “Ah!” This word is not found in the Critical Text.

23 Psalm 16:10 (Acts 2:27; 3:14; 13:35)

24 φιμωθητι (phimōthēti) - “Be muzzled” (see NKJV footnote) - used in 1 Corinthians 9:9; 1 Timothy 5:18 for “muzzle,” also found in Matthew 22:12, 34; Mark 4:39; Luke 4:35 (see NKJV footnote); 1 Peter 2:15.

25 κακῶς ἐχόντας (kakōs echontas) - “had it bad” - more literally, “having badly.”

26 Mark 1:24; Luke 4:34, 41; Acts 19:15 (Job 38:7; Revelation 12:4; James 2:19)

27 1 Corinthians 2:7-8; Luke 9:18-22, 36 (Matthew 17:9); yet Matthew 26:63-64

28 κωμοπολεις (kōmopoleis) - “towns” - This is a different word for town (κωμη, kōmē) or city (πολις, polis). Exact

so that I might preach there also. For this reason I have come forth.” [39] And he was preaching in their synagogues throughout Galilee and casting out demons.

[40] And a leper came to him, imploring him and kneeling down to him and saying to him, “If you are willing, you are able to cleanse me.” [41] And Joshua moved with compassion, stretched out the hand and touched him and said to him, “I am willing, be cleansed.” [42] And after he spoke to him, immediately the leprosy left him and he was cleansed. [43] And after sternly warning him, immediately he sent him away, [44] and said to him, “See that you say nothing to anyone, but go away, show yourself to the priest and offer for your cleansing what Moses commanded,²⁹ for a testimony to them.” [45] So he went out and began to preach much and to disseminate the word,³⁰ so that he was no longer able to enter a city publicly, but was outside in desolate places. And they were coming to him from every direction.

2[1] And he entered again Capernaum after some days and it was heard that he was in the house. [2] And immediately many gathered together, so that there was no longer room, not even at the door. And he spoke the word³¹ to them. [3] And they came to him bringing a paralytic, carried by four.³² [4] And not being able to come near to him because of the crowd, they unroofed the roof where he was, and when they had tore through, they let down the bed upon which the paralytic was lying. [5] And when Joshua saw their faith, he said to the paralytic, “Child,³³ your sins are forgiven you.”

[6] And there were some scribes sitting there and reasoning in their hearts, [7] “Why does this one speak blasphemies like this? Who is able to forgive sins except God alone?”³⁴

[8] And immediately, Joshua recognizing³⁵ in his spirit that they reasoned like this in themselves, he said to them, “Why do you reason these things in your hearts? [9] What is easier, to say to the paralytic, ‘Your sins are forgiven,’³⁶ or to say, ‘Rise up and take up your bed and walk?’³⁷ [10] But that you might know that the son of the man has authority on earth to forgive sins” - he says to the paralytic, [11] “I say to you, rise up and take up your bed and go to your house.” [12] And immediately he rose up and took up the bed and went out before all, so that all were amazed and glorified God, saying, “We never saw anything like this!”³⁸

[13] And he went out again by the sea, and the whole crowd came to him, and he taught them. [14] And when he passed by, he saw Levi, that of Alphaeus, sitting in the tax office, and he said to him, “Follow me.” And he rose up and followed him.

[15] And so it was, when he was reclining in his house, that many tax collectors and sinners reclined together with Joshua and his disciples, for there were many and they followed him. [16] And the scribes and the Pharisees, seeing him eating with the tax collectors and sinners, said to his disciples, “Why does he eat and drink with tax collectors and sinners?” [17] And when Joshua heard it, he said

meaning unclear. κῶμος (kōmos) is used for revelry (noisy partying, Romans 13:13; Galatians 5:21; 1 Peter 4:3). It is a compound word perhaps meaning “party towns” or something inbetween a small town and a large city, and it is only found here.

29 Leviticus 14:1-32

30 Isaiah 26:10

31 λογὸν (logon)

32 τεσσαρῶν (tessarôn) - “four” - Just the word for four is here (in the masculine plural). There is no word for men (as NKJV translates).

33 τεκνὸν (teknon) - “child”

34 Does the Old Testament teach that only God forgives sins? See Psalm 51:4; 62:2, 6; 103:3; 130:4; Daniel 9:9.

35 2 Chronicles 6:30

36 The Majority Text and Critical Text have “your” sins (σου). The Received Text has forgiven “you” (σοι).

37 Obviously, the first is easier to say than the second.

38 I.e. someone claim to be able to forgive sins, and then back it up with an awesome miracle.

to them, “Those who are healthy have no need for a Physician,³⁹ but those who have it badly. I did not come to call the righteous, but sinners to repentance.”⁴⁰

[18] And the disciples of John and of the Pharisees were fasting. And they came and said to him, “Why do the disciples of John and of the Pharisees fast, but your disciples do not fast?”

[19] And Joshua said to them, “Are the sons of the wedding hall⁴¹ able to fast while the bridegroom is with them? As long as they have the bridegroom with them, they are not able to fast. [20] But the day will come when the bridegroom will be taken from them, and then in those days they will fast.”⁴²

[21] “And no one sews a piece of new patch on an old garment, lest the new that filled it take up from the old, and a worse tear happens.⁴³ [22] And no one puts new wine into old wine skins, lest the new wine bursts the wine skins and the wine be poured out and the wine skins be ruined. But new wine must be put into new wine skins.”⁴⁴

[23] And it came to pass, he went through the grainfields on the Sabbaths,⁴⁵ and his disciples began to make way⁴⁶ picking the heads of grain. [24] And the Pharisees said to him, “Look, why do they do on the Sabbaths⁴⁷ what is not lawful?”

[25] And he said to them, “Have you never read what David did when he was in need and hungry, he and those with him? [26] How he went into the house of God to Abiathar the chief priest,⁴⁸ and he ate the loaves⁴⁹ of purpose,⁵⁰ which is not lawful⁵¹ to eat except for the priests; and he gave it also to those who were together with him?”⁵² [27] And he was saying to them, “The Sabbath⁵³ was made for the man, not the man for the Sabbath.⁵⁴ [28] Therefore, the son of the man is also Lord of the Sabbath.”⁵⁵

3[1] And he entered again into the synagogue, and there was a man who had a withered hand. [2] And they were watching him closely, whether he would heal him on the Sabbaths,⁵⁶ that they might accuse him. [3] And he says to the man who had the withered hand, “Arise into the midst.”⁵⁷ [4] And he says to them, “Is it lawful on the Sabbaths⁵⁸ to do good or to do evil, to save a soul or to kill?” But

39 In Jeremiah 8:21-22 the Lord likewise equates a physician with one who needs help, yet, physicians are not always the answer either (Mark 5:26; Luke 8:43; 1 Timothy 5:23). Asa did not seek the Lord, but the physicians (2 Chronicles 16:12). Job spoke of worthless physicians (Job 13:4).

40 Luke 15:1-10, then Joshua illustrates that joy in the following verses, 11-32.

41 οἱ υἱοὶ τοῦ νυμφῶνος (οἱ υἱοὶ τοῦ numphōnos) - “sons of the wedding hall” - same word as used in Matthew 9:15 (NKJV footnote, “Lit. *sons of the bridechamber*”) and Luke 5:34. A few manuscripts use this word in Matthew 22:10 instead of γάμος (gamos), the word for marriage or wedding (see footnote in Critical Text).

42 Acts 13:2-3; 14:23; 1 Corinthians 7:5

43 The old covenant does not fit with the new (Hebrews 8:7-13).

44 Romans 10:4

45 σαββασιν (sabbasin) – “sabbaths” plural form

46 ὁδὸν ποιεῖν (odon poiein) - “make way”

47 σαββασιν (sabbasin) – “sabbaths” plural form

48 ἀρχιερεὺς (archiereōs) - “chief priest” - See footnote for John 11:49.

49 ἀρτους (artous) - “loaves” - plural

50 See footnote for Matthew 12:4.

51 Leviticus 24:5-9

52 1 Samuel 21:1-6

53 σαββατον (sabbaton) – “sabbath” singular form

54 σαββατον (sabbaton) – “sabbath” singular form; see also Genesis 2:2-3; Exodus 20:8-11; 1 John 5:3

55 σαββατου (sabbatou) – “sabbath” singular form; see also John 5:16-17.

56 σαββασιν (sabbasin) – “sabbaths” plural form – Here is a good example of the use of the word sabbath where the context is indeed an event on a singular sabbath day, but conceptually and/or in its usage it is yet plural. See also Matthew 12:11.

57 ἐγείραι εἰς τὸ μέσον (egeirai eis to meson) - “Arise into the midst” - NKJV footnotes this as a literal translation.

58 σαββασιν (sabbasin) – “sabbaths” plural form

they were silent. [5] And looking around at them with anger,⁵⁹ being grieved by the hardness of their hearts, he said to the man, “Stretch out your hand.” And he stretched out, and his hand was restored as healthy as the other. [6] And the Pharisees went out immediately with the Herodians⁶⁰ making a plot concerning him how they might destroy him.

[7] And Joshua went away with his disciples to the sea, and many multitudes from Galilee followed him, and from Judea [8] and from Jerusalem and from Idumea and the other side of the Jordan and those around Tyre and Sidon, many multitudes, when they heard how many things he was doing, came to him. [9] And he spoke to his disciples that a small boat should be ready⁶¹ for him, because of the crowd, so that they might not press upon him. [10] For he healed many, so they pressed upon him, so that as many as had afflictions might touch him. [11] And the unclean spirits when they were seeing him, were falling down before him and screaming, saying, “You are the Son of God!” [12] And he was sternly rebuking them, that they should not make him known.

[13] And he went up to the mountain and summoned those he himself was wanting, and they came to him. [14] And he appointed twelve, that they might be with him and that he might send them to preach [15] and to have authority to heal the diseases and to cast out the demons.⁶² [16] And Simon, to whom he gave the name Peter, [17] and James that of Zebedee, and John the brother of James, and to them he gave the name Boanerges,⁶³ which is “Sons of thunder,” [18] and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James that of Alphaeus, and Thaddaeus, and Simon the Cananite,⁶⁴ [19] and Judah⁶⁵ Iscariot, who also betrayed⁶⁶ him.

[20] And they went into a house.⁶⁷ And the crowd came together again, so that they were not even able to eat bread. [21] And when those near him⁶⁸ heard it, they came out to apprehend him, for they were saying, “He lost his senses.”⁶⁹

[22] And the scribes, those from Jerusalem, came down saying, “He has Beelzebul,”⁷⁰ and “By the ruler of the demons he casts out the demons.”

[23] And when he had summoned them, he spoke to them in parables, “How is Satan able to cast out Satan? [24] And if a kingdom is divided against itself, that kingdom is not able to stand. [25] And if a house is divided against itself, that house is not able to stand. [26] And if Satan rose up against himself

59 The is the only place in the gospels where Joshua's anger is explicitly stated, although it *is* seen elsewhere (e.g. Matthew 11:21; 15:7; 22:18; 23:13-29; Mark 11:15-17; Luke 11:42-52; 12:49; John 2:13-17).

60 Only mentioned also in Matthew 22:16 and Mark 12:13. Herodians appear to be a political party.

61 προσκαρτερη (proskarterê) - “be ready” - found also only in Acts 1:14 (“continued”); 2:42 (“continued steadfastly”), 46 (“continuing”); 6:4 (“we shall give . . . continually”); 8:13 (“continued”); 10:7 (“those who waited . . . continually”); Romans 12:12 (“continuing steadfastly”); 13:6 (“attending continually”); Colossians (“continue earnestly”).

62 It is amazing how this is such a responsible position Christ gave to these men, and yet, one of them was a devil, and Christ knew it (John 6:64, 70).

63 Βοανεργές (Boanerges) - “Boanerges” - Apparently, this is Aramaic translated as “Sons of thunder” (Yioi Bpovtῆς [Yioi Brovtês]).

64 Κανανιτης (Kananitês) - “Cananite” KJV, NKJV; Critical Text has Καναναιος (Kananaios) “Cananaean,” but NAS & NIV translate that as “Zealot.” Luke 6:15 has Ζηλωτην (Zêlôtên) & Acts 1:13 has Ζηλωτης (Zêlôtês) “Zealot.”

65 ιουδας (ioudas) - “Judah” - typically translated “Judas” - see footnote for Matthew 1:2.

66 παρεδωκεν (paredôken) - “betrayed” or “handed over”

67 KJV, NKJV have this sentence at the end of verse 19. The Greek, NAS, and NIV have it at the beginning of verse 20.

68 παρ αυτου (par autou) - “near him”

69 εξεστη (exestê) - “He lost his senses.” - This word is found also in Matthew 12:23; Mark 2:12; 5:42; 6:51; Luke 6:51; 8:56; 24:22; Acts 2:7; 8:9, 11, 13; all with the idea of being amazed or astonished. The only other place it is used as here is in 2 Corinthians 5:13 (NKJV “beside ourselves”). Joshua was also called “mad” in John 10:20, and Paul in Acts 26:24.

70 βεελζεβουλ (beelzeboul) - “Beelzebul” - usually translated, “Beelzebub.” Beelzebub in the Hebrew, בַּעַל זְבוּב (ba'al zebub), is literally “lord of a fly,” or perhaps “lord of flies.” Baal בַּעַל (ba'al) means “Lord,” and זְבוּב (zebub) is “fly.”

βεελζεβουλ (beelzeboul) in the Hebrew, בַּעַל זְבוּב (ba'al zebul), is literally “Lord of loftiness” or something like that. Here, the context clearly is a reference to Satan, the “ruler of the demons” (Matthew 12:24; Luke 11:15; Revelation 12:4).

and became divided, he is not able to stand, but has an end. [27] No one is able to plunder the goods of the strong one, coming into his house, unless he first binds the strong one, and then he may plunder⁷¹ his house."

[28] "Truly I say to you that all sins will be forgiven the sons of men, and whatever blasphemes they might blaspheme. [29] But he who blasphemes against the Holy Spirit does not have forgiveness unto eternity, but is guilty of eternal condemnation" - [30] because they were saying, "He has an unclean spirit."⁷²

[31] Then his brothers and mother came and standing outside they sent to him, calling him. [32] And a crowd was sitting around him, and they said to him, "Look, your mother and your brothers and your sisters⁷³ are outside see king you."

[33] And he answered them saying, "Who is my mother or my brothers?" [34] And looking around at those sitting around him he said, "Look, my mother and my brothers! [35] For whoever does the will of God, this one is my brother and my sister and my mother."

4 [1] And again he began to teach by the sea. And a large crowd gathered to him, for which reason he embarked into the boat to sit in the sea, and the whole crowd was by the sea upon the ground. [2] And he taught them in many parables, and was saying to them in his teaching, [3] "Listen. Behold, the sower went out to sow. [4] And it happened in the sowing some fell by the road, and the birds came and devoured it. [5] And another fell upon the rocky ground where it did not have much earth, and immediately it rose out because it had no depth of earth. [6] And when the sun rose up, it was scorched, and because it had no root, it withered. [7] And another fell into the thorns, and the thorns went up and crowded⁷⁴ it, and it gave no fruit. [8] And another fell into the good earth, and it was giving fruit going up and growing, and bearing in thirty and in sixty and in a hundred." [9] And he was saying, "He who has ears to hear let him hear."

[10] And when he was alone, those around him together with the twelve asked him about the parable.⁷⁵ [11] And he was saying to them, "To you it has been given to know the mystery of the kingdom of God. But to those that are outside all things are in parables, [12] so that, 'Seeing they might see and not perceive, and hearing they might hear and not understand, lest they turn and the sins⁷⁶ be forgiven them.'"

[13] And he says to them, "You do not understand⁷⁷ this parable? And how will you understand⁷⁸ all the parables? [14] He who sows sows the word.⁷⁹ [15] And these are the ones by the road where the word is sown, and when they hear, immediately Satan comes and takes the word which was sown in their hearts. [16] And these are likewise who are sown upon the rocky places, which, when they hear the word, immediately they receive it with joy, [17] and they have no root in themselves, but are temporary. Then when tribulation or persecution comes because of the word, immediately they stumble. [18] And these are the ones sown into the thorns, who hear the word, [19] and the cares of

71 διαρπαση (diarpasê) - "may plunder" - The Majority Text (though not by the large majority) has it in the subjunctive form. The Critical and Received Texts have it in the future form (διαρπασει, diarpasei).

72 Notice Nicoemus' words in John 3:2.

73 Majority Text has "and your sisters." The Received Text does not, and the Critical Text brackets these words. Joshua's sisters are also mentioned in Matthew 13:56 and Mark 6:3.

74 See footnote for Matthew 13:22.

75 Critical Text has "the parables" (plural).

76 Critical Text leaves out "the sins," so it more literally reads, "it be forgiven them." Majority and Received Text more literally read, "it be forgiven them, the sins."

77 οιδατε (oidate) - "understand" - more literally, "know" (e.g. John 1:26).

78 γνωσεσθε (gnôsesthe) - "understand" - more literally, "know" (e.g. John 1:10).

79 λογον (logon) - "word"

this age and the deceitfulness of the wealth and the desires⁸⁰ for other things coming in crowd the word, and it becomes unfruitful. [20] And these are the ones sown upon the good ground, who hear the word and accept it and bear fruit, in thirty and in sixty and in a hundred."

[21] And he was saying to them, "The lamp is not⁸¹ brought so that it might be put under the basket or under the bed, is it? Is it not set upon the lampstand?⁸² [22] For there is nothing hidden which will not be revealed, nor was kept secret but that it might become manifest.⁸³ [23] If someone has ears to hear,⁸⁴ let him hear."

[24] And he was saying to them, "See⁸⁵ what you hear. By that measure you measure, it will be measured to you, and it will be added to you who hear.⁸⁶ [25] For he who has, it will be given to him, and he who does not have, even what he has will be taken from him."⁸⁷

[26] And he was saying, "Thus is the kingdom of God, like if a man threw the seed upon the earth [27] and slept and arose night and day, and the seed sprouted and grew long, how he did not know. [28] For by itself the earth bears fruit, first a blade, next a head, next full wheat in the head.⁸⁸ [29] And when the fruit ripens, immediately he sends forth the sickle, because the harvest has come."

[30] And he was saying, "To what shall we liken the kingdom of God, or in what parable shall we compare⁸⁹ it? [31] Like a mustard grain, which when sown upon the earth, is the smallest of all the seeds which are upon the earth, [32] and when sown, goes up and becomes larger than all the herbs and produces large branches, so that the birds of the heavens are able to dwell under its shade."

[33] And with many such parables he was speaking to them the word, as they were able to hear. [34] And without a parable he was not speaking to them. But privately to his disciples he was explaining everything.

[35] And he said to them on that day, when it was late, "Let's go to the other side." [36] And when they had left the crowd, they received him as he was in the boat. And other boats were also with him. [37] And there was a whirlwind of a great wind, and the waves were crashing into the boat, so that it was already beginning to fill. [38] And he was on the stern upon the pillow sleeping. And they were awaking him and saying to him, "Teacher! Do you not care that we are perishing?"

[39] And being awakened, he rebuked the wind and said to the sea, "Be quiet! Be muzzled!"⁹⁰ And the wind stopped, and there was a great calm. [40] And he said to them, "Why are you so cowardly?⁹¹ How do you have no faith?"

[41] And they were afraid with a great fear, and were saying to one another, "Who then is this that even the wind and the sea obey him?"

5[1] And they came to the other side of the sea into the area of the Gadarenes.⁹² [2] And when he

80 επιθυμιαι (epithumiai) - "desires" - This noun is used for good desires (Philippians 1:23; 1 Thessalonians 2:17), bad desires (Romans 7:7 "covetousness," 8 "desire;" Galatians 5:16; Colossians 3:5; 1 Thessalonians 4:4 "lust;" 2 Timothy 2:22; 2 Peter 1:4; 2:18 "lust;" 1 John 2:16-17 "lust;" James 1:14-15).

81 μητι (mêti) - "not" - question is asked in the negative, and "is it" is added at the end to express the idea.

82 Matthew 5:14-16; Ephesians 5:8

83 Ecclesiastes 12:14

84 From God, Deuteronomy 29:4

85 βλέπετε (blepete) - "See" or "take heed"

86 Proverbs 21:28; Luke 10:16

87 Romans 1:28

88 A maturing process is addressed here, as is depicted also in Matthew 13:29; 2 Peter 3:9, 18.

89 παραβαλωμεν (parabalômen) - "compare"

90 πεφimuωσο (pephimôso) - "Be muzzled" - used in 1 Corinthians 9:9; 1 Timothy 5:18 for "muzzle," also found in Matthew 22:12, 34; Mark 1:25 (see NKJV footnote); Luke 4:35 (see NKJV footnote); 1 Peter 2:15.

91 δειλοι (deiloi) - "cowardly" - See footnote for Matthew 8:26.

92 γαδαρηνων (gadarênôn) - "Gadarenes" - Critical Text has γερασηνων (gerasênôn) "Gerasenes."

came out of the boat, immediately from the tombs a man with an unclean spirit met him, [3] who had his dwelling in the tombs. And no one was able to bind him, not even with chains. [4] For he had often been bound with shackles and chains and the chains were pulled apart by him, and the shackles broken, and no one could subdue him. [5] And through all, night and day, in the fields and in the tombs, he was screaming and cutting himself with stones.⁹³ [6] And seeing Joshua from afar, he ran and worshipped him. [7] And crying out with a loud voice he said, "What's to me and you,⁹⁴ Joshua, son of the most high God? I charge⁹⁵ you by God do not torture me!" [8] For he was saying to him, "Come out of the man, unclean spirit!"

[9] And he was asking him, "What is your name?" And he answered saying, "Legion is my name, for we are many." [10] And he was imploring him much that he might not send them out of the area.

[11] And there was at the mountain a large herd of pigs feeding. [12] And all the demons implored him saying, "Send us into the pigs, that we might enter them." [13] And Joshua immediately permitted them. And the unclean spirits went out, entered into the pigs, and the herd rushed down the steep bank into the sea. And they were about two thousand. And they were choking⁹⁶ in the sea.⁹⁷ [14] And those feeding the pigs fled, and reported it in the city and in the fields. And they came out to see what it is that happened. [15] And they came to Joshua and saw the demoniac, who had had the legion, sitting and clothed and in his right mind, and they were afraid. [16] And those who saw told them how it happened to the demoniac and about the pigs. [17] And they began to implore him to depart from their area.

[18] And when he got into the boat, the demoniac implored him that he might be with him. [19] But Joshua did not allow him, but said to him, "Go into your house to those who are yours, and report to them what great things the Lord has done for you and had mercy on you. [20] And he went and began to preach in Decapolis what great things Joshua did to him, and all marveled.

[21] And when Joshua crossed over in the boat again to the other side, a large crowd gathered to him, and he was by the sea. [22] And behold, one of the rulers of the synagogue, named Jairus, came, and when he saw him he fell at his feet [23] and implored him much saying, "My daughter is at her last moment,⁹⁸ so come, lay hands on her, so that she might be saved and she will live." [24] And he went with him. And the large crowd followed him, and pressed him.

[25] And a certain woman was having a flow of blood for twelve years, [26] and suffered much by many doctors and exhausted all that she had and was not helped, but rather it became worse, [27] when she heard about Joshua, coming in the crowd behind him, she touched his garment. [28] For she was saying, "And if I might touch his garments, I will be saved." [29] And immediately the fountain of her blood dried up, and she knew in the body that she had been healed from the affliction.

[30] And immediately Joshua recognizing in himself that power went out of him, turning around in the crowd, he was saying, "Who touched my garments?" [31] And his disciples were saying to him, "Look, the crowd presses you, and you say, 'Who touched me?'"

[32] And he looked around to see the one who did this. [33] And the woman fearful and trembling,

93 κατακοπτων (katakoptōn) - "cutting" - may also be translated "beat." Found only here in the NT, in the LXX, 2 Chronicles 15:16; 34:7; Isaiah 27:9.

94 Τί ἐμοὶ καὶ σοί (ti emoi kai soi) - "What's to me and you" - NKJV "What have I to do with you" - see footnote for Matthew 27:4.

95 Ὁρκίζω (Horkizō) "I charge" - NKJVNAS "I implore"; KJV "I adjure"; "Swear" CEB, GW; "I make you swear" DLNT; "I beg" CSB - found also in Acts 19:13 ("exorcise"); 1 Thessalonians 5:27 ("charge").

96 ἐπνίγοντο (epnigonto) - imperfect, third person plural passive, "choking" - could also be translated "drowning" - used also in Matthew 18:28. See also footnote for Luke 8:33.

97 Luke 11:24-26

98 ἐσχατως (eschatōs) - "at her last moment" - more literally, "last she is having," ἐσχατως ἐχει (eschatōs echei).

knowing that it was upon her, came and fell down before him and told him all the truth. [34] And he said to her, "Be of good cheer, your faith has saved you. Go in peace and be healed from your affliction."

[35] While he was still speaking, one came from the ruler of the synagogue's place saying, "Your daughter died. Why are you still bothering the teacher?"

[36] But immediately when Joshua heard the word being spoken he said to the ruler of the synagogue, "Do not fear. Only believe." [37] And he did not allow anyone to follow with him except Peter and James and John the brother of James. [38] And he came into the ruler of the synagogue's house and saw disorder, weeping and much wailing. [39] And going in he said to them, "Why are you troubled and weeping? The child did not die, but is sleeping." [40] And they ridiculed him. But when he cast all out, he took the father and the mother of the child and those with him, and went into where the child was lying down. [41] And taking hold of the child's hand he said to her, "Talitha, cumi,"⁹⁹ which is translated, "Girl, I say to you, arise." [42] And immediately the girl stood up and walked around, for she was twelve years old. And they were amazed with great astonishment.¹⁰⁰ [43] And he commanded them much that no one should know this, and he said to give her food.

6[1] And he went out from there and came into his homeland, and his disciples followed him. [2] And being the Sabbath, he began to teach in the synagogue. And many hearing were astonished saying, "Where does he get these things? And what is the wisdom which is given to him and¹⁰¹ such powers done by his hands? [3] Is this not the carpenter, the son of Mary, and brother of Jacob and Joses and Judah and Simon? And are not his sisters here with us?" And they were being offended by him.

[4] And Joshua was saying to them, "A prophet is not without honor except in his homeland and among relatives¹⁰² and in his house." [5] And he was not able to do any miracle there, except he healed a few ill he layed hands on.¹⁰³ [6] And he was amazed because of their unbelief. And he was going all around the villages teaching.

[7] And he called the twelve to himself and began to send them two by two, and he was giving them authority¹⁰⁴ over unclean spirits. [8] And he instructed them that they should bring nothing on the way except only a staff, no bag, no bread, no coin¹⁰⁵ in the belt,¹⁰⁶ [9] but to put on sandals and not to wear two shirts. [10] And he was saying to them, "Whatever house you enter, stay there until you go out from there. [11] And whoever does not receive you, nor hear you, going out from there shake off the dust that is under your feet for a testimony to them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city."¹⁰⁷

[12] And going out, they preached that they should repent. [13] And they were casting out many demons, and they were anointing with olive oil¹⁰⁸ many ill and healing them.

99 ταλιθα κουμι (talitha koumi) - Apparently, this is Aramaic, Talitha, "girl" and cumi, "arise." Critical Text has κουμ (koum) "arise."

100 εκστασει (ekstasei) - "astonishment"

101 Received Text adds "that" οτι (hoti), so it reads "that even."

102 συγγενεσιν (sugennesin) - "relatives" (e.g. Luke 2:44) - can also be translated "countrymen" (e.g. Romans 9:3). Also, Critical Text adds "his" (relatives).

103 Matthew 13:58

104 εξουσιαν (exousian) - "authority" - NKJV has "power." This is the word for authority. See e.g. Luke 9:1 for an example of the words for power and authority used side by side (δυναμιν [power] και [and] εξουσιαν [authority]). See also Luke 4:36.

105 χαλκον (chalkon) - "coin" - found also in Matthew 10:9; Mark 12:41 ("money"); 1 Corinthians 13:1 ("brass"); Revelation 18:12 ("bronze").

106 ζωνην (zônêv) - "belt" - found also in Matthew 3:4; 10:9; Mark 1:6; Acts 21:11; Revelation 1:13; 15:6.

107 It is evidently worse to not receive the truth when accompanied by undeniable miracles, than to be a homosexual.

108 ελαιω (elaiô) - "olive oil" - found also in Matthew 25:3-4, 8; Luke 7:46; 10:34; 16:6; Hebrews 1:9; James 5:14;

[14] And Herod the king heard, for his name became known, and he was saying that "John the immerser rose from the dead, and because of this the miracles are working in him." [15] Others were saying that, "He is Elijah." Yet others were saying that, "He is a prophet, like one of the prophets."¹⁰⁹ [16] But when Herod heard he said that, "This is John whom I beheaded. He rose from the dead!"¹¹⁰

[17] For Herod himself sending, seized John and bound him in prison, because of Herodias the wife of Philip his brother, for he married her. [18] For John was saying to Herod that, "It is not lawful for you to have your brother's wife." [19] And Herodias held it against him and was desiring to kill him, and was unable. [20] For Herod was fearing John, knowing he was a righteous and holy man, and was protecting him. And when he heard him, he was doing¹¹¹ many things, and he was hearing him gladly.

[21] And an opportune day came, when Herod on his birthday was doing a supper for his nobles and leaders of a thousand¹¹² and the foremost of Galilee. [22] And when the daughter of Herodias came in and danced and pleased Herod and those reclining there, the king said to the girl, "Ask me whatever you wish, and I will give it to you." [23] And he swore to her that, "Whatever you ask me, I will give to you up to half of my kingdom."

[24] And going out, she said to her mother, "What shall I ask?" And she said, "The head of John the immerser!" [25] And entering immediately with haste to the king she asked saying, "I want you to give me right now the head of John the immerser upon a platter."

[26] And the king became deeply grieved. Because of the oaths and those reclining there, he did not want to refuse her. [27] And immediately sending an executioner, the king ordered his head to be brought. And departing, they beheaded him in the prison. [28] And they brought his head upon a platter and gave it to the girl, and the girl gave it to her mother. [29] And when his disciples heard, they came and took his corpse and put it in a tomb.

[30] And the apostles gathered to Joshua, and reported to him all things, both what they did and what they taught. [31] And he said to them, "Come, by yourselves privately to a deserted place and rest a little." For many were coming and going, and they were not even having an opportunity to eat. [32] And they departed to a deserted place in the boat by themselves. [33] And they¹¹³ saw them departing, and many recognized him, and they ran together there on foot from all the cities and arrived before them and gathered to him.¹¹⁴ [34] And coming out, Joshua saw a large crowd, and was moved with compassion for them, because they were like sheep not having a shepherd; and he began to teach them many things.

[35] And when the hour was already late, his disciples came to him saying that, "The place is deserted and the hour is already late. [36] Send them away, that departing into the local fields and villiages they might buy for themselves bread. For they have nothing to eat."

[37] And answering he said to them, "You give them something to eat." And they say to him, "Should we go buy two hundred denarii of bread and give it to them to eat?" [38] But he says to them, "How many loaves do you have? Go and see." And knowing¹¹⁵ they say, "Five, and two fish."

[39] And he ordered them to recline everyone group by group upon the green grass. [40] And they

Revelation 6:6; 18:13. The word for olive tree or olive is *ελαία* (*elaia*) found e.g. in Luke 22:39; Romans 11:17, 24; James 3:12; Revelation 11:4. See Luke 7:46 for "fragrant oil," *μυρώ* (*murō*).

109 Received Text adds "or" [*προφητης εστιν η ως εις των προφητων* (*prophētēs estin ê ōs eis tôn prophêtôn*)] so it reads either, "He is a prophet or like one of the prophets." RT does not have the definite article for prophet.

110 Luke 16:31

111 In stead of *εποιει* (*epoiei*), "he was doing," Critical Text has *ηπορει* (*êporei*), "he was . . . perplexed" (NAS).

112 *χιλιαρχοις* (*chiliarchois*) - "leaders of a thousand" - word for thousand is *χιλιο* (*chilio*) and leader (or ruler) is *αρχη* (*archê*) or *αρχηγος* (*archêgos*).

113 Received Text has "the crowds," *οι οχλοι* (*oi ochloi*) instead of "they."

114 Critical Text does not have "and gathered to him."

115 *γνοντες* (*gnontes*) - aorist participle, "knowing" - NKJV translates, "when they found out."

reclined group by group by a hundred and by fifty. [41] And taking the five loaves and the two fish, looking up into the heaven, he blessed and broke the loaves and was giving to his disciples, so they might set it before them; and the two fish he distributed to all. [42] And they all ate and were satisfied. [43] And they took up twelve baskets full of fragments and from the fish. [44] And those who ate the bread were¹¹⁶ five thousand men.

[45] And immediately he compelled his disciples to embark into the boat and go to the other side to Bethsaida, while he sent the crowd away. [46] And when he bid farewell¹¹⁷ to them, he departed to the mountain to pray. [47] And being late, the boat was in the middle of the sea, and he was alone upon the land. [48] And he saw them being tormented¹¹⁸ in the rowing, for the wind was contrary to them. And about the fourth watch of the night, he came to them walking upon the sea; and he was desiring to pass by them. [49] But when they saw him walking upon the sea, they thought it was a ghost,¹¹⁹ and they cried out. [50] For they all saw him and were terrified. And immediately he spoke with them, and says to them, "Be of good cheer. It is I. Do not be afraid." [51] And he went up to them into the boat, and the wind stopped. And they were out of the extraordinary exceedingly amazed in themselves and marveled. [52] For they did not understand about the loaves, for their heart was hardened.¹²⁰

[53] And crossing over, they came upon the land of Gennesaret and anchored. [54] And when they came out of the boat, immediately recognizing him, [55] that whole surrounding area ran. They began to bring upon beds those having it badly where they were hearing that he is there. [56] And wherever he was entering into villiages or cities or fields, in the market places, they put the sick there; and they were entreating him, so that if they might touch even the edge of his garment. And whoever touched it was saved.¹²¹

7[1] And the Pharisees and some of the scribes gathering, came from Jerusalem. [2] And seeing some of his disciples with common¹²² hands (that is, unwashed) eating bread, they found fault. [3] For the Pharisees and all the Jews, unless they wash the hands with a fist,¹²³ do not eat, holding the tradition of the elders. [4] And from the market places, if they do not immerse, they will not eat. And there are many other things which they received to hold, immersions of cups and pitchers and copper vessels¹²⁴ and couches.¹²⁵ [5] The Pharisees and the scribes, fixed upon him,¹²⁶ ask, "Why do your disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands?"

[6] And answering, he said to them that, "Well did Isaiah prophesy concerning you hypocrites, as it has been written, 'These people honor me with the lips, but their heart is far away from me. [7] And in vain they worship me, teaching as doctrines commandments of men.' [8] For leaving the commandment of God, you hold the tradition of men, immersing pitchers and cups, and many other similar things you do."

[9] And he was saying to them, "Well do you leave the commandment of God, so that you might keep

116 Received Text adds "about," ὥσει (ôsei).

117 αποταξαμενος (apotaxamenos) - "bid farewell" - found also in Luke 9:61; 14:33; Acts 18:18, 21; 2 Corinthians 2:13.

118 βασανιζομενος (basanizomenos) - "tormented" - same word used in Matthew 14:24; found also e.g. in Revelation 14:10; 20:10.

119 φαντασμα (phantasma) - "phantom" or "ghost." Only found also in Matthew 14:26 (same context).

120 Mark 9:32; Luke 9:45; 18:34; John 12:16

121 εσωζοντο (esôzonto) - "saved"

122 κοιναῖς (koivais) - "common" - found also only in Acts 2:44; 4:32; 10:14, 28; 11:8 ("common"); Romans 14:14 (3x "unclean"); Titus 1:4; Hebrews 10:29; Jude 1:3 ("common").

123 πυγμη (pugmê) - "with a fist" - only found here. In the LXX it is found in Exodus 21:18 & Isaiah 58:4 for "fist."

124 χαλκιων (chalkiôn) - "copper vessels" - found only here.

125 κλινων (klinôn) - "couches" or "beds" found also only in Matthew 9:26; Mark 4:21; 7:30; Luke 5:18; 8:16; 17:34; Revelation 2:22.

126 επειτα (epeita) - "fixed upon" - Critical Text does not have this word, and adds και (kai) at beginning of this verse.

your tradition. [10] For Moses said, 'Honor your father and your mother,' and 'He who speaks bad of father or mother let him come to an end, to death.' [11] But you say, 'If a man says to the father or the mother, "Korban,"¹²⁷ (which is, a gift¹²⁸) "what you might have benefited from me," [12] so you no longer leave him anything to do for his father or his mother, [13] nullifying the word of God with your tradition which you handed down. And many similar things you do."

[14] And summoning all the crowd to him, he was saying, "Hear me everyone and understand. [15] There is nothing outside of the man, going into him, that is able to defile him. But the things coming out from him, those are the things defiling the man. [16] He who has ears to hear, let him hear."

[17] And when they went into the house from the crowd, his disciples asked him about the parable. [18] And he says to them, "Are you still also without understanding? Do you not understand that everything which is from outside entering into the man is not able to defile him, [19] because it does not enter into his heart, but into the stomach, and goes out into the toilet, purifying all the foods?"

[20] And he was saying that, "What comes out of the man, that defiles the man. [21] For from within, out of the heart of men, the bad thoughts come out, adulteries, fornications, murders, thefts, coveteousnesses, wickednesses, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.¹²⁹ [23] All these evil things come from within and defile the man."

[24] And from there, getting up, he departed into the regions of Tyre and Sidon. And coming into a house, he was wanting no one to know, but he was unable to hide. [25] For a woman hearing about him, whose daughter was having an unclean spirit, came falling at his feet. [26] And the woman was a Greek, a Syrophoenician¹³⁰ by birth, and she was asking him that he might cast the demon out of her daughter.

[27] But Joshua said to her, "Let the children first be satisfied, for it is not good to take the children's bread and throw it to the little dogs." [28] But she answered and said to him, "Yes, Lord, yet even the little dogs eat under the table from the crumbs of the children."

[29] And he said to her, "Because of this word, go, the demon has gone out of your daughter." [30] And departing into her house, she found the demon had gone out and the daughter lying upon the bed.

[31] And again coming out of the regions of Tyre and Sidon, he came to the sea of Galilee in the midst of the region of Decapolis. [32] And they brought to him one deaf with an impediment in his speech and they were entreating him that he might put the hand on him. [33] And taking him from the crowd by himself, he thrust his fingers into his ears and, spitting,¹³¹ he touched his tongue.

[34] And looking up into the heaven he sighed,¹³² and said to him, "Ephphatha,"¹³³ which is, "Be opened." [35] And immediately his ears were opened, and his bound tongue was loosed, and he was speaking correctly.¹³⁴ [36] And he was ordering them that they should tell no one. But as much as he was ordering them, much more they preached.

[37] And they were astonished beyond measure, saying, "He has done all things well. Even the deaf he makes to hear and the mute to speak!"

8[1] In those days there was a very great crowd and they had nothing to eat. Joshua summoning his

127 κορβαν (korban) - "Korban" - Hebrew קָרְבָּן (qorban) "offering" – found e.g. in Leviticus 2:1, 4, 12, 13 translated δῶρον (dōron) "gift" in the LXX in these passages.

128 δῶρον (dōron) - "gift"

129 ἀφροσύνη (aphrosunê) - "foolishness" - found also in 2 Corinthians 11:1, 17, 21.

130 Συραφοινικισσα (Suraphoinikissa) - "Syrophoenician" - found only here. Phoenicia is the area of Tyre and Sidon. Syro = Syria apparently. Canaan (see Matthew 15:22) is the same area, except larger in scope.

131 πτυσας (ptusas) - "spitting," from πτυω (ptuô)

132 εστεναξε (estenaxe) - "sighed" - found also in Romans 8:23; 2 Corinthians 5:2, 4; Hebrews 13:17; James 5:9.

133 εφφαθα (ephphatha) - "Ephphatha" - apparently an Aramaic word, only found here.

134 ὀρθως (orthôs) - "correctly" - found also only in Luke 7:43; 10:28; 20:21.

disciples says to them, [2] "I feel compassion for the crowd because they have remained with me already three days and have nothing to eat. [3] And if I send them away hungry to their home, they shall faint on the way, for some of them came from far away."

[4] And his disciples answered him, "How will anyone here be able to satisfy these with bread in the wilderness?" [5] And he was asking them, "How many loaves do you have?" And they said, "Seven." [6] And he was instructing the crowd to recline upon the ground. And taking the seven loaves and giving thanks, he broke and gave to his disciples, so that they might set them before them, and they set them before the crowd. [7] They also had a few small fish. And giving thanks, he said to set these also before them.

[8] And they ate and were satisfied, and they took up seven large baskets of leftover fragments. [9] And those who ate were about four thousand. And he sent them away. [10] And immediately embarking into a boat with his disciples he went into the regions of Dalmanutha.¹³⁵

[11] And the Pharisees came out and began to dispute with him seeking from him a sign from the heaven, testing him. [12] And sighing deeply in his spirit he says, "Why does this generation seek a sign? Truly I say to you, that¹³⁶ a sign will be given to this generation."

[13] And leaving them, embarking again into a boat, he went to the other side. [14] And they forgot to take bread, and they did not have with them in the boat except one loaf. [15] And he was ordering them saying, "Look, beware of the leaven of the Pharisees and the leaven of Herod."

[16] And they were reasoning to one another, saying that, "We have no bread." [17] And Joshua knowing it says to them, "Why are you reasoning that you have no bread? Do you not yet understand nor perceive? Is your heart still hardened?¹³⁷ [18] Having eyes do you not see and having ears do you not hear? And do you not remember? [19] When I broke the five loaves unto the five thousand, how many baskets full of fragments did you take up?" They say to him, "Twelve." [20] "And when the seven to the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven." [21] And he was saying to them, "How do you not perceive?"

[22] And he¹³⁸ came into Bethsaida. And they brought to him one blind and they implored him that he might touch him. [23] And taking hold of the blind one's hand, he brought him outside of the town, and spitting into his eyes, putting the hands on him, he was asking him what he saw.

[24] And looking up he was saying, "I see the men that are like trees I see walking." [25] Then again he put the hands upon his eyes and made him look up. And he was restored and saw everyone clearly. [26] And he sent him unto his house, saying, "Neither go into the town, nor tell anyone in the town."

[27] And Joshua and his disciples went out unto the towns of Caesarea of Philip.¹³⁹ And on the way he was asking his disciples, saying to them, "Who do the men say I am?" [28] And they said, "John the immerser, and others Elijah, and others one of the prophets." [29] And he says to them, "But who do you say I am?" And Peter answering says to him, "You are the Christ." [30] And he warned them that they should tell no one about him.

[31] And he began to teach them that the son of the man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise again. [32] And he was speaking the word plainly.¹⁴⁰ And Peter taking him aside began to rebuke him. [33] But turning

135 Δαλμανουθα (Dalmanoutha) - "Dalmanutha" - location unknown.

136 ει (ei) - "that" - There is no negative particle in this sentence. NAS footnotes, "Lit., *if a sign shall be given*." ει (ei) is translated "if" (e.g. Mark 15:44 NKJV) and also translated "that" (e.g. Acts 26:23 [2x]). Jay P. Green translates it, "as if."

137 Mark 6:52

138 Critical Text, "they"

139 καισαρειας της φιλιππου (kaisareias tês philippou) - "Caesarea of Philip" known as Caesarea Philippi.

140 παρρησια (parrêsia) - "plainly" (e.g. John 10:24; 11:14; 16:25) or "openly" (e.g. John 7:4,13; 11:54; 18:20) or "boldly"

back and seeing his disciples, he rebuked Peter, saying, "Get behind me, Satan, for you are not mindful of the things of God but the things of men."

[34] And summoning the crowd together with his disciples he said to them, "Whoever desires to follow after me, let him deny himself and take up his cross and follow me. [35] For whoever desires to save his soul will lose it, but whoever loses his soul for my sake and the good news', he will save it. [36] For what does it profit a man if he gains the whole world and forfeits his soul? [37] Or what shall a man give in exchange for his soul? [38] For whoever is ashamed of me and my words in this adulterous and sinful generation, the son of the man will be ashamed of him also when he comes in the glory of his father with his holy messengers."

9[1] And he was saying to them, "Truly I say to you that there are some standing here who will by no means taste death until they see the kingdom of God coming¹⁴¹ in power."

[2] And after six days Joshua took Peter and James and John, and brought them up to a high mountain by himself alone. And he was transformed before them, [3] and his garments became radiant, extremely white like snow, such as a launderer upon the earth is not able to whiten. [4] And Elijah together with Moses appeared to them, and they were speaking with Joshua.

[5] And answering Peter says to Joshua, "Rabbi,¹⁴² it is good for us to be here, and let's make three tents, one for you, one for Moses, and one for Elijah." [6] For he had not known¹⁴³ what he shall say,¹⁴⁴ for he was terrified.

[7] And a cloud came overshadowing them, and a voice came out of the cloud, "This is my beloved son. Listen to him!" [8] And suddenly looking around, they no longer saw anyone but Joshua alone with themselves.

[9] And when they came down from the mountain, he ordered them that they should tell no one what they saw, except when the son of the man has risen from the dead. [10] And they kept the word to themselves, discussing what is that, to be risen from the dead.

[11] And they asked him, saying, "Why do the scribes say that Elijah must come first?" [12] And answering he said to them, "Elijah surely comes first restoring all things. And how has it been written¹⁴⁵ about the son of the man that he might suffer and be treated with contempt? [13] But I say to you that Elijah also has come, and they did to him whatever they wanted, just as it has been written about him."¹⁴⁶

[14] And coming to the disciples, he saw a large crowd around them and scribes disputing with them. [15] And immediately, when the whole crowd saw him, they were amazed, and ran meeting him. [16] And he asked the scribes, "What are you disputing with them?" [17] And answering one out of the crowd said, "Teacher, I brought my son to you, having a mute spirit. [18] And wherever it seizes him, it throws him down, and foams at the mouth¹⁴⁷ and gnashes his teeth and becomes rigid.¹⁴⁸ And I told your disciples to cast it out, and they were not able." [19] And answering he says to him, "Oh faithless

(e.g. John 7:26; Acts 4:13; Philemon 8).

141 ἐληλυθῆσαν (elêluthuian) from ἐρχομαι (erchomai) - "coming"

142 ραββί (rabbi) - "Rabbi" - KJV "Master" - In Hebrew or Aramaic this would be רַבִּי (rabboniy), from רַב (rav), "much" or "great." Matthew 23:8 and John 1:38 reveal it simply means teacher (see also John 3:2).

143 ἦδει (êdei) - pluperfect "he had . . . known"

144 Majority Text has λαλήσει (lalêsei) - future tense, "will say." Received Text has λαλήσῃ (lalêsê) - aorist active subjunctive, "he should say." Critical Text has ἀποκριθῇ (apokriethê) - aorist passive subjunctive, "he should answer."

145 Psalm 22; Isaiah 53; Daniel 9:26; Zechariah 12:10

146 Where written? In the Scripture of Truth (Daniel 10:21; Psalm 119:89).

147 "foam at the mouth" - αφρίζει (aphrizei) - only found here and in verse 20.

148 ξηραίνεται (xêrainetai) - "becomes rigid" - this is the same word used for the *withered* hand in Mark 3:1 and the hemorrhage that *dried up* (Mark 5:29).

generation, how long will I be with you? How long will I put up with you? Bring him to me." [20] And they brought him to him, and seeing him, immediately the spirit convulsed him, and falling on the ground, he was rolling,¹⁴⁹ foaming at the mouth. [21] And he asked his father, "How long has he been like this?" And he said, "From childhood. [22] And often he has thrown him both into the fire and into water, in order to destroy him."¹⁵⁰ But if you are able to do something, help us. Have compassion upon us."

[23] And Joshua said to him, "If you are able to believe, all things are possible to him who believes." [24] And immediately the father of the child cried out with tears saying, "I believe, Lord, help my unbelief!" [25] And when Joshua saw that a crowd ran together, he rebuked the unclean spirit saying to it, "Mute and dumb spirit, I command you, come out of him and no longer come into him."¹⁵¹ [26] And crying out and greatly convulsing him, it came out. And he became like one dead, so much so many said that he died. [27] But Joshua taking hold of him by the hand, raised him up, and he arose.

[28] And when they came into the house, his disciples asked him privately, "Why were we not able to cast it out?" [29] And he said to them, "This kind is not able to come out by anything except by prayer and fasting."

[30] And going out from there, they passed through Galilee, and he was not wanting anyone to know. [31] For he was teaching his disciples and saying to them that, "The son of the man is being delivered into the hands of men, and they will kill him, and after being killed, on the third day he will arise." [32] And they did not understand the word, and were afraid to ask him.

[33] And he came into Capernaum. And when they were in the house, he was asking them, "What were you reasoning¹⁵² on the way among yourselves?" [34] But they were keeping silent, for they were discussing¹⁵³ on the way who was greater.¹⁵⁴ [35] And sitting down, he called the twelve and said to them, "If someone desires to be first, let him be last of all and servant¹⁵⁵ of all." [36] And taking a child, he stood him in their midst, and taking him into his arms,¹⁵⁶ he said to them, [37] "Whoever receives one such child in my name, receives me. And whoever receives me, does not receive me, but the one who sent me."

[38] And John answered, saying, "Teacher, we saw someone casting out demons in your name, who was not following us. And we forbade him, because he was not following us." [39] And Joshua said, "Do not forbid him, for there is no one who shall do a miracle in my name who shall be able also to quickly speak evil of me. [40] For whoever is not against us, is for us."

[41] For whoever shall give you a cup of water in my name, because you are of Christ, truly I say to you, he will by no means lose his reward."

[42] "And whoever causes one of the little ones who believe in me to stumble, it is better for him

149 εκυλιετο (ekulieto) - "rolling" - found only here in the NT. In the LXX it is used twice in Proverbs 26:27 for "roll."

150 The man understood the motive of the demon.

151 With this command, the unclean spirit apparently is unable to enter him again, unlike Luke 11:26.

152 διελογιζεσθε (dielogizesthe) - "reasoning" - found also only in Matthew 16:7-8; 21:25; Mark 2:6, 8 (2x); 8:16-17; 11:31; Luke 3:15; 5:21-22; 20:14; translated "reason" (NKJV), Luke 1:29; 12:17 translated consider or thought (NKJV), and here NKJV translates it "disputed" with footnote "discussed." The basic idea is to think through, from λογίζομαι (logizomai) to think, consider, and δια (dia) through.

153 διελεχθησαν (dielechthēsan) - "discussing" - from διαλεγομαι (dialegomai) - found also only in Acts 17:2, 17; 18:4, 19; 19:8-9; 20:7-9; 24:12, 25; Hebrews 12:5; Jude 9. The basic idea is to *speak through*, from λεγομαι (legomai) to speak, and δια (dia) through.

154 μειζων (meizōn) - "greater" or "greatest" - can be translated either "greater" (e.g. Matthew 11:11) or "greatest" (e.g. 1 Corinthians 13:13).

155 διακονος (diakonos) - "servant" - same word as used in Matthew 20:26; 22:13; John 2:5, 9; Romans 16:1 (feminine); 1 Timothy 3:8, 12.

156 A very endearing moment.

instead if a millstone were placed around his neck and he be cast into the sea. [43] And if your hand causes you to stumble, cut it off. It is better for you to enter into the life crippled than having two hands to depart into the hell,¹⁵⁷ into the inextinguishable¹⁵⁸ fire, [44] where their worm¹⁵⁹ does not end,¹⁶⁰ and the fire is not extinguished."¹⁶¹

[45] "And if your foot causes you to stumble, cut it off. It is better for you to enter into the life lame than having two feet to be cast into the hell, into the inextinguishable fire, [46] where their worm does not end, and the fire is not extinguished. [47] And if your eye causes you to stumble, cast it out. It is better for you to enter into the kingdom of God one-eyed than having two eyes to be cast into the fiery hell, [48] where their worm does not end, and the fire is not extinguished."¹⁶²

[49] "For everyone will be salted¹⁶³ with fire and every sacrifice¹⁶⁴ will be salted¹⁶⁵ with salt.¹⁶⁶ [50] The salt¹⁶⁷ is good, but if the salt becomes without salt,¹⁶⁸ by what will you season¹⁶⁹ it? Have salt in yourselves, and be at peace with one another."

10[1] And arising from there he comes into the areas of Judea through the other side of the Jordan, and crowds again gathered to him, and as had been his custom, he taught them. [2] And coming, Pharisees asked him if it was lawful for a man to divorce a wife, testing him.

[3] And answering he said to them, "What did Moses command you?"

[4] And they said, "Moses permitted to write a certificate of divorce¹⁷⁰ and to send away."

[5] And answering Joshua said to them, "To¹⁷¹ the hardness of your heart¹⁷² he wrote you this commandment. [6] But from the beginning of creation, God made them male and female. [7] For this reason a man shall leave¹⁷³ his father and mother and shall be joined to his wife, and the two shall become one flesh. [8] So then, no longer are they two, but one flesh. [9] Therefore, what God has joined together, let not man separate."

[10] And in the house his disciples also asked him about the matter. [11] And he says to them, "Whoever divorces his wife and marries another commits adultery against her,¹⁷⁴ [12] and if a woman

157 γεενναν (geennan) - "hell"

158 ασβεστον (asbeston) - "inextinguishable"

159 Job 24:19-20; Psalm 49:14; Isaiah 14:9-11; 50:9; 51:7-8; 66:24

160 τελευτα (teleuta) - "end" - euphemism for "die" - This word is akin to τελος (telos) "end" (e.g. Mark 13:7). Hebrew for Isaiah 66:24 "die" is תמות (tamut) which is the word for death, and is not a euphemism.

161 σβεννυται (sbennutai) - "extinguished"

162 And there is even more horrors to hell, Isaiah 65:13/Luke 6:25; Psalm 112:10/Matthew 13:41-42, 49-50; Psalm 50:22/Matthew 24:51/Luke 12:46; Proverbs 10:31-32; Isaiah 50:11

163 αλισθησεται (alishêsetai) - "will be salted" - found only here and Matthew 5:13.

164 θυσια (thusia) - "sacrifice" - found also e.g. Matthew 9:13; Luke 13:1; Romans 12:1; OT sacrifices a picture of hell? e.g. Exodus 29:14; Leviticus 4:1-12

165 αλισθησεται (alishêsetai) - "salted"

166 αλι (ali) - "salt"

167 αλας (alas) - "salt"

168 αναλον (analon) - "without salt" - only found here. From these words and those in Luke 14:34 it is evident that the salt being spoken of here has something more in it than strictly pure salt, otherwise salt "without salt" equals nothing. But here, there is substance yet being spoken of.

169 αρτυσετε (artusete) - "will you season" - found also only in Luke 14:34; Colossians 4:6.

170 "certificate of divorce," βιβλιον αποστασιου (biblion apostasio)

171 προς (pros) - "to"

172 σκληροκαρδιαν (sklêrokardian) - "hardness of heart" - heart is singular

173 Genesis 28; Hebrews 11:19

174 Joshua's words here exemplify "absolute" language can be used, even though there are exceptions. Exceptions to these words can be found in Matthew 5:32; 19:9; 1 Corinthians 7:8-9 ("unmarried" includes divorced as same word is used in verse 11 for divorced), 15.

divorces her husband and marries another, she commits adultery."¹⁷⁵

[13] And they were bringing to him children that he might touch them. But the disciples rebuked those bringing them. [14] But seeing it, Joshua was indignant¹⁷⁶ and said to them, "Let the children come to me, and do not forbid them, for of such is the kingdom of God. [15] Truly I say to you, whoever does not receive the kingdom of God as a child, will by no means enter into it." [16] And taking them into his arms, putting the hands upon them, he blessed them.

[17] And going out onto the road, one ran up and kneeled down asking him, "Good teacher, what might I do so that I will inherit eternal life?"

[18] And Joshua said to him, "Why do you call me good? There is no one good except one, God. [19] You know the commandments: Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Do not defraud.¹⁷⁷ Honor your father and mother."

[20] And answering he said to him, "Teacher, I kept all these things from my youth."

[21] And Joshua looking at him, loved him, and said to him, "One thing is lacking you. Go, sell what you have and give to the poor, and you shall have treasure in heaven; and come follow me, taking up the cross." [22] And becoming sad upon the word, he departed sorrowful, for he was having many possessions.

[23] And looking around, Joshua says to his disciples, "How difficult it is for those having the riches¹⁷⁸ to enter the kingdom of God!" [24] And the disciples were astonished at his words. And Joshua answering says again to them, "Children, how difficult it is for those who have confidence¹⁷⁹ in riches to enter the kingdom of God. [25] It is easier for a camel to go through the hole¹⁸⁰ of a needle than for one rich to enter the kingdom of God.

[26] And they were exceedingly astonished, saying to themselves, "And who is able to be saved?"

[27] And looking at them, Joshua says, "With men it is impossible, but not with God, for all things are possible with God."

[28]¹⁸¹ Peter began to say to him, "Look, we have left all things and followed you."

[29] And answering Joshua said, "Truly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife¹⁸² or children or fields for my sake and for the sake of the good news, [30] who will not receive a hundred fold now in this time,¹⁸³ houses and brothers and sisters and mothers and children and fields, with persecutions, and in the age to come eternal life. [31] But many shall be first, last, and last, first."

[32] And they were on the road going up to Jerusalem, and Joshua was going before them, and they were amazed. And following, they were afraid.¹⁸⁴ And taking aside again the twelve, he began to tell

175 Even if she doesn't divorce, but marries another, she commits adultery (Romans 7:2-3).

176 ηγανακτησε (êganaktêse) - "indignant" - found only here and in Matthew 20:24; 21:15; 26:8; Mark 10:41; 14:4; Luke 13:14. The noun αγανακτησιν (aganaktêsin) is found only in 2 Corinthians 7:11.

177 αποστερησης (aposterêsês) - "defraud" - found also in 1 Corinthians 6:7-8; 7:5; 1 Timothy 6:5 ("destitute" NKJV); James 5:4;

178 χρηματα (chrêmata) - "riches" - found only here and in verse 24, Luke 18:24; Acts 4:37; 8:18, 20; 24:26, translated in Acts as "money."

179 πεποιθοτας (pepoithotas) - "have confidence" - this is a common word, used e.g. in Act 18:4 (persuaded), Matthew 27:43 (trusted), Philippians 1:6 (being confident), Hebrews 13:17 (obey). Critical Text leaves out "have confidence in riches."

180 τρυμαλιας (trumalias) - "hole" - found also only in Luke 18:25 (Majority and Received Text), and in the LXX, e.g. Jeremiah 13:4; 16:16.

181 Received Text adds και (kai), "and."

182 Critical Text leaves out "or wife."

183 e.g. Acts 2:41-46; 4:32-35

184 John 7:1; 11:16

them the things about to happen to him, [33] that "Look, we are going up to Jerusalem, and the son of the man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles. [34] And they mock him and scourge him and spit on him and kill him, and on the third day he will arise."

[35] And the sons of Zebedee, James and John, went to him saying, "Teacher, we desire that whatever we ask¹⁸⁵ you do for us."

[36] And he said to them, "What do you desire me to do for you?"

[37] And they said to him, "Give us that we may sit one at your right and one at your left in your glory."

[38] And Joshua said to them, "You do not know what you ask. Are you able to drink the cup which I drink and to be immersed in the immersion which I am immersed?"

[39] And they said to him, "We are able."

And Joshua said to them, "With the cup which I drink you shall drink and the immersion which I am immersed you shall be immersed, [40] but to sit at my right and at my left is not mine to give, but to whom it has been prepared."

[41] And when the ten heard, they began to get angry at James and John. [42] And Joshua summoning them says to them, "You know that those considered to be rulers of the Gentiles lord it over them and their great ones exercise authority over them. [43] But it shall not be¹⁸⁶ so among you, but whoever desires to be great among you, he shall be your servant. [44] And whoever desires of you to be first, he shall be slave of all. [45] For even the son of the man did not come to be served, but to serve and to give his soul¹⁸⁷ a ransom for many."

[46] And they come into Jericho. And when he and his disciples and a large crowd went out from Jericho, blind Bartimaeus, the son of Timaeus, sat by the road begging. [47] And hearing that Joshua of Nazareth is, he began to cry out and say, "Son of David, Joshua, have mercy on me." [48] And many rebuked him that he should be quiet. But he cried out much more, "Son of David, have mercy on me!"

[49] And standing still, Joshua said to call him. And they called the blind one, saying, "Be of good cheer! Arise. He is calling for you." [50] And throwing off his garment, arising, he came to Joshua.

[51] And answering Joshua says to him, "What do you desire I do for you?"

And the blind one said to him, "Rabboni,¹⁸⁸ that I may receive sight."

[52] And Joshua said to him, "Go, your faith has saved you." And immediately he received sight, and followed Joshua on the road.

11[1] And when they drew near to Jerusalem, to Bethsphage¹⁸⁹ and Bethany, to the mountain of olives, he sends two of his disciples [2] and says to them, "Go into the town opposite you, and immediately entering into it you will find a colt bound, upon which no man has sat. Loose it and bring it. [3] And if someone says to you, 'Why are you doing this?' say that, 'Its Lord¹⁹⁰ has need,' and

185 "whatever we ask" - John 14:13

186 *εσται* (estai) - "shall not be" - Critical Text has *εστιν* (estin) "is not."

187 See footnote for Matthew 20:28.

188 *ραββουνι* (rabbouni) - "Rabboni" - KJV "Lord." In Hebrew or Aramaic this would be *רבוני* (rabboniy), from *רב* (rav), "much" or "great." NKJV footnotes, "Lit. My Great One." John 20:16 reveals it simply means teacher.

189 *βηθσφαγη* (bêthsphagê) - "Bethsphage" - Critical and Received Texts have *βηθφαγη* (bêthphagê).

190 *ο κυριος αυτου* (ho kurios autou) - "Its Lord" - or more literally, "The Lord of it" - KJV, NKJV, NAS translate this sentence, "The Lord has need of it." Not that the KJV etc. are necessarily incorrect, but every other time (outside of this same context) this phrase is found both in the NT and in the LXX it is in the possessive (e.g. "His master" or "his lord"). See Genesis 39:3, 19; Exodus 21:6 (1st "his master," second "his master" *αυτου ο κυριος* [autou ho kurios]), 29 (1st "his owner" *τω κυριω αυτου* [ho kurios autou], second "its owner" *ο κυριος αυτου*); 22:11 (NKJV "owner of it"); Judges 19:12; 2 Kings 19:4; Matthew 10:25; 18:25, 32, 34; 24:45-46; 25:21, 23, 26; Luke 12:43. See also footnote for Matthew 21:3. This same kind of wording is found in all three parallel texts (Matthew 21; Mark 11; Luke 19). Also, 1

immediately he will send¹⁹¹ it here.”

[4] And they departed and found a colt bound to¹⁹² the door outside on the street, and they loosed it. [5] And some of those standing there were saying to them, “What are you doing loosing the colt?” [6] And they spoke to them just as Joshua commanded, and they let them be. [7] And they brought the colt to¹⁹³ Joshua, and they put their garments on it, and he sat upon it. [8] And many spread their garments on the road, and others were cutting leafy branches from the trees¹⁹⁴ and spreading them on the road. [9] And those going before and those following were crying out, saying, “Hosanna!”¹⁹⁵ Blessed is he who comes in the name of the Lord. Blessed is the kingdom of our father David that comes in the name of the Lord.¹⁹⁶ Hosanna in the highest!”

[11] And Joshua went into Jerusalem and into the temple. And looking around, seeing the hour was already late, he went out to Bethany with the twelve.

[12] And on the next day, when they came out from Bethany, he was hungry. [13] And seeing from afar a fig tree having leaves, he went if perhaps¹⁹⁷ he might find something on it. And coming upon it, he found nothing except leaves, for it was not the time for figs. [14] And answering Joshua said to it, “No longer from you forever may anyone eat fruit.” And his disciples heard it.

[15] And they came into Jerusalem. And going into the temple, Joshua began to throw out those who were selling and buying in the temple, and the tables of the money-changers and the seats of those selling the doves he overturned. [16] And he did not allow that someone should carry an object¹⁹⁸ through the temple. [17] And he was teaching, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’?”¹⁹⁹ But you made it a cave²⁰⁰ of robbers.”²⁰¹

[18] And the scribes and chief priests heard, and were seeking how they might destroy him. For they were fearing him, because the whole crowd was amazed at his teaching. [19] And when it was late,²⁰² he went outside of the city.

[20] And coming by early, they saw the fig tree was dried up from the roots. [21] And Peter remembering says to him, “Rabbi, look! The fig tree which you cursed has been dried up.” [22] And answering Joshua says to them, “Have faith of God.”²⁰³ [23] For truly I say to you that whoever says to

John 3:17 is different in its grammatical make up, but noteworthy – τον αδελφον αυτου χρειαν εχοντα (ton adelphon autou chreian echonta) “his brother in need” (NKJV).

191 αποστέλλει (apostellei) - “he will send” - more literally, “he sends”

192 προς (pros) - “to” - or “at”

193 προς (pros) - “to”

194 δένδρων (dendrôn) - “trees” - Critical Text has αγρών (agrôn) “fields.”

195 See footnote for John 12:13.

196 “that comes in the name of the Lord” - not in Critical Text

197 αρα (ara) - “perhaps”

198 σκευος (skeuos) - “object” - singular noun, KJV “vessel,” NKJV “wares,” NAS “goods” with footnote “Lit., *a vessel*.” This word is found also only in Matthew 12:29 (goods); Mark 3:27 (goods); Luke 8:16 (vessel); 17:31 (goods); John 19:29 (vessel); Acts 9:15 (vessel); 10:11 (object), 16 (object); 11:5 (object); 27:17 (sail); Romans 9:21-23 (vessels); 2 Corinthians 4:7 (vessels); 1 Thessalonians 4:4 (vessel); 2 Timothy 2:20-21; Hebrews 9:21; 1 Peter 3:7; Revelation 2:27 (vessels); 18:12(2x) (object) all NKJV.

199 Isaiah 56:7b

200 σπηλαιον (spêlaion) - “cave” - found also only in Matthew 21:13; Luke 19:46; John 11:38; Hebrew 11:38; Revelation 6:15.

201 ληστων (lêstôn) - “robbers” - found also only in Matthew 21:13; 26:55; 27:38, 44; Mark 14:48; 15:27; Luke 10:30, 36; 19:46; 22:52; John 10:1, 8; 18:40; 2 Corinthians 11:26. The word for thief is κλεπτης (kleptês), e.g. in John 10:1 both words are found. See also a similar setting in Jeremiah 7:1-14 (15-27).

202 οψε (opse) - “late” - KJV “even,” NKJV, NAS “evening” - This is the same word for “late” in Mark 11:11. It is found also in Matthew 28:1 (after) and Mark 13:35 (“evening”).

203 θεου (theo) - “of God” - KJV, NKJV, NAS “in God” - Young's Literal and J. P Green's MKJV have “of God.” It could be translated “God's faith.” See also James 2:1 “the faith of our Lord Jesus.”

this mountain, 'Be taken up and be cast into the sea,' and does not doubt in his heart, but believes that what he says happens,²⁰⁴ it shall be to him whatever he says. [24] Because of this I say to you, when you pray, whatever things you ask, believe that you receive,²⁰⁵ and it will be to you.”

[25] “And when you stand praying, forgive if you have something against someone, so that your father who is in the heavens may also forgive you your transgressions. [26] But if you do not forgive, neither will your father who is in the heavens forgive your transgressions.”

[27] And he came again into Jerusalem. And as he was walking in the temple, the chief priests and scribes and elders came to him. [28] And they say to him, “In what authority do you do these things? And who gave you this authority that you might do these things?”

[29] And answering Joshua said to them, “I will question you, also I, one word,²⁰⁶ and answer me, and I will tell you in what authority I do these things. [30] The immersion of John, out of heaven was it, or out of men? Answer me.”

[31] And they were reasoning to themselves, saying, “If we say, 'Out of heaven,' he will say, 'Why then did you not believe him?' [32] But we say,²⁰⁷ 'Out of men' – we fear the people, for all hold John that he was indeed a prophet.” [33] And answering they say to Joshua, “We do not know.” And Joshua answering says to them, “Neither am I telling you in what authority I do these things.”

12[1] And he began to speak to them in parables, “A man planted a vineyard, and put a hedge around it and dug a wine vat and built a tower and leased it to farmers,²⁰⁸ and went on a journey.²⁰⁹ [2] And in time he sent to the farmers a slave, so that he might receive from the farmers from the fruit of the vineyard. [3] And those receiving, beat him and sent him empty.²¹⁰ [4] And again he sent to them another slave, and that one, stoning, they struck on the head and sent dishonored. [5] And again another he sent, and that one they killed, and many others, beating some and killing some. [6] Then having yet one beloved son of his, he sent him also to them last, saying that, 'They will respect my son.' [7] But those farmers said to themselves that, 'This one is the heir. Come, let us kill him, and the inheritance will be ours.' [8] And receiving him, they killed and cast him outside of the vineyard.”

[9] What, then, will the Lord of the vineyard do? He will come and destroy the farmers and give the vineyard to others. [10] Have you not read this writing: 'The stone which the builders rejected, this became into²¹¹ the head²¹² of the ²¹³corner.²¹⁴ [11] This was from²¹⁵ the Lord, and it is marvelous in our eyes'?”

204 γινεται (ginetai) - “happens” - present middle indicative, 3rd sing. - may also be translated, “will happen.”

205 λαμβανετε (lambanete) – “receive” - present tense. Critical Text has ελαβετε (elabete) “received” past tense.

206 λογον (logon) - “word” - KJV, NKJV, NAS “question”

207 Majority and Critical Text have no “if.” Received Text has “if,” εαν (ean).

208 γεωργοις (geōrgois) - “farmers” - KJV “husbandmen,” NKJV “vinedressers,” NAS “vinegrowers” - found also only in Matthew 21:33-35, 38, 40-41; Mark 12:2(2x), 7, 9; Luke 20:9-10(2x), 14, 16; John 15:1; 2 Timothy 2:6; James 5:7.

209 απεδημησε (apedēmêse) - “went on a journey” NAS - KJV, NKJV “went into a far country” - found also only in Matthew 21:33; 25:14-15; Luke 15:13; 20:9. Luke 15:13 uses along with this word, εις χωραν μακραν (eis chōran makran) “into a far country,” whereas the other passages do not have these words.

210 κενον (kenon) – empty – NKJV “empty-handed” - used elsewhere for empty or vain things: Luke 1:53 (“empty”); 20:10-11 (“empty-handed”); Acts 4:25 (“vain things”); 1 Corinthians 15:10 (“vain”), 14 (2x, “empty”), 58 (“vain”); 2 Corinthians 6:1 (“vain”); Galatians 2:2 (“vain”); Ephesians 5:6 (“empty” words, κενοις λογοις [kenois logois]); Philippians 2:16 (2x, “vain”); Colossians 2:8 (“empty”); 1 Thessalonians 2:1 (“vain”); 3:5 (“vain”); James 2:20 for “foolish” man (ανθρωπε κενε [anthrōpe kene]), more literally translated, “empty man.”

211 εις (eis) - “into”

212 κεφαλη (kephalē) - “head” e.g. Matthew 5:36; 6:17; 8:20; 10:30; 14:8

213 γωνιας (gōnias) - “corner” - Matthew 6:5; 21:42; Luke 20:17; Acts 4:11; 26:26; 1 Peter 2:7; Revelation 7:1; 20:8

214 The Hebrew reads likewise, לְרֹאשׁ הַפִּנָּה (lērō'sh pinnāh) “to the head of the corner,” Psalm 118:22.

215 παρα (para) - “from” - The Hebrew reads likewise, מֵעַתָּה (mē'ēt) “from,” Psalm 118:23.

[12] And they were seeking to seize him, and they were afraid of the crowd, for they knew that he spoke the parable to them. And leaving him, they departed.

[13] And they sent to him some of the Pharisees and of the Herodians, so that they might catch him in word.²¹⁶ [14] And coming, they say to him, “Teacher, we know that you are true and it does not matter to you concerning anyone, for you do not look to the face of men, but upon truth teach the way of God. Is it lawful to give tax²¹⁷ to Caesar or not? [15] Should we give or not give?”

And knowing their hypocrisy, he said to them, “Why do you test me? Bring to me a denarius that I might see it.” [16] And they brought it. And he says to them, “The image and the inscription, whose is it?”

And they said to him, “Caesar's”

[17] And answering Joshua said to them, “Give the things of Caesar to Caesar and the things of God to God.” And they marveled at him.

[18] And Sadducees come to him, who say there is no resurrection, and questioned him, saying, [19] “Teacher, Moses wrote to us that if some brother dies and leaves a wife and does not leave a child, that his brother should take his wife and raise up a seed²¹⁸ to his brother. [20] There were seven brothers. And the first took the wife, and died and did not leave a seed. [21] And the second took her, and died, and he did not leave a seed, and the third likewise. [22] And the seven took her and did not leave a seed. Last of all, the wife died also. [23] In the resurrection, when they arise, whose²¹⁹ wife will she be? For the seven had her as a wife.”

[24] And answering, Joshua said to them, “Because of this, are you not deceived, not knowing the writings nor the power of God? [25] For when they are raised out of the dead, neither do they marry nor are they given in marriage, but are like the messengers in the heavens. [26] But concerning the dead, that they raise, did you not read in the book of Moses, at the bush, as God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? God is not of the dead, but of the living. You, then, are much deceived.”

[28] And one of the scribes, hearing them arguing, seeing that he answered them well, questioned him, “What is the first commandment of all?”

[29] And Joshua answered him that, “The first of all the commandments, 'Hear, Israel, the Lord your God, the Lord is one. [30] And you shall love the Lord your God out of your whole heart and out of your whole soul and out of your whole mind²²⁰ and out of your whole strength.²²¹ This is the first commandment. [31] And the second is like it. 'You shall love your neighbor as yourself.'²²² There is no other commandment greater than these.”

[32] And the scribe said to him, “You spoke well, Teacher, upon truth that he is one and there is no other but him. [33] And to love him out of the whole heart and out of the whole understanding²²³ and out of the whole soul and out of the whole strength and to love the neighbor as yourself is more than all the whole burnt offerings and sacrifices.”

[34] And when Joshua saw him, that he answered thoughtfully,²²⁴ he said to him, “You are not far

216 λογῶ (logô) - “in word”

217 κηῖσον (kênsôn) - “tax” - singular – found in the NT always in the singular also only in Matthew 17:25; 22:17, 19.

218 σπέρμα (sperma) “seed”

219 τίνος αὐτῶν (tinos autô) “whose” - more literally, “who of them”

220 διανοίας (dianoias) “mind” - found also only in Matthew 22:37; Luke 1:51 (imagination); 10:27; Ephesians 2:3; 4:18 (understanding); Colossians 1:21; Hebrews 8:10; 10:16; 1 Peter 1:13; 2 Peter 3:1; 1 John 5:20 (understanding).

221 This commandment is found in Deuteronomy 6:5. See footnotes therein.

222 Leviticus 19:18 (note also verses 13-17); Matthew 19:16-19; Romans 13:9; Galatians 5:14; James 2:8

223 συνεσεως (suneseôs) “understanding” - found also only in Luke 2:47; 1 Corinthians 1:19; Ephesians 3:4 (knowledge); Colossians 1:9; 2:2; 2 Timothy 2:7.

224 νουνεχως (noungechôs) “thoughtfully” - akin to a word for mind, understanding, νους (nous) e.g. Luke 24:45

from the kingdom of God.” And no longer did anyone dare question him.

[35] And answering, Joshua was saying while teaching in the temple, “How do the scribes say that the Christ is the son of David?²²⁵ [36] For David himself said in the Holy Spirit, ‘The Lord says to my Lord, sit at my right until I place your enemies as a footstool for your feet.’²²⁶ [37] Therefore, David himself calls him Lord, and how is he his son?” And the large crowd was listening to him gladly.

[38] And he was saying to them in his teaching, “Beware²²⁷ of the scribes who desire to walk around in long robes and desire greetings in the market places [39] and best seats in the synagogues and best places at the suppers, [40] who devour²²⁸ widows’ houses and in pretense²²⁹ make long prayers. These will receive greater condemnation.”

[41] And Joshua, sitting opposite the treasury, was watching how the crowd throws²³⁰ money²³¹ into the treasury. And many rich were throwing much. [42] And one poor widow coming, threw two mites,²³² which is a quadrans.²³³ [43] And summoning his disciples, he says to them, “Truly I say to you that this poor widow has thrown more than all who threw into the treasury. [44] For all threw out of their abundance, but she out of her poverty threw all that she was having, her whole livelihood.”

13[1] And going out of the temple, one of his disciples says to him, “Teacher, look, what sort of stones and what sort of buildings!”

[2] And Joshua answering said to him, “Do you see these great buildings? There shall by no means be left a stone upon a stone which will not be torn down.”

[3] And as he was sitting on the mountain of olives opposite the temple, Peter and James and John and Andrew questioned him privately, [4] “Tell us when will these things be? And what is the sign when all these things are about to be finished.”²³⁴

[5] And Joshua answering began to say to them, “See that no one deceives you. [6] For many will come in my name, saying that, ‘I am,’²³⁵ and will deceive many. [7] And when you hear of wars and rumors of wars, do not be troubled. For it is necessary to be, but the end is not yet. [8] For nation will raise up against nation and kingdom against kingdom, and there will be earthquakes various places, and there will be famines and disturbances.²³⁶ These are the beginnings of birth pains.”

[9] “And you, watch²³⁷ yourselves. For they will deliver you into councils, and into synagogues you will be beaten; and you will stand before rulers and kings for my sake for a testimony to them. [10]

(understanding); Romans 1:28 (mind).

225 Perhaps 2 Samuel 7:16; Isaiah 9:7

226 ποδων (podōn) “feet”

227 βλέπετε (blepete) - “Beware” (βλέπετε απο των γραμματεων)

228 κατεσθιοντες (katesthiotes) - “devour” - more literally, “eat down”

229 προφασει (prophasei) - “in pretense” - KJV, NKJV “for a pretense,” NAS “for appearance sake” - This dative form, same exact word (same spelling), is found also only in Matthew 23:14; Luke 20:47; Acts 27:30; Philippians 1:18; 1 Thessalonians 2:5. It is found one other place in the accusative form, John 15:22 (“excuse” NKJV).

230 βαλλει (ballei) - “throws” - present tense

231 καλκον (kalkon) - “money” - found also in Matthew 10:9 (“copper”); Mark 6:8 (“money”); 1 Corinthians 13:1 (“brass”); Revelation 18:12 (“bronze”) NKJV.

232 λεπτα (lepta) - “mites” - found also only in Luke 12:59; 21:2. Perhaps, for our vernacular it could perhaps be translated, “pennies.”

233 κοδραντης (kodrantas) - a “quadrans” - only found also in Matthew 5:26 (NKJV “penny”).

234 συντελεισθαι (sunteleisthai) - “finished” - found also only in Luke 4:2 (ended), 13 (ended); John 2:3 (ran out); Acts 21:27 (ended); Romans 9:28 (finish); Hebrew 8:8 (make) NKJV.

235 εγω ειμι (egō eimi) - “I am” (as in John 8:24, 28, **58** [notice the Jews’ response, vs.59]; 13:19; 18:5-6?; Mark 14:62) or it can be translated, “It is I” (e.g. Matthew 14:27; Mark 6:50; John 6:20) or “I am he” (as in John 4:26; **9:9**; 18:8?). This apparently is a claim to be God and/or Christ. See also Matthew 24:4-5.

236 ταραχαι (tarachai) - “disturbances” - found also only in John 5:4 for the “stirring” of the water.

237 βλέπετε (blepete) - “watch”

And unto all the nations it is necessary first for the good news to be preached. [11] And when they arrest you, delivering you up, do not care beforehand²³⁸ nor think about²³⁹ what you shall speak. But whatever is given to you in that hour, this speak, for it is not you who speaks but the Holy Spirit.²⁴⁰ [12] And brother will deliver up brother unto death and father, child, and children will rise up against parents and put them to death.²⁴¹ [13] And you will be hated by all because of my name. But he who endures to the end, he shall be saved.”

[14] “And when you see the abomination of the desolation spoken of by Daniel the prophet standing where it must not be (let the reader understand), then let those in Judea flee onto the mountains. [15] And the one upon the roof, let him not go down into the house, nor enter to take something out of his house. [16] And he who is in the field, let him not return to the things behind to take his garment. [17] But woe to those who have in the womb and to those nursing in those days! [18] And pray that your flight be not in winter. [19] For those days shall be tribulation such as has not been the like from the beginning of creation which God created until the now, nor shall ever be. [20] And if the Lord did not shorten the days, all flesh would not be saved. But, because of the elect which he choose, he shortened²⁴² the days. [21] And then if someone says to you, 'Behold, here is the Christ!' or 'Behold, there!' do not believe. [22] For false Christs and false prophets will arise and give signs and wonders to mislead,²⁴³ if possible, even the elect. [23] But you see, behold, I have told you all things beforehand.”

[24] “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; [25] and the stars of the heaven will fall; and the powers which are in the heavens will be shaken. [26] And then they will see the son of the man coming in clouds with great power and glory. [27] And then he will send his messengers and gather his elect out of the four winds from one end of the earth unto the other of heaven.”

[28] “And learn the parable from the fig tree.²⁴⁴ When its branch has already become tender and puts forth the leaves, know that the summer is near. [29] So also you, when you see these things happening, know that he is near, at the doors. [30] Truly I say to you that this generation²⁴⁵ will by no means pass away until all these things happen. [31] The heaven and the earth will pass away, but my words will by no means pass away.”

[32] “And concerning that day or hour, no one knows, not even the messengers which are in heaven nor the son, except the father. [33] Watch, be awake²⁴⁶ and pray, for you do not know when the time is, [34] like a journeying man who left his house and gave his slaves the authority and to each his work, and to the doorkeeper he commanded that he should be awake.²⁴⁷ [35] Be awake, therefore, for you do

238 προμεριμνατε (promerimnate) - “care beforehand” - compound word, preposition προ (pro) with the verb μεριμνατε (merimnate). Μεριμνατε (merimnate) is used e.g. in Luke 12:11, 22, 26; Philippians 4:6. Same word, different spelling, is found also e.g. in 1 Corinthians 7:32-34; 12:25; Philippians 2:20.

239 Critical Text does not have μελετατε (meletate) - “think about” - found also only in Acts 4:25 (plot); 1 Timothy 4:15 (meditate).

240 e.g. Acts 7:51-53

241 θανατώσουσιν (thanatôsousin) - “put . . . to death” - NKJV has “cause . . . to put to death” - same exact word found in Luke 21:16 “put . . . to death” (NKJV). Found also only in Matthew 10:21 (θανατώσουσιν); 26:59; 27:1; Mark 14:55; Romans 7:4; 8:13, 36; 2 Corinthians 6:9; 1 Peter 3:18.

242 εκολοβωσε (ekolobôse) - “he shortened” - aorist active indicative – Isaiah 46:10.

243 αποπλαναν (apoplanan) - “mislead” - found also only in 1 Timothy 6:10 (strayed).

244 Luke 21:29 adds “and all the trees.”

245 η γενεα αυτη (hê genea hautê) - “this generation” - See footnote for Matthew 24:34.

246 αγρυπνειτε (agrupneite) - “be awake” - found also only in Luke 21:36 (watch); Ephesians 6:18 (watchful); Hebrews 13:17 (watch out) NKJV. The noun akin to this is αγρυπνιας (agrupniais) found only in 2 Corinthians 6:5 (sleeplessness) & 11:27 (sleeplessness) NKJV.

247 γρηγορη (grêgorê) - “he should be awake” - present active subjunctive third singular – the end of verse 36 dictates he is speaking of staying awake. See also footnote for verse 36 and also the footnote for Luke 12:37.

not know when the Lord of the house is coming, late²⁴⁸ or midnight or cock crowing or early, lest coming suddenly he find you sleeping.²⁴⁹ [37] And what I say to you, I say to all. Be awake!”

14[1] And it was the Passover, and the unleavened²⁵⁰ after two days. And the chief priests and the scribes were seeking how in deceit,²⁵¹ seizing him they might kill him. [2] And they were saying, “Not during the feast, lest there be an uproar of the people.”

[3] And he being in Bethany in the house of Simon the leper, he was reclining, and a woman came having an alabaster flask of fragrant oil of expensive²⁵² pure²⁵³ nard.²⁵⁴ And breaking the alabaster flask, she poured it upon his head.

[4] And some were angry among themselves and saying, “Why was there this destruction²⁵⁵ of fragrant oil? [5] For this could have been sold for over three hundred denarii and given to the poor.” And they scolded²⁵⁶ her.

[6] And Joshua said, “Let her alone. Why do you bring trouble to her? A good work she worked in me.”²⁵⁷ [7] For always the poor you have with you, and when you desire you are able to do them good, but me you do not always have. [8] What she had, she did. She came beforehand to anoint my body for the burial. [9] And truly I say to you, wherever this good news is preached into the whole world, also what she did will be spoken in memory of her.”

[10] And Judah Iscariot, one of the twelve, went to the chief priests in order to deliver him to them. [11] And hearing, they were glad, and promised to give him silver. And he was seeking how he might conveniently deliver him.

[12] And on the first day of the unleavened bread,²⁵⁸ when they sacrificed the Passover, his disciples say to him, “Where do you desire we go prepare so that you might eat the Passover?”

[13] And he sends two of his disciples and says to them, “Go into the city, and a man will meet you carrying a pitcher of water. Follow him. [14] And wherever he goes into tell the master of the house that the teacher says, “Where is the guest room²⁵⁹ where I may eat the Passover with my disciples?” [15] And he will show you a large upper room, spread out,²⁶⁰ prepared. There prepare for us.” [16] And his disciples went out and came into the city and found it just as he said to them, and they prepared the Passover.

248 ὀψε (opse) - “late” - KJV “even;” NKJV, NAS “evening” - This is the same word for “late” in Mark 11:11, 19. See also footnote for Matthew 28:1.

249 καθευδοντας (katheudontas) - “sleeping” - found also only in Matthew 8:24; 9:24; 13:25; 25:5; 26:40, 43, 45; Mark 4:27, 38; 5:39; 13:36; 14:37, 40-41; Luke 8:52; 22:46; Ephesians 5:14; 1 Thessalonians 5:6-7, 10. Spiritual sleeping? See Proverbs 1:32; Zephaniah 1:12; Revelation 3:15-16.

250 τα αζυμα (ta azuma) - “the unleavened” - KJV “*the feast of unleavened bread*,” NKJV “*the feast of Unleavened Bread*,” NAS “Unleavened Bread” - this is simply the words for “the” (plural) “unleavened” (plural) as in 1 Corinthians 5:7-8 (“unleavened,” αζυμοι [azumoi], αζυμοις [azumois], both plural), yet obviously used for the feast of unleavened bread. It is found also only in Matthew 26:17; Mark 14:12; Luke 22:1 (ἡ εορτή των αζυμων [hê heortê tôn azumôn], “the feast of the unleavened bread”); Acts 12:3 (NKJV “unleavened bread”); 20:6 (NKJV “unleavened bread”).

251 δολω (dolō) - “deceit”

252 πολυτελους (polutelous) - “expensive” - found also only in 1 Timothy 2:9 (“costly”); 1 Peter 3:4 (“very precious”) NKJV.

253 πιστικης (pistikês) - “pure” - see footnote for John 12:3.

254 ναρδου (nardou) - “nard” - KJV, NKJV “spikenard,” NAS “nard” - see footnote for John 12:3.

255 απωλεια (apōleia) - “destruction” - see footnote for Matthew 7:13.

256 ενεβριμωντο (enebrimōnto) - “scolded” - see footnote for John 11:33.

257 εν εμοι (in me) - “in me”

258 αζυμων (azumôn) - “unleavened bread” - see footnote for Mark 14:1.

259 καταλυμα (kataluma) - “guest room” - found also only in Luke 2:7 (“inn”); 22:11 (“guest room”) NKJV.

260 εστρωμενον (estrōmenon) - “spread out” - KJV, NKJV, NAS “furnished” - found also only in Matthew 21:8 (“spread” 2x); Mark 11:8 (“spread”); Luke 22:12 (“furnished”); Acts 9:34 (“make . . . bed”).

[17] And being late, he comes with the twelve. [18] And while they were reclining and eating, Joshua said, “Truly I say to you that one out of you shall betray me, he who eats with me.” [19] And they began to be sad and to say to him, one by one, “It is not²⁶¹ I, is it?” And another, “It is not I, is it?” [20] And answering he said to them, “One out of the twelve, the one who dips with me into the dish. [21] The son of the man indeed goes just as it has been written²⁶² about him, but woe to that man by whom the son of the man is betrayed! Good was to him, if that man was not born.”²⁶³

[22] And while they were eating, Joshua took bread, giving thanks, he broke it and gave it to them and said, “Take, eat, this is my body.” [23] And taking the cup, giving thanks, he gave it to them, and they all drank out of it. [24] And he said to them, “This is my blood, which is the new covenant, which is shed for many. [25] Truly I say to you that no longer will I by any means drink out of the product²⁶⁴ of the vine until that day when I drink it new in the kingdom of God.” [26] And singing a hymn, they went unto the mountain of the olives.

[27] And Joshua says to them that, “You all shall be made to stumble because of me this night, for it has been written, ‘I will strike the shepherd, and the sheep will be scattered.’ [28] But after I raise, I will go before you into Galilee.” [29] And Peter said to him, “Even if all are made to stumble, but not I.” [30] And Joshua says to him, “Truly I say to you, that you, today in this night before which twice²⁶⁵ a rooster makes a noise, three times you will deny me.”²⁶⁶ [31] But he was saying more adamantly, “If it is necessary for me to die with you, I will by no means deny you.” And they all also were likewise speaking.

[32] And he comes into a place which the name is Gethsemane, and he says to his disciples, “Sit here while I pray.” [33] And he takes along Peter and James and John with him, and began to be amazed²⁶⁷ and distressed. [34] And he says to them, “My soul is very sad unto death. Stay here and be awake.” [35] And going a little, he fell upon the ground, and prayed that, if it was possible, the hour might pass from him. [36] And he was saying, “Abba, the father, all things are possible for you. Take this cup away from me, but not what I will but what you.” [37] And he comes and finds them sleeping, and says to Peter, “Simon, you are sleeping? Are you not able to be awake²⁶⁸ one hour? [38] Be awake and pray, that you do not enter into temptation. For the spirit is willing,²⁶⁹ but the flesh is weak.” [39] And again going, he prayed, saying the same word. [40] And returning, he found them again sleeping, for their eyes were heavy, and they did not know how to answer him. [41] And he comes the third time and says to them, “You sleep still²⁷⁰ and rest. Enough. The hour came. Behold, the son of the man is delivered into the hands of sinners. [42] Arise, let us go. Behold, the one who betrays me has come.”

[43] And immediately, while he was still speaking, Judah, who was one of the twelve, and with him a large crowd with swords and clubs,²⁷¹ came from the chief priests and the scribes and the elders. [44] And the one betraying him had given a signal to them, saying, “Whomever I kiss,²⁷² it is he. Seize him

261 The negative μητι (mêti) is used here, so to complete the idea in English "is it" is added.

262 Psalm 119:89; Daniel 10:21

263 Ecclesiastes 4:1-3 (6:3-6)

264 γενηματος (genêmatos) - “product” - See Luke 12:18 and footnote.

265 δις (dis) - “twice” - found also only in Mark 14:72 (“twice”); Luke 18:12 (“twice”); Philippians 4:16 (“again” used with απαξ [apax] “once,” more literally, “once and twice” απαξ και δις); 1 Thessalonians 2:18 (“again” same as Philippians 4:16); Jude 12 (“twice”); Critical Text Revelation 9:16 (“two”).

266 See footnote for Matthew 26:34.

267 εκθαμβεισθαι (ekthambeisthai) - “be amazed” - found also only in Mark 9:15; 16:5-6.

268 γρηγορησαι (grêgorêsai) - “to be awake” - see footnote for Luke 12:37.

269 προθυμον (prothumon) - “willing” - found also only in Matthew 26:41; Romans 1:15 (“ready” NKJV).

270 λοιπον (loipon) - “still” - see footnote for Matthew 26:45.

271 ξυλων (xulôn) - “clubs” - see footnote for Luke 22:52.

272 φιλησω (philêsô) - “kiss” - see footnote for Luke 22:47.

and lead away securely.”²⁷³ [45] And coming, immediately coming to him, he says to him, “Rabbi, Rabbi!” and he kissed²⁷⁴ him. [46] And they laid their hands upon him and seized him. [47] And a certain one of those who stood by, drawing the sword, struck the slave of the chief priest and cut off his ear.

[48] And answering Joshua said to them, “As upon a robber you came out with swords and clubs to arrest me? [49] I was daily to you in the temple teaching and you did not seize me, but, that the writings might be fulfilled.” [50] And leaving him, they all fled.

[51] And a certain one, a youth, followed him having a linen cloth²⁷⁵ thrown around the naked one.²⁷⁶ And the young men seized him, but leaving the linen cloth, the naked one fled from them.

[53] And they lead Joshua to the chief priest, and all the chief priests and the elders and the scribes came together to him. [54] And Peter followed him from a distance until inside into the courtyard of the chief priest, and he was sitting together with the officers²⁷⁷ and warming himself at the light.²⁷⁸ [55] And the chief priests and the whole council were seeking testimony against Joshua to put him to death, and were finding none. [56] For many testified falsely against him, and the witnesses were not consistent.²⁷⁹

[57] And certain ones rising up falsely testified against him, saying [58] that, “We heard him say that, ‘I will destroy this temple which was made by hands and within three days I will build another made without hands.’” [59] And not even thus was their testimony consistent.

[60] And rising up in the midst the chief priest asked Joshua, saying, “Do you not answer anything? What do these testify against you?” [61] And he was silent and answered nothing. Again, the chief priest was asking him and says to him, “Are you the Christ, the son of the blessed one?” [62] And Joshua said, “I am, and you shall see the son of the man sitting at the right of the power and coming with clouds of the heaven.”

[63] And the chief priest tearing his clothes says, “What do we still have need of witnesses? [64] You heard the blasphemy! How does it appear²⁸⁰ to you?” And they all condemned him to be deserving of death. [65] And some began to spit on him and cover his face and slap him and to say to him, “Prophecy!” And the officers²⁸¹ were slapping²⁸² him.

[66] And as Peter was below in the courtyard, one of the servants of the chief priest comes. [67] And seeing Peter warming himself, looking at him she says, “You also were with Joshua of Nazareth.” [68] And he denied, saying, “I neither know nor understand what you are saying.” And he went outside

273 ασφαλώς (asphalōs) - “securely” - found also only in Acts 2:36 (“assuredly”); 16:23 (“securely”).

274 κατεφιλήσεν (katephilēsen) - “kissed”

275 σινδωνα (sindona) - “a linen cloth” - found also only in Matthew 27:59; Mark 14:52; 15:46 (2x, NKJV “fine linen” & “linen”); Luke 23:53.

276 γυμνου (gumnou) - “the naked one” - found also only in Matthew 25:36, 38, 43-44; Mark 14:52; John 21:7 (see footnote); Acts 19:16; 1 Corinthians 15:37 (“mere”); 2 Corinthians 5:3; Hebrews 4:13; James 2:15; Revelation 3:17; 16:15; 17:16. The verb γυμνω (gumnoō) is not found in the NT. There is also “nakedness,” γυμνοτης (gumnotēs), found only in Romans 8:35; 2 Corinthians 11:27; Revelation 3:18. There is also the verb γυμνηεομεν (gumnēuomen) “poorly clothed” found only in 1 Corinthians 4:11.

277 υπηρετων (upêretôn) - “officers” NAS - KJV, NKJV “servants” - see footnote for Matthew 5:25. John 18:18 reveals both δουλοι (douloi) “slaves” and υπηρεται (upêretai) “officers” were there by the fire. Also, Mark 14:65 (see footnote) uses this same noun for the officers that were hitting Christ.

278 φως (phôs) - “light” - KJV, NKJV, NAS “fire” - NAS footnotes, “Lit., *light*.” The word for fire is πυρος (puros).

279 ισαι (isai) - “consistent” - used elsewhere for “equal” (e.g. John 5:18; Revelation 21:16) or “same” (e.g. Acts 11:17).

280 φαίνεται (phainetai) - “appear”

281 υπηρεται (upêretai) - “officers” NKJV, NAS - KJV “servants” - see footnotes for Matthew 5:25; Mark 14:54.

282 ραπισμασιν αυτον εβαλλον (hrapismasin auton eballon) plural noun/singular pronoun/imperfect verb - “were slapping” - more literally, “were throwing slaps him” - see footnote for Matthew 26:67.

into the forecourt,²⁸³ and a rooster made noise.²⁸⁴

[69] And the servant girl seeing him again began to say to those who stood by that, “This one is out of them.” [70] And again he denied. And after a little, again, those standing by were saying to Peter, “Truly, you are out of them, for also you are a Galilean, and your speech is like²⁸⁵ it.”

[71] And he began to curse²⁸⁶ and swear²⁸⁷ that, “I do not know this man of whom you speak.” [72] And a second time²⁸⁸ a rooster made noise. And Peter remembered the word which Joshua said to him that, “Before a rooster is to make a noise twice, you will deny me three times.” And thinking upon it, he wept.

15[1] And immediately upon the morning, making counsel,²⁸⁹ the chief priests with the elders and scribes and the whole council,²⁹⁰ binding Joshua, brought and delivered to Pilate. [2] And Pilate asked him, “Are you the king of the Jews?” And answering he said to him, “You say.”

[3] And the chief priests accused him of many things.²⁹¹ [4] And Pilate again asked him, saying, “You answer nothing? See how many things they testify against you?” [5] And Joshua still answered nothing, so that Pilate marveled.

[6] And at the feast he was releasing to them one prisoner whomever they were requesting. [7] And there was the one who was called Barabbas with the fellow rebels having been bound who had committed murder in the rebellion. [8] And the crowd crying out began to ask just as he was always doing for them. [9] And Pilate answered them, saying, “Do you desire I release to you the king of the Jews?” [10] For he was knowing that because of envy the chief priests had delivered him over. [11] And the chief priests stirred up²⁹² the crowd that rather Barabbas be released to them. [12] And Pilate answering again said to them, “What, therefore, do you desire I do with him you say is king of the Jews?”

[13] And again they cried out, “Crucify Him!” [14] And Pilate was saying to them, “For what bad

283 προαυλιον (proaulion) - “forecourt” - this is basically the same word translated “courtyard” in verse 66 with the preposition “before” προ (pro) added to it.

284 και αλεκτωρ εφωνησε (kai alektōr ephōnēse) - “and a rooster made a noise” - found in the Majority and Received Texts. In the Critical Text it is in brackets. NAS leaves it out and footnotes, “Later mss. add *and a cock crowed*.”

285 ομοιαζει (homoiazei) - “like it” - only found here. Critical Text does not have “and your speech is like it.”

286 αναθεματιζειν (anathematizein) - “to curse” - found also only in Acts 23:12, 14, 21 (bound under an oath). In the LXX it is found e.g. in Numbers 21:2 (αναθεματιζω αυτον και τας πολεις αυτου “I will devote it and its cities” [i.e. to destruction]), 3 (ανεθεματισεν αυτον, και τας πολεις αυτου και επεκαλεσαν το ονομα του τοπου εκεινου, Αναθημα “he devoted him, and his cities [i.e. to destruction] and they called the name of that place, Anathama.” Here the LXX translates the Hebrew word חַרְמָה [chārmâh, see footnotes for Numbers 21:2-3; 14:45 & Exodus 22:20] as Αναθημα [anathema] “Anathama.”). The noun akin to αναθεματιζειν is αναθημα (anathema) “accursed” found in the NT in Acts 23:14 (“great oath” see Acts 23:14 and footnotes); Romans 9:3 (“accursed”); 1 Corinthians 12:3 (“accursed”); 16:22 (“accursed”); Galatians 1:8-9 (“accursed”). See also footnote for Matthew 26:74.

287 ομνυναι (omnunai) - “to swear” - found also only in Matthew 5:34, 36; 23:16, 18, 20-22; 26:74; Mark 6:23; Luke 1:73; Acts 2:30; Hebrews 3:11, 18; 4:3; 6:13, 16; 7:21; James 5:12; Revelation 10:6.

288 δευτερου (deuterou) - “a **second** time” - found also in Matthew 21:30 (RT); 22:26, 39; 26:42; Mark 12:21, 31; Luke 12:38; 19:18; 20:30; John 3:4; 4:54; 9:24 (“again”); 21:16; Acts 7:13; 10:15; 11:9 (“again”); 12:10; 13:33; 1 Corinthians 12:28; 15:47; 2 Corinthians 1:15; 13:2; Titus 3:10; Hebrews 8:7; 9:3, 7, 28; 10:9; 2 Peter 3:1; Jude 5; Revelation 2:11; 4:7; 6:3 (2x); 8:8; 11:14; 14:8; 16:3; 19:3 (“again”); 20:6, 14; 21:8, 19. All translated “second” in NKJV unless otherwise noted.

289 συμβουλευιον ποιησαντες (symboulion poiēsantes) - “making counsel” - NKJV, KJV “held a consultation”.

290 συνεδριον (sunedrion) - “council” - see footnote for Matthew 5:22.

291 The Received Text adds, αυτος δε ουδεν απεκρινατο (autos de ouden apekrinato) “But he answered nothing.” Majority & Critical Texts do not have these words. See Matthew 27:12 for similar wording as in RT. Note also Mark 14:61.

292 ανεσεισαν (aneseisan) - “stirred up” - This word is only found here and in Luke 23:5 (ανασειει [anaseiei]) where they accuse Christ of stirring up the people.

did he do?" And they cried out even more, "Crucify him!" [15] And Pilate, wanting to satisfy the crowd, released to them Barabbas, and delivered Joshua over, after flogging, to be crucified.

[16] And the soldiers lead him away into the courtyard, which is the Praetorium, and they called together the whole cohort.²⁹³ [17] And they clothed him in purple, and twisting a thorny crown, they put it on him, [18] and began to greet him, "Rejoice, king of the Jews!" [19] And they were striking him on the head with a reed and spitting on him, and bowing the knee, they were worshiping him. [20] And when they mocked him, they stripped him of the purple and clothed him with his own garments. And they led him out, that they might crucify him.

[21] And they compelled a certain Simon, a Cyrenian, passing by coming from a field, the father of Alexander and Rufus, that he might bear his cross. [22] And they brought him upon the place Golgotha, which is translated, "Place of a Skull." [23] And they gave him to drink mixed with myrrh wine, but he did not take it. [24] And crucifying him, they divided his garments, casting a lot upon them, who should take what. [25] And it was the third hour and they crucified him.

[26] And the inscription of his written accusation was: THE KING OF THE JEWS. [27] And with him they crucify two robbers, one on the right and one on his left. [28] And the writing was fulfilled which said, "And he was numbered with lawless ones."²⁹⁴

[29] And those passing by were blaspheming him shaking their heads and saying, "Aha, he who destroying the temple and in three days build it, [30] save yourself and come down from the cross!" [31] Likewise also, the chief priests ridiculing to one another with the scribes were saying, "Others he saved. Himself he is not able to save. [32] The Christ the king of Israel, let him come down now from the cross, so that we might see and believe in him." And those crucified with him were reviling him.

[33] And being the sixth hour, darkness was upon the whole earth until the ninth hour. [34] And at the ninth hour Joshua cried out with a loud voice, saying, "Eloi, Eloi,²⁹⁵ lima²⁹⁶ sabachthani?" which is translated, "My God, my God, why²⁹⁷ did you forsake²⁹⁸ me?"

[34] And some who were standing by hearing were saying, "Behold, he calls for Elijah." [35] And running, one also filling a sponge of sour wine, and putting it around a reed, was giving him to drink, saying, "Let go,²⁹⁹ let's see if Elijah comes to take him down." [37] And Joshua letting go³⁰⁰ a loud voice, breathed out.³⁰¹ [38] And the curtain of the temple was split into two from above until below.

[39] And the centurion³⁰² who was standing opposite him, seeing that thus crying out he breathed out, said, "Truly this man was son of God."

293 σπειραν (speiran) - "cohort" - NKJV "garrison" - see footnote for Matthew 27:27.

294 μετα ανομων ελογισθη (meta anomôn logisthê) - "he was numbered with lawless ones" - Isaiah 53:12, מִן הַצָּדִיקִים

עֲוֹנוֹתָיו ('elâhiy) "he was numbered with transgressors." LXX εν τοις ανομοις ελογισθη (ev tois anomois logisthê) "he was numbered with the lawless ones."

295 ελωι (elôi) - "Eloi" - apparently Aramaic מִן הַצָּדִיקִים ('elâhiy) "My God" (e.g. Daniel 6:22[A23]). See also footnote for Matthew 27:46.

296 λιμα (lima) - "lima" [מִן הַצָּדִיקִים "to what," although Hebrew scripture never has this spelling.] - Critical Text has λεμα (lema) "lema," which spelling agrees with the Aramaic word for "why," מִן הַצָּדִיקִים (lemâh, e.g. Ezra 4:22; 7:23). Received Text has λαμμα (lamma) "lama" (NKJV), which spelling agrees with the Hebrew word מִן הַצָּדִיקִים (lâmmâh) "why."

297 εις τι (eis ti) - "why" - more literally, "unto what" - Matthew 27:46 has ινα τι (inati) "why."

298 εγκατελιπες (egkatelipes) aorist active indicative 2nd, singular - "did you forsake"

299 αφετε (aphete) - "let go" - This is an aorist active imperative 2nd plural verb indicating he is speaking to others there. See Matthew 27:49 (and footnote).

300 αφεις (apheis) - "letting go" - from same root word for "let go" in verse 36.

301 εξεπνευσε (exepneuse) - "breathed out" or "expired" - NKJV "breathed His last" - This is from the verb for breathe, πνεω (pneô), and the preposition "out," εκ (ek). Only found also in Mark 15:39; Luke 23:46.

302 κεντυριων (kenturiôn) - "centurion" - also only found in Mark 15:44-45. Elsewhere, "centurion" is εκατονταρχης (ekatonarchês), found only in Matthew 8:5, 8, 13; 27:54; Luke 7:2, 6; 23:47; Acts 10:1, 22; 21:32; 22:25-26; 23:17, 23; 24:23; 27:1, 6, 11, 31, 43; 28:16.

[40] And there were women also from a distance watching, among whom were also Mary Magdalene and Mary the mother of James the little³⁰³ and Joses, and Salome,³⁰⁴ [41] who also when he was in Galilee followed him and served him, and many others who went up together with him into Jerusalem.

[42] And being already late,³⁰⁵ since it was preparation, which is before the Sabbath, [43] Joseph from Arimathea, a prominent council member, who also was himself waiting for the kingdom of God,³⁰⁶ taking courage, came to Pilate and requested the body of Joshua. [44] And Pilate wondered if he was already dead. And summoning the centurion, he asked him if he was dead a while. [45] And knowing from the centurion, he granted the body to Joseph. [46] And buying linen and taking him down, he wrapped in the linen and laid him in a tomb which was hewn out of rock, and rolled a stone upon the door of the tomb. [47] And Mary the Magdalene and Mary of Joses were watching where he was put.

16[1] And the sabbath being through,³⁰⁷ Mary the Magdalene and Mary, the one of James and Salome, bought spices, that coming, they might anoint³⁰⁸ him. [2] And very early from the one of sabbaths, they come upon the tomb, the sun risen. [3] And they were saying to themselves, “Who will roll away for us the stone from the door of the tomb?” [4] And looking up, they saw that the stone had been rolled away, for it was very large. [5] And coming into the tomb, they saw a young man sitting on the right wearing a long white robe, and they were amazed.³⁰⁹

[6] And he says to them, “Do not be amazed.³¹⁰ You seek Joshua of Nazareth, the one crucified. He arose! He is not here! Behold, the place where they put him. [7] But go. Tell his disciples and Peter that he goes before you into Galilee. There you shall see him, just as he said to you.” [8] And going out,³¹¹ they fled from the tomb, and they were having trembling³¹² and astonishment.³¹³ And they said nothing to no one, for they were afraid.

[9] And rising early³¹⁴ on the first from the sabbath, he appeared first to Mary the Magdalene, from whom he had cast seven demons. [10] That one going, announced to the ones who had been with him. They are mourning³¹⁵ and weeping.³¹⁶ [11] And those ones, hearing that he lives and was seen by her, did not believe.

[12] And after these things, to two of them walking,³¹⁷ going into the country, he appeared in another form. [13] And those went announcing to the rest, but those did not believe.

[14] Later, he appeared to them, the eleven reclining,³¹⁸ and rebuked their unbelief and

303 μικρου (mikrou) - “little” - “Less” KJV, NKJV, NAS [with footnote, “Lit., *little* (either of stature or age)”]

304 σαλωμη (salômê) - “Salome” - found only here and in Mark 16:1.

305 οψιας (opsias) - “late” or “evening” - see footnote for Matthew 27:57.

306 See John 19:38 and footnote.

307 διαγενομενου (diagenomenou) - “being through” is a more literal translation; δια (dia) is “through” and γενομενου (genomenou) is “being.”

308 Luke 23:56 reveals they also had fragrant oils prepared.

309 εξεθαμβηθησαν (exethambêthêsan) - “amazed” - found also only in Mark 9:15; 14:33; 16:6.

310 εκθαμβεισθε (ekthambeisthe) - “amazed” - from the same word for “amazed” in verse 5.

311 Received Text adds ταχυ (tachy) “quickly” (NKJV).

312 τρομος (tromos) - “trembling”

313 εκστασις (ekstasis) - “astonishment”

314 πρωι (prôi) - “early” - means “early in the morning.” It is found also only in Matthew 16:3; 20:1; 21:18; Mark 1:35; 11:20; 13:35; 15:1; 16:2; John 18:28; 20:1; Acts 28:23.

315 πενθουσι (penthousei) - present active indicative - “they are mourning”

316 κλαιουσι (klaiousi) - present active indicative - “are weeping”

317 περιπατουσιν (peripatousin) - present active indicative - “are walking”

318 ανακειμενοις (anakeimenois) - present middle participle - “reclining” - NKJV “as they sat at the table”; KJV “as they sat at meat” - see footnote for Matthew 9:10.

hardheartedness,³¹⁹ because the ones who saw him risen they did not believe. [15] And he said to them, “Going into all the world, preach³²⁰ the good news³²¹ to every creature.³²² [16] He who believes and is immersed³²³ shall be saved, and he who does not believe shall be condemned. [17] And signs to those who believe, these shall follow: in my name demons³²⁴ they shall cast out, with new tongues they shall speak, [18] snakes³²⁵ they shall take up, and if something deadly they drink, it will by no means harm them. Upon ill they shall lay hands and well³²⁶ they shall have.”³²⁷

[19] So then, after he spoke to them, he was received up into the heaven and sat at the right of the God. [20] And those went out and preached everywhere, the Lord working together and confirming³²⁸ the word through the following³²⁹ signs. Amen.

319 σκληροκαρδιαν (sklêrokardian) - “hardheartedness”

320 By the time Paul wrote Colossians, this (along with Matthew 24:14) was fulfilled. See Acts 2:1-5; 8:3-4; Romans 16:25-26; Colossians 1:6, 23; Titus 2:11.

321 Psalm 96:2-3; Colossians 1:23

322 παση τη κτισει (ktisei) - “to every creature” (NKJV; KJV) - NAS “to all creation” - κτισει (ktisei) “creature” or “creation” is found also only in Mark 10:6 (“creation”); 13:19 (“creation”); Romans 1:20 (“creation”), 25 (“creature”); 8:19-22 (“creation”), 39 (“created thing”); 2 Corinthians 5:17 (“creation”); Galatians 6:15 (“creation”); Colossians 1:15 (“creation”), 23 (“creature”); Hebrews 4:13 (“creature”); 9:11 (“creation”); 1 Peter 2:13 (“ordinance”); 2 Peter 3:4 (“creation”); Revelation 3:14 (“creation”). In Colossians 1:23, after noting the gospel had already been preached to every creature, Paul says in Colossians 1:28, “Him we preach, warning every **man** and teaching every **man**, that we may present every **man** perfect in Christ Jesus.” See also Revelation 5:9.

The entire creation via the blood of Christ has been reconciled to God (Colossians 1:20). In the past, all flesh (animals included) was noted as corrupt (Genesis 6:7 “them,” 11-13, 17). Genesis 9 further reveals God holds animals responsible for their actions, in particular, if they kill man (Genesis 9:5). Romans 8:21 shows the entire creation is under “the bondage of corruption.” See also footnote for Genesis 37:20 for “evil life.”

323 Acts 2:38; 8:12 (“were baptized”); 8:36-38 (“went down into the water”); 9:18 (“was baptized”); 10:47-48 (Holy Spirit received *before* baptized); 16:14-15 (“who worshiped God . . . was baptized”); 16:33 (“were immediately baptized”); 18:8 (“were baptized”); 19:3-5 (John's/Jesus’); 22:16 (“wash away your sins”); 1 Peter 3:21

324 Acts 5:16; 8:7

325 Acts 28:3

326 καλως (kalôs) – adverb - “well”; NKJV; KJV “recover”; translated “well” earlier in Mark 7:6, 9, 37; 12:28, 32.

327 In Matthew 7:21-23 Jesus warns of people who will claim to have done these things, but were not in Christ.

328 βεβαιουντος (bebaiountos) - “confirming” - found also only in Romans 15:8 (“to confirm”); 1 Corinthians 1:6 (“was confirmed”), 8 (“will confirm”); 2 Corinthians 1:21 (“establishes”); Colossians 2:7 (“established”); **Hebrews 2:3** (“was confirmed”); 13:9 (“be established”). A related noun, βεβαιος (bebaios), is found only in Romans 4:16 (“sure”); 2 Corinthians 1:7 (“steadfast”); Hebrews 2:2 (“steadfast”); 3:6 (“firm”), 14 (“steadfast”); 6:19 (“steadfast”); 9:17 (“in force”); 2 Peter 1:10 (“sure”), 19 (“confirmed”; εχομεν βεβαιωτερον τον προφητικον λογον [echomen bebaioteron ton prophêtikon logon] more literally, “we have the more sure prophetic word”; KJV “We have . . . a more sure word of prophecy”). Another related noun is βεβαιωσις (bebaiôsis) found only in Philippians 1:7 (“confirmation”); Hebrews 6:16 (“confirmation”).

329 επακολουθουντων (epakolouthountôn) - “following” (KJV) - NKJV “accompanying” - found also only in 1 Timothy 5:10 (“diligently followed” NKJV, KJV), 24 (“follow later” NKJV; “follow after” KJV); 1 Peter 2:21 (“you should follow”).

Luke¹

According to Luke²

1[1] Inasmuch as many have endeavored³ to set in order a narrative concerning the things which have been fulfilled among us,⁴ [2] just as those who from the beginning were eyewitnesses and servants of the word⁵ delivered them to us, [3] it seemed good to me also, having accurately followed all from the beginning, to write to you an orderly account, most excellent Theophilus,⁶ [4] that you may know the certainty⁷ of the words⁸ you were taught.

[5] There was in the days of Herod,⁹ the king of Judea, a certain priest with the name of Zacharias, of the division of Abijah.¹⁰ And his wife was of the daughters of Aaron, and her name was Elizabeth. [6] And they were both righteous before God, blameless,¹¹ walking in all the commandments and righteous requirements¹² of the Lord. [7] And they had no child,¹³ because Elizabeth was sterile¹⁴, and they were both advanced in their days.¹⁵

[8] So it was, while he was serving as priest in the order of his division before God, [9] according to the custom of the priesthood, he was chosen by lot¹⁶ to burn incense when he went into the temple of

1 This is the common English title.

2 ΚΑΤΑ ΛΟΥΚΑΝ (kata loukan) - "According to Luke" - This is the title given in the Greek text.

3 ἐπεχείρησαν (epecheirêsan) - "endeavored" - found also in Acts 9:29; 19:13.

4 It is evident from this statement in verse 1 (and in verse 3) that "many" had written an account of the good news of Christ. Not many of these written accounts have endured through time. Also, Luke says nothing bad about these accounts, but compares them to the apostles and any others of those early eyewitnesses and servants of the word (verse 2). Yet, Luke does say that his account is being written for accuracy (verse 4).

5 λόγου (logou) "word" - This language, "eyewitnesses and servants of the word" fits well with John 1:1, 14; 1 John 1:1-2; Revelation 19:13.

6 θεοφιλε (theophile) - "Theophilus" - Nothing is known about this man other than Luke's statement here and in Acts 1:1. His name appears to mean "God friend."

7 ἀσφάλειαν (asphaleian) - "certainty" - found also only in Acts 5:23 "securely" and 1 Thessalonians 5:3 "safety."

8 λόγων (logôn) - "words" - KJV, NKJV, NAS, NIV "things."

9 This Herod is not the Herod of Acts 12, since this Herod died while Christ was yet young (Matthew 2:19-20). Moreover, we know this is the same Herod as spoken of in Matthew 2:19-20, because the births of John the Baptist and Joshua are only about six months apart (Luke 1:26).

10 Nehemiah 12:3

11 αμεμπτοι (amemptoi) - "blameless" - How can anyone be found "blameless" before the Lord (Psalm 143:2)? Job was also found blameless (Job 1:1, 8; 2:3). God told Abraham to be blameless (Genesis 17:1, it is possible). Take note where else this word (αμεμπτοι) can be found: Philippians 2:15; 3:6 (the law provided atonement for sin, e.g. Leviticus 1:4; 5:1-6); 1 Thessalonians 3:12-13 (vs. 13 is a potential reality). Note what David says in 1 Samuel 22:24-28 (see also verse 33 "he makes my way blameless" [Psalm 16:2]). Note also Psalm 19:13. There "blameless" is parallel with "innocent of great transgression." See also 1 John 1:7-9; Psalm 37:6; Proverbs 11:20.

12 δικαιομασιν (dikaiômasin) - "righteous requirements" - This same Greek word is close to the word "righteous" (δίκαιοι, dikaiôi) earlier in this verse, and is translated "righteous requirements" in the NKJV & NIV in Romans 8:4; and there the sense is similar as in this passage. It is also used in Romans 1:32 ("righteous judgment" NKJV); 2:26 ("righteous requirements"); 5:16 ("justification"), 18 ("righteous act"); Hebrews 9:1 ("ordinances of divine"), 10 (fleshly "ordinances"); Revelation 15:4 ("judgments"); 19:8 ("righteous acts"). The righteous requirements of the Lord included the law (Malachi 4:4).

13 Even though they were righteous, and children are a blessing from the Lord (Psalm 127), this verse proves that a barren couple is not necessarily estranged from God (see also Genesis 11:30; 25:21; 29:31; Judges 13:2-3; Psalm 113:9; Isaiah 54:1/Galatians 4:27). Although, God promised the Israelites they would not have a barren woman among them if they would keep his commandments (Exodus 23:26; Deuteronomy 7:14).

14 στείρα (steira) - "sterile" - NKJV "barren" - found also only in Luke 1:36; 23:29; Galatians 4:27.

15 ημεραις (êmerais) - "days" - NAS footnotes, "Lit., days."

16 Proverbs 16:33

the Lord. [10] And the whole multitude of the people was praying outside at the hour of incense. [11] And a messenger¹⁷ of the Lord appeared to him, standing on the right of the incense altar. [12] And when Zacharias looked, he was troubled, and fear fell upon him.

[13] And the messenger said to him, “Do not fear, Zacharias, for your prayer has been heard; and your wife Elizabeth shall bear you a son; and you shall call his name John. [14] And he shall be a joy and gladness to you, and many shall rejoice at his birth. [15] For he shall be great¹⁸ before the Lord, and wine and strong drink he shall not drink;¹⁹ and he shall be filled with the Holy Spirit, even from his mother’s womb.²⁰ [16] And he shall turn many of the sons of Israel to the Lord their God.²¹ [17] And he shall go before him²² in the spirit and power of Elijah,²³ to turn the hearts of the fathers to the children, and the disobedient to the understanding of the righteous,²⁴ to make ready a people prepared for the Lord.”²⁵

[18] And Zacharias said to the messenger, “How shall I know this? For I am an old man, and my wife is advanced in her days.” [19] And the messenger answered and said, “I am Gabriel,²⁶ who stands before God, and I was sent to speak to you and to bring you these good messages.²⁷ [20] And behold, you shall be mute and not able to speak until the day these things happen,²⁸ because you did not believe²⁹ my words which will be fulfilled in their time.”³⁰

[21] And the people were waiting for Zacharias, and marveled that he took so long in the temple. [22] And when he came out, he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he was motioning³¹ to them; and he remained mute. [23] And it came to pass, when the days of his service were fulfilled, he departed to his house. [24] And after those days Elizabeth his wife conceived, and hid herself five months, saying, [25] “Thus has the Lord dealt with me in the days in which he looked to remove my reproach³² among men.”

[26] And in the sixth month³³ the messenger Gabriel was sent by God to a city in Galilee named Nazareth, [27] to a virgin³⁴ engaged to a man whose name was Joseph of the house of David. And the

17 αγγελος (angelos) - “messenger” - This word means “messenger.” It is used of messengers of men (e.g. Luke 7:24; 9:51-52; James 2:25) and messengers of God (e.g. Matthew 1:20; 2:13; 11:10 - here the messenger is John).

18 Matthew 11:7-11 (Luke 7:28 “not a greater prophet”). Matthew 11:18 records they said of him that he had a demon.

19 He also wore camel’s hair, ate locust and wild honey (Mark 1:6), and lived in the deserts (Luke 1:80).

20 Similar idea found in Psalm 22:10.

21 Proverbs 11:30

22 Christ - John 1:6-8

23 In Matthew 11:14 & 17:12 (same, Mark 9:11-13) Jesus says he is Elijah (John says he is not, John 1:21), and also adds Elijah is yet to come in Matthew 17:10-13 (Malachi 4:5; see also Matthew 17:3). Spirit and power of Elijah? See 1 Kings 17:1-2 Kings 2:11 (Luke 9:54/1 Kings 1:9-15/Luke 3:7) [2 Kings 2:9 “double portion”]. Also, interesting to note, Elijah was a hairy man (2 Kings 1:8).

24 δικαιων (dikaiōn) - “righteous” - This is the same word (different form) used in verse six for John’s parents being righteous.

25 Malachi 4:6

26 Gabriel is mention also in Daniel 8:16; 9:21; Luke 1:26.

27 ευαγγελισασθαι σοι ταυτα (euangelisasthai soi tauta) - “to bring you these good messages” - NKJV has “these glad tidings.” ευαγγελισασθαι is the same word used for “to preach the gospel” (e.g. Acts 16:10 NKJV).

28 Gabriel’s words are fulfilled in Luke 1:64.

29 Even though John 8:47 is true, this exemplifies that it is also true that a believer is capable of momentarily not believing God’s word (see also Ephesians 4:14), just as they are capable of sin (1 John 1:7-10). Those born of God are incapable of continuing in it (1 John 3:9; see also 2 John 9).

30 The messenger gave him a sign - an inability to speak for more than nine months!

31 διανευων (dianeuōn) - “motioning” (NAS footnotes “or nodding to”) - This word is only used here, but νεωω (veuo), a word akin to this, is used in John 13:24 (NKJV “motioned”) and Acts 24:10 (NKJV “nodded”).

32 ονειδος (oneidos) - “reproach” (KJV, NKJV), NAS & NIV “disgrace.” It is seen as a reproach (Genesis 30:22-23; 1 Samuel 1:6).

33 “sixth month” - see verse 36.

34 παρθενον (parthenon) - “virgin” - used also in Matthew 1:23; 25:1, 7, 11; Acts 21:9; 1 Corinthians 7:25, 28, 34, 36-38; 2 Corinthians 11:2; Revelation 14:4.

name of the virgin was Mary.³⁵ [28] And having come in, the messenger said, “Rejoice, highly favored one, the Lord is with you, blessed are you among women!” [29] And when she looked, she was troubled at his word,³⁶ and considered of what sort of greeting this was. [30] And the messenger said to her, “Do not fear, Mary, for you have found favor with God. [31] And behold, you shall conceive in your womb and bear a son, and you shall call his name Joshua. [32] He shall be great,³⁷ and shall be called the son³⁸ of the Highest;³⁹ and the Lord God shall give him the throne of his father David. [33] And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.”⁴⁰

[34] And Mary said to the messenger, “How shall this be, since I do not know a man?” [35] And the messenger answered and said to her, “The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you, therefore, also, the Holy one that is to be born shall be called the son of God.”⁴¹ [36] And behold, Elizabeth, your relative, also has conceived a son in her old age, and this is the sixth month of her who was called sterile. [37] Because with God nothing shall be impossible.”⁴² [38] And Mary said, “Behold, the maidservant of the Lord. May it be done to me according to your word.”⁴³ And the messenger departed from her.

[39] And Mary arose in those days and went to the hill country with haste to a city of Judah, [40] and entered the house of Zacharias and greeted Elizabeth. [41] And it happened, when Elizabeth heard the greeting of Mary, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.⁴⁴ [42] And she spoke up with a loud voice and said, “Blessed are you among women,⁴⁵ and blessed is the fruit of your womb! [43] And how is this to me, that the mother of my Lord⁴⁶ should come to me? [44] For behold, as soon as the sound of your greeting was in my ears, the baby leaped for joy in my womb. [45] And blessed is she who believed, for there will be a fulfillment of the things spoken to her from the Lord.”

[46] And Mary said, [47] “My soul magnifies the Lord, and my spirit rejoices in God my Savior. [48] For he has looked upon the lowly state of his maidservant. For behold, henceforth all generations shall call me blessed. [49] For he who is mighty has done great things to me, and holy is his name.”⁴⁷ [50] And his mercy is on those who fear him from generation to generation.⁴⁸ [51] He has done mightily by his arm. He has scattered the proud in the imagination of their hearts.⁴⁹ [52] He has brought down rulers from thrones,⁵⁰ and exalted the lowly. [53] The hungry he has filled with good things, and the rich he has sent away empty.⁵¹ [54] He has helped his servant Israel, to remember mercy, [55] just as he spoke to our fathers, to Abraham and his seed forever.” [56] And Mary remained with her about three months, and returned to her house.

[57] Now Elizabeth’s time to give birth was fulfilled, and she bore a son. [58] And her neighbors

35 μαριαμ (mariam) - “Mary” - See footnote for Matthew 1:16.

36 λογω (logō) - “word” - This same word is found in verse 37 except there in the Greek it is “ῥημα” (hrama).

37 Very great (e.g. 1 Timothy 6:13-15; Revelation 19:16)!

38 He has always been the son of the Highest (Psalm 2:12; Proverbs 30:4; Hebrews 7:3; 13:8).

39 Indeed He is the Highest - 1 Kings 8:27; Psalm 113:4-6.

40 Daniel 2:44; 4:3, 34-35, 37; 7:9-27.

41 “The Son of God” - born of a virgin, with no earthly father (like Hebrews 7:3). See Philippians 2:5-11.

42 The context here is very physical. See Jeremiah 32:27. Joshua knew this well (Mark 14:36; interesting, He also said - Matthew 26:39)

43 Unlike Zacharias, she believed, and this is more impossible than what Gabriel told Zacharias!

44 Filled with the Spirit? See Luke 4:28; 5:26; 6:11; John 16:16; Acts 3:10; 5:17; 13:52; and then Acts 4:31; 13:1-12; Ephesians 5:18/Colossians 3:16/Galatians 3:2-6.

45 See Luke 11:27-28.

46 “mother of my Lord” - Is/was Mary the mother of God? Yes (Luke John 1:1, 14; John 19:25-27, see also Mark 3:33 and Hebrews 7:3).

47 Psalm 97:12; 99:1-3; 105:1-3; 106:47; 111:9; 145:21

48 Psalm 103:1-4, 8-18

49 Mary speaks similarly to Hannah (1 Samuel 2). See also Daniel 4:34-37 and Job 12:24-25.

50 Job 12:23a

51 See also Psalm 107:9, 40-41; 146:5-9

and relatives heard that the Lord magnified His mercy with her,⁵² and they rejoiced with her.

[59] And it came to pass, on the eighth day they came to circumcise⁵³ the child, and they called him by the name of his father, Zacharias.⁵⁴ [60] And his mother answered and said, “No, but he shall be called John.” [61] And they said to her, “There is no one among your relatives who is called by this name.”

[62] Now they made signs to his father - what he was wanting to call him. [63] And asking for a tablet he wrote saying, “His name is John.” And they all marveled. [64] And immediately his mouth was opened,⁵⁵ and his tongue, and he spoke praising God. [65] And fear came upon all who dwelt around them, and in the entire hill country of Judea these things were discussed.

[66] And all those who heard these things kept them in their hearts saying, “Who then will this child be?”⁵⁶ And the hand of the Lord was with him.

[67] And his father Zacharias was filled with the Holy Spirit and prophesied saying, [68] “Blessed be the Lord God of Israel, because he has visited and performed redemption for his people; [69] and he has raised up a horn⁵⁷ of salvation for us in the house of David his servant, [70] as he spoke through the mouth of the holy ones, the ones from eternity, his prophets,⁵⁸ [71] salvation⁵⁹ from our enemies and from the hand of all those who hate us, [72] to perform mercy with our fathers, and to remember his holy covenant, [73] the oath which he swore to our father Abraham, [74]⁶⁰ to grant us, being delivered from the hand of our enemies, to serve him without fear, [75] in holiness and righteousness before him all of the days of our life. [76] And you, child, shall be called a prophet of the Highest, for you shall go before the face of the Lord to prepare his ways, [77] to give knowledge of salvation to his people in the forgiveness of their sins, [78] through the tender mercy of our God, in which the East⁶¹ out of high⁶² has

52 *εμεγαλυνεν* *κυριος το ελεος αυτου μετ αυτης* (*emegalunen kurios to eleos autou met autês*) “the Lord magnified his mercy with her” - Psalm 115:1

53 Leviticus 12:3

54 According to this, John the Baptist was initially called Zacharias.

55 Luke 1:20

56 He will be, see Isaiah 40:3-5 (Luke 3:4-6; John 1:14) and Malachi 3:1-3. He will be the greatest prophet and the greatest man ever born of a woman (Luke 7:28; Matthew 11:11). This makes John the Baptist greater than Enoch, Noah, Job, Abraham, Moses, Samson, Samuel, David, Solomon, Elijah, Elisha, Isaiah, Ezekiel, Daniel, etc..

57 For “horn” see also 1 Samuel 2:1, 10; 1 Chronicles 25:5; Psalm 75:10; 132:17-18; Jeremiah 48:25; Lamentations 2:17; Daniel 7:24; 8:7-8; Micah 4:13.

58 *των αγιων των απ αιωνος προφητων αυτου* (*tôn agiôn tôn ap aiônôs prophêtôn auton*) - “the holy ones, the ones from eternity, his prophets” - NKJV “His holy prophets, who have been since the world began,” NAS “His holy prophets from of old,” NIV “his holy prophets of long ago.” Similar wording about the prophets is found in Acts 3:21 (*των αγιων αυτου προφητων απ αιωνος, tôn agiôn autou prophêtôn ap aiônôs*). See also Acts 15:18 (*γνωστα απ αιωνος*) and John 9:32 (*εκ του αιωνος ουκ ηκουσθη*). *αιωνος* (“eternity”) is a word in which context weighs on how it is to be translated. It is translated with the idea of “since the beginning of the world” by the NKJV (e.g. John 9:32), “eternity” or “forever” (e.g. Matthew 6:13; John 6:51, 58; 12:34; 1 Peter 1:23, 25; 1 John 2:17; 2 John 2), “age” (Matthew 12:32; 1 Corinthians 2:6-8; 3:18; 2 Corinthians 4:4; Galatians 1:4; Ephesians 1:21; 2:7; Hebrews 6:5; 1 Timothy 6:17; Titus 2:12), and “world” (Romans 12:2; 1 Corinthians 1:20; 1 Timothy 4:10; Hebrews 1:2; 11:3). These latter “world” translations (NKJV) all appear to be able to be translated “age” or “ages” as well. See also Jude 25 (*εις παντας τους αιωνας, eis pantas tous aionas*). Jude 25 could be translated “unto all the ages.” Unlike *αιωνος* (*aiônôs*) above, the Greek word *αιωνιος* (*aiônios*) means “eternal” *every* time (e.g. Matthew 18:8; 19:16, 29; 25:41, 46; Mark 3:29; Revelation 14:6; etc.).

Moreover, see footnote for Matthew 21:19 for use of this word, *αιωνος* (*aiônôs*), in the singular (as it is singular here in Luke 1:70) in the phrase *εις τον αιωνα* (*eis ton aiôna*).

Also, note “**prophets**” is used for the written word of God in **Matthew 5:17; 7:12; 22:40; Luke 16:29-31; 24:27; Acts 24:14.**

59 Salvation here is described as salvation from our enemies (see also Psalm 54:4-5; 97:10; 108:13; 112:8; 139:19-22; 143:12).

60 In the Greek, verse 74 begins after “to grant us.”

61 *ανατολη* - “East” - Every other time this word is used in the New Testament, it means “East” (Matthew 2:1-2, 9; 8:11; 24:27; Luke 13:29; Revelation 7:2; 16:12; 21:13). See also “the morning star” 2 Peter 1:19 (*φωσφορος, phōsphoros*, more literally, “bright light”); Revelation 2:28; 22:16 (*τον αστερα τον πρωινον, ton astera ton prôinon*, more literally, “the early [i.e. in the morning] star”).

62 *υψους* (*upsous*) - “high” - found also only in Luke 24:49 (“high”); Ephesians 3:18 (“height”); 4:8 (“high”); James 1:9

visited⁶³ us, [79] to shine upon those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

[80] And the child grew and became strong in spirit, and was in the deserts until the day of his manifestation to Israel.

2[1] And it came to pass, in those days a decree⁶⁴ went out from Caesar⁶⁵ Augustus to register all the inhabited world.⁶⁶ [2] This registration⁶⁷ first happened while Quirinius was governing Syria. [3] So all went to be registered, each unto his own city.

[4] And Joseph also went up from Galilee out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family⁶⁸ of David, [5] to be registered with Mary, his betrothed wife, who was pregnant.⁶⁹ [6] And it happened, while they were there, the days for her to give birth were fulfilled. [7] And she bore her firstborn son, and wrapped him in cloths, and laid him in the stall,⁷⁰ because there was no place for them in the guest room.⁷¹

[8] And there were shepherds⁷² in the same area living out in the fields⁷³ and keeping watch at night over their flock. [9] And behold, a messenger of the Lord stood by them, and the glory of the Lord⁷⁴ shone around them, and they feared greatly. [10] And the messenger said to them, “Do not fear, for behold, I bring you good news⁷⁵ - great joy which will be to all people.⁷⁶ [11] For there was born to you today⁷⁷ a Savior, who is Christ the Lord, in the city of David.⁷⁸ [12] And this is the sign for you: You shall find a baby wrapped in cloths lying in a stall.”

[13] And suddenly there was with the messenger a multitude of the heavenly host praising God and saying, [14] “Glory in the highest to God, and on earth peace, goodwill⁷⁹ toward men!”

[15] So it was, when the messengers went from them into heaven, that the men,⁸⁰ the shepherds, said to one another, “Let us go now to Bethlehem and see this thing that has happened that the Lord has made known to us.” [16] And they came in haste⁸¹ and found Mary and Joseph, and the babe lying in the stall. [17] And when they saw, they made widely⁸² known concerning the word that was told them

(“exaltation”); Revelation 21:16 (“height”).

63 επισκεψατο (epeskespato) - “has visited” - Critical Text has επισκεπεται (episikespetai) - “will visit.”

64 δογμα (dogma) - “decree” - see also footnote for Acts 16:4. The decree was that the entire world is to be registered. It does not say that the entire world was registered.

65 καισαρος (kaisaros) - “Caesar”

66 οικουμενην (oikoumenan) - “inhabited world” - used also in Matthew 24:14; Luke 4:5; 21:26; Acts 11:28; 17:6, 31; 19:27; 24:5; Romans 10:18; Hebrews 1:6; 2:5; Revelation 3:10; 12:9; 16:14. There is also “world.” See Matthew 4:8.

67 απογραφη (apographa) - “registration” - This is the noun form of the word for “to be registered” (απογραφεσθαι, apographesthai) in verse 1.

68 πατριας (patrias) - “family” - used also in Acts 3:25 (NKJV “families”) and Ephesians 3:15 (NKJV “family”).

69 εγκυω (egkuō) - “pregnant” - used only here.

70 φατην (phatnē) - “stall” - used also in Luke 2:12, 16; and 13:15. Also in LXX it is found in Isaiah 1:3 (NKJV “crib”) and Habakkuk 3:17 (NKJV “stalls”).

71 καταλυματι (katalumati) - “guest room” - used also in Mark 14:14 (“guest room”); Luke 22:11 (“guest room”). In Luke 10:34 (only found here) the word πανδοχειον (pandokeion) is used for “inn” (KJV, NKJV, NAS, NIV).

72 Matthew 11:25; Luke 10:21

73 αγραυλουντες (agraoulountes) - “living out in the fields,” or “living outside”

74 “the glory of the Lord” - this indicates not just a messenger, but the Lord Himself was there.

75 ευαγγελιζομαι (euangelizomai) - “I bring . . . good news” - This is the same root word as is translated “preached the gospel” (NKJV) in Luke 20:1; Acts 14:21; 1 Peter 1:12.

76 “great joy which will be to all people” - But not all (i.e. the wicked) have had great joy over this. How can this be true? Because it is good news. It is a great joy to all people. Sadly, most do not take advantage of this great joy and mercy of God toward them.

77 This happened the same day Christ was born.

78 1 Chronicles 11:4-7

79 John 3:16; Romans 5:6-8 (Matthew 20:28; Mark 10:45; John 12:27)

80 οι ανθρωποι (hoi anthrōpoi) - “the men” - Although the Majority and Received Texts have these words, the KJV and NKJV do not translate them. The Critical Text does not have these words.

81 Proverbs 19:2 (? Proverbs 28:20, 22); Psalm 119:60

82 διεγνωρισαν (diegnōrisan) - “made widely known” - Critical Text εγνωρισαν (egnōrisan) “made known.”

concerning this child. [18] And all those who heard marveled at what was spoken to them by the shepherds. [19] And Mary kept all these things, pondering it in her heart. [20] And the shepherds returned glorifying and praising God for all that they heard and saw, just as it was told to them.

[21] And when eight days were fulfilled for his⁸³ circumcision, his named was called Joshua, what he was called by the messenger before⁸⁴ he was conceived in the womb. [22] And when the days of their⁸⁵ purification were fulfilled according to the law of Moses,⁸⁶ they brought him up to Jerusalem to present him to the Lord [23] (just as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”),⁸⁷ [24] and to give an offering according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.”⁸⁸

[25] And behold, there was a man in Jerusalem whose name was Sumeon,⁸⁹ and this man was righteous and devout, waiting for the comfort⁹⁰ of Israel,⁹¹ and the Holy Spirit was upon him. [26] And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. [27] And he came in the Spirit into the temple. And when the parents brought in the child Joshua to do with him according to the custom of the law⁹² concerning him, [28] he took him into his arms and blessed God and said, [29] “Now your servant is departing⁹³ in peace, Lord,⁹⁴ according to your word. [30] For my eyes have seen your salvation [31] which you have prepared before the face of all peoples, [32] a light⁹⁵ unto revelation for the nations,⁹⁶ and the glory of your people Israel.”

[33] And Joseph and his mother marveled⁹⁷ at the things being spoken about him. [34] And Sumeon⁹⁸ blessed them and said to Mary his mother, “Behold, this one is appointed⁹⁹ for the fall¹⁰⁰ and rise¹⁰¹ of many in Israel, and for a sign spoken against¹⁰² [35] (and a sword will pierce through your own soul also), that the thoughts of many hearts might be revealed.¹⁰³

[36] And there was Anna, a prophetess, a daughter of Phanuel,¹⁰⁴ of the tribe of Asher. She was

83 αυτον (auton) - “his” for a split Majority Text. παιδιον (paidion) “child” in the Received Text and a partial Majority.

84 Luke 1:26-27, 31

85 αυτων (autōn) - “their” - KJV and NKJV both have “her.” NAS and NIV have “their.” The Majority and Critical Text have αυτων (“their”). The Received Text has αυτης (autēs) “her.”

86 Leviticus 12:1-4

87 Exodus 13:2, 11-16; 34:19 - What is written in the OT is not the same exact wording as is found here in the NT.

88 Leviticus 12:8

89 συμεων (simeōn) - “Sumeon” - For more on this name see the footnote for Genesis 29:33.

90 παρακλησιν (paraklēsin) - “comfort” - KJV, NKJV, NAS, NIV “consolation” - This word is also found in Luke 6:24; Acts 4:36 (NKJV “Encouragement”); 9:31; 13:15 (NKJV “exhortation”); 15:31 (NKJV “encouragement”); Romans 12:8 (“exhortation”); 15:4-5; 1 Corinthians 14:3 (NKJV “exhortation” [παραμυθιαν, paramuthian, “comfort”]; 2 Corinthians 1:3-7; 7:4, 7, 13; 8:4 (NKJV “urgency”), 17 (NKJV “exhortation”); Philippians 2:1 [παραμυθιον, paramuthion, NKJV “comfort”]; 1 Thessalonians 2:3 (NKJV “exhortation”); 2 Thessalonians 2:16; 1 Timothy 4:13 (NKJV “exhortation”); Philemon 7; Hebrews 6:18; 12:5 (NKJV “exhortation”); 13:22 (NKJV “exhortation”).

91 “comfort of Israel” - see Psalm 119:76 [also interesting, Psalm 119:82]; Isaiah 40:1-8; 51:1-8; 61:1-3; 66:7-16; Jeremiah 31:13-14.

92 Exodus 13:2, 11-16; 34:19

93 απολυνεις (apolueis) present tense - “is departing”

94 δεσποτα (despota) – found also in reference to God in Acts 4:24; 2 Timothy 2:21 (“Master”); Jude 4; Revelation 6:10. Used for “masters” in 1 Timothy 6:1-2; Titus 2:9; 1 Peter 2:18.

95 Matthew 4:13-16; John 1:9; 3:18-21; 8:12; 9:5; 12:35-36, 46

96 εθνων (ethnōn) - “nations” - This same word is also translated “Gentiles” (NKJV).

97 They were informed earlier (Matthew 1:18-25; Luke 1:26-55), yet still marveled.

98 Συμεων (Simeōn) “Sumeon” - NKJV, etc. “Simeon” - see footnote for Luke 2:25.

99 1 Peter 1:20

100 Matthew 21:42-44 (Luke 20:17-18);

101 Matthew 19:28-29

102 Matthew 11:19 (Luke 7:34); Mark 3:21-22; John 7:12; 8:48, 52; 10:20 (Matthew 10:24-25; John 15:20)

103 Hebrews 4:12 (e.g. Genesis 6:5; 1 Chronicles 28:9; Psalm 10:4; 94:11 [1 Corinthians 3:20]; Proverbs 12:5; 15:26; Isaiah 55:8-9; Isaiah 59:7; 65:2; 66:18; Jeremiah 4:14; 6:19; Ezekiel 38:10; Daniel 2:29-30; Matthew 9:4; 12:25; Luke 6:8; 11:17)

104 Φανουήλ (Phanoul) - “Phanuel” - see footnote for Genesis 32:31.

advanced in many days, having lived 7 years with a husband from her virginity. [37] And she was a widow of about¹⁰⁵ 84 years, who did not depart from the temple, in fastings and prayers serving night and day. [38] And in the same hour she drew near thanking the Lord, and spoke about him to all who were waiting for redemption in Jerusalem.

[39] And after¹⁰⁶ they had finished all things according to the law of the Lord, they returned to Galilee, to their city, Nazareth. [40] And the child was growing and becoming strong¹⁰⁷ in spirit, filled with wisdom¹⁰⁸ and the grace of God was upon him.¹⁰⁹

[41] And his parents were going to Jerusalem every year for the Passover feast. [42] And when he was twelve years old,¹¹⁰ they went up to Jerusalem according to the custom of the feast. [43] And when they had finished the days, when they returned, the boy Joshua remained in Jerusalem, and Joseph and his mother did not know it. [44] But, supposing him to be in the caravan, they went a day's journey, and sought him among the relatives and the acquaintances. [45] And when they did not find him, they returned to Jerusalem, seeking him. [46] And so it was, after three days they found him in the temple sitting in the midst of the teachers, both listening to them and asking them questions.¹¹¹ [47] And all who heard him were astonished at his understanding and answers. [48] And when they saw him, they were amazed, and his mother said to him, "Child,¹¹² why have you done this to us? Look, your father and I have been anxiously¹¹³ looking for you."

[49] And he said to them, "Why were you looking for me? Did you not know¹¹⁴ that I must be in the things of my Father?"¹¹⁵ [50] And they did not understand the word that he spoke to them.

[51] And he went down with them and came to Nazareth, and was subject to them. And his mother kept all these things in her heart. [52] And Joshua increased in wisdom¹¹⁶ and stature, and in favor with God and men.

3[1] Now in the fifteenth year of the reign of Tiberius¹¹⁷ Caesar, while Pontius Pilate¹¹⁸ was ruling

105 ὥς (hôs) - "of about" - Critical Text has εὓς (heôs) "until."

106 ὥς (hôs) - "after" - This can be translated either "when" (NKJV) or "after." Considering Matthew 2:13-15, 19-23 it appears "after" is more appropriate.

107 "was growing and becoming strong" - These two verbs are in the imperfect form (ἠυξανεν, auxanen; ἐκραταιουτο, ekrataiouto). Considering the context, they are thus translated as progressive imperfect (i.e. continual past tense action).

108 1 Corinthians 1:24

109 Grace? See Romans 4:4; 11:6 depicting what grace is. Joshua tasted death by the grace of God (Hebrew 2:9) and was heard because of His godly fear (Hebrews 5:7).

110 God in the flesh was twelve years old!

111 This is 18 years prior to his public ministry (Luke 3:23).

112 τέκνον (teknon) - "Child" - NKJV "Son" - The typical word for son is υἱός (uios). Used for "child" elsewhere, e.g. Luke 1:7, but also translated son, e.g. Luke 15:31.

113 ὀδυνώμενοι (odunômenoi) - "anxiously" - from ὀδυᾶω (oduvaô) "cause pain." It is found also in Luke 16:24-25 (NKJV "tormented") and Acts 20:38 (NKJV "sorrowing").

114 It would appear they should have (Luke 1:26-55; Matthew 1:20-23; 2:13-22).

115 ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με (en tois tou patros mou dei einai me) - "I must be in the things of my Father" - more literally, "in the things of my Father must to be me." KJV & NKJV have "I must be about my Father's business?" NAS & NIV have "I had to be in My Father's house" (NAS italicizes "house" and gives the footnote, "lit., *in the things of My Father*").

116 Wisdom (1 Corinthians 1:24) increased in wisdom. See also Hebrews 5:8 and Proverbs 1:5; 9:9; 10:14; 16:23; 18:15; 19:20; 21:11. Apparently, there was a point in which Christ arrived into all wisdom (John 16:30; except Mark 13:32).

117 τιβερίου (tiberiou) - "Tiberius" - only found here. According to history (which is not always accurate, Ecclesiastes 1:11), he reigned in the Roman empire from 14 AD to 37 AD.

118 ποντίου πιλάτου (pontiou pilatou) - "Pontius Pilate" - History claims his reign was from 26 AD to 36 AD (Josephus, *Antiquities* 18.32f, 35, 89).

Judea, and Herod was tetrarch¹¹⁹ of Galilee, and his brother Philip¹²⁰ was tetrarch of Iturea¹²¹ and the area of Trachonitis,¹²² and Lysanias¹²³ was tetrarch of Abilene,¹²⁴ [2] during the chief priesthood¹²⁵ of Annas¹²⁶ and Caiaphas,¹²⁷ the word of God came¹²⁸ to John the son of Zacharias in the wilderness.¹²⁹

[3] And he went into all the surrounding area of the Jordan, preaching an immersion¹³⁰ of repentance¹³¹ for the forgiveness of sins,¹³² [4] as it is written in the book¹³³ of the words of Isaiah the prophet, saying,

“A voice shouting¹³⁴ in the wilderness prepare¹³⁵ the way of the Lord, make his¹³⁶ paths straight. [5] Every valley shall be filled¹³⁷ and every mountain and hill will be brought low, and the¹³⁸ crooked¹³⁹ shall be made straight and the rough ways smooth; [6] and all flesh shall see the salvation of God.”¹⁴⁰

119 τετραρχουντος (tetrarchountos) - “tetrarch” - apparently the word indicates governing a fourth part of a province, the word for 4 being τετρας (tetras).

120 φιλιππου (philippou) - “Philip” - Apparently, this is Herod’s brother Philip whose wife (Herodias) Herod had taken for himself (Mark 6:17). There is no word as to whether Philip approved of this or not, but it was clearly wrong (Romans 7:1-3; see also Leviticus 20:10; Proverbs 6:32). [For divorce and remarriage, see Matthew 5:32; 19:9; Mark 10:11-12; Luke 16:18; 1 Corinthians 7:15.]

121 ιτουραιας (itouraias) - “Iturea” - Only mentioned here. History claims this was an area in southern Lebanon, near the current border with Israel.

122 τραχωνιτιδος (trachônitidos) - “Trachonitis” - only mentioned here. History claims this was an area in modern day Syria south of Damascus.

123 λυσανιου (lusaniou) - “Lysanias” - only mentioned here. There is little known historically (i.e. outside the Biblical account) of this person, other than a possible inscription of him found near Damascus which apparently mentions “Lysanias the tetrarch.” The only other Lysanias near that time period apparently died around 36 BC.

124 αβιληνης (abilênês) - “Abilene” - only mentioned here. History claims this was an area North of Damascus.

125 αρχιερεως (archiereôs) - “chief priesthood” singular noun - See footnote for John 11:49. See also Leviticus 20:10-15 (also interesting, verses 16-24). Joshua is *the* Chief Priest according to the order of Melchizedek (Hebrews 2:17; 3:1; 4:14-15; 5:1, 5, 10; 6:20; 7:26; 8:1, 3; 9:7, 11, 25; 10:21; 13:11).

126 Αννα (hanna) - “Annas” - found also only in John 18:13, 24; Acts 4:6.

127 αννα (anna) - “Annas” - καιαφα (kaiapha) - “Caiaphas” - Here they are both mentioned as high priests. Matthew 26:3, 57; John 11:49 (“that year”); 18:19 (“that year”); mention Caiaphas as high priest. Acts 4:5 notes Annas as high priest. Also, John 18:13 mentions Annas is Caiaphas’ father-in-law. By Acts 23:2 there is another high priest by the name of Ananias (ανανιας, ananias).

128 “the word of God came” - this is similar to 1 Kings 12:22; 1 Chronicles 17:3; and John 10:35. How it came (other than John 10:35, see 2 Peter 1:21) is not specified.

129 ερημω (erêmô) - “wilderness” - This could also be translated “desert” (e.g. NIV). It is the same word used, for example, in Matthew 14:13 & 15 (NKJV “deserted”); Mark 1:35 (NKJV “solitary”), 45; 6:31-32, 35 (NKJV “deserted”).

130 βαπτισμα (baptisma) - “immersion” - What is typically translated “baptism” (which is more of a transliteration than a translation) is immersion, and this can be seen in the use of this Greek word, as it is used for being “buried with Him through baptism” (NKJV Romans 6:4; Colossians 2:12). Also, its figurative usage of Christ’s death and resurrection depicts an immersion as well (Matthew 20:22 [Mark 10:38]; Luke 12:50; see also Matthew 12:39-41; 16:4; Luke 11:29-32). Also, the verb form βαπτιζω (baptizô) besides being used for “baptize” is also used for washing (e.g. Mark 7:4; Luke 11:38) and being immersed into the Red Sea (1 Corinthians 10:2). It is also used in the LXX in 2 Kings 5:14 for when Naaman dipped in the Jordan 7 times. Moreover, the closely related noun βαπτισμος (baptismos) is used for washing (e.g. Mark 7:4, 8 [RT]; Hebrews 6:2; 9:10). Also, another related word is βαπτω (baptô) that means to “dip” (e.g. Luke 16:24; John 13:26; Revelation 19:13). For a Biblical picture of “baptism,” see Acts 8:36-39. There is a Greek word for “sprinkle” (ραντιζω, hrantizô) and it is found in Hebrews 9:13, 19, 21; 10:22; 11:28; 12:24; and 1 Peter 1:2.

131 μετανοιας (metanoias) - “repentance” - Lexicon (Walter Bauer, p. 512) gives as a definition “a change of mind” which is supported in Hebrews 12:17 (see Genesis 27:30-41). Examples of repentance can be seen in Jonah 3:4-10; Isaiah 55:6-7; Psalm 7:12; Proverbs 1:22-23 (for continual turning see Proverbs 13:14; 14:27; 15:24); Acts 26:18 (the spiritual reality); and 1 Peter 3:11.

132 “for the forgiveness of sins” - Here clearly an act (a “work”) is directly associated with the “forgiveness of sins.” Acts 2:38 likewise says, “Repent, . . . be baptized . . . for the remission of sins.” Matthew 26:28 speaks of Christ’s blood being shed for the remission of sins (see also Luke 24:46-47; Hebrews 9:22), and Acts 10:43 notes remission of sins is granted to whoever believes. Faith produces repentance (e.g. Jonah 3:5; James 2:14-26) and immersion (baptism) into truth (i.e. obedience to God, Romans 10:10). Also, an interesting verse on this, Hebrews 10:22 (“bodies washed with pure water”).

133 βιβλω (biblô) - “book”

[7] Then he said to the multitudes who were coming out to be immersed by him, “Brood of vipers!¹⁴¹ Who warned you to flee from the coming wrath?¹⁴² [8] Do then fruits¹⁴³ worthy of the repentance,¹⁴⁴ and do not begin¹⁴⁵ to say in yourselves, ‘We have father Abraham.’¹⁴⁶ For I say to you that God is able out of these stones to raise up children to Abraham.¹⁴⁷ [9] And even now the ax is laid at the root of the trees.¹⁴⁸ Therefore, every tree that does not bear good fruit he cuts off and casts into the fire.”¹⁴⁹

[10] And the multitudes¹⁵⁰ were asking him saying, “What then should we do?”¹⁵¹ [11] And he answered and said to them, “He who has two tunics,¹⁵² let him give to him who has none, and he who has food let him do likewise.”¹⁵³

[12] And tax-collectors¹⁵⁴ also came to be immersed, and said¹⁵⁵ to him, “Teacher, what should we do?” [13] And he said to them, “Collect no more than has been appointed for you.”

134 βοωντος (boōntos) - “shouting” - translated usually “cry out” or “shout.” It is used also in Matthew 3:3 (John 1:23); 27:46 (Mark 15:34); Luke 9:38; 18:7, 38; Acts 8:7; 17:6; 25:24; Galatians 4:27. For some verses on shouting, note Psalm 5:11; 32:11; 33:3; 35:27; 47:1-5; 66:1-4; 81:1; 95:1-2 (-11); 98:1-6; 100:1-2; 132:9 (Revelation 1:6); Isaiah 12:4-6; [Zechariah 9:9]; 1 Thessalonians 4:16.

135 Malachi 4:5-6 (Luke 1:16-17)

136 LXX (Isaiah 40:3) has “the paths of our God” (του θεου ημων, tou theou amon) instead of “his paths.” The Hebrew (Isaiah 40:3) has “make straight in the desert a highway for our God” (יִשְׁרוּ בְּעֶרְבָה מִסְלָה לְאַלְהֵינוּ, yasheru bâ’arâbâh mesillâh lê’lohêynu).

137 Isaiah 40:4 in the Hebrew reads, “Every valley shall be exalted” (כָּל-גֵּי' יִינָאֵס, kol-gey' yinnâsê'), which in concept is quite similar to “shall be filled” as is found in the Greek (LXX and Luke).

138 LXX has “all” the crooked (παντα, panta). The Hebrew (Isaiah 40:4) has no all.

139 σκολια (skolia) - “crooked” - found also only in Acts 2:40 (“perverse”); Philippians 2:15 (“crooked”); 1 Peter 2:18 (“harsh”).

140 The Hebrew (Isaiah 40:5) reads “all flesh shall see it together” (כָּל-בָּשָׂר יַחְדָּו, khol-bâsâr yachdâv). “It” equals “the salvation of God.” Also, Luke completely leaves out “**the glory of the Lord shall be revealed**” which is found in both the Greek (LXX) and the Hebrew (Isaiah 40:5).

141 This title is used also in Matthew 3:7; 12:34; 23:33. “Brood of sinful men” is found in Numbers 32:14 and “brood of evildoers” in Isaiah 1:4; 14:20. It is perfectly appropriate to call a bunch of sinners a “brood of vipers” (see also Deuteronomy 32:33; Psalm 58:3-5; 140:3; Romans 3:13). Also, note this is the kind of language John uses to “**to make ready a people prepared for the Lord**” (Luke 1:17), and John, the greatest man born of a woman (Matthew 11:11), displays no concern whatsoever in “turning people off” by his message. This is similar to Joshua's example (e.g. Luke 14:25-26; John 6:52-67).

142 What is the answer? John 1:9; Proverbs 1:20-27; Romans 10:14. Some may confuse this passage with Matthew 3:7, but, **1.** Matthew says John spoke to the Pharisees and Sadducees. Luke says he spoke to the multitude. **2.** Matthew says he spoke to a certain group of people who simply came to his baptism. Luke says he spoke to a general group of people who came with the express purpose of being baptized by him. **3.** Luke 7:29-30 explicitly states the Pharisees “**rejected the will of God for themselves, not having been baptized by him**” (i.e. by John).

143 καρπους (karpous) - Luke 3:8 has “fruits” (plural). Matthew 3:8 has “fruit” (singular), καρπον (karpon).

144 “fruits worthy of repentance” - this concept is the same as found in Acts 26:20 and James 2:14-26. John the Baptist says, “Do . . .” Is this a gospel of “works” (Titus 3:5)? No, it is a gospel of “works” (Titus 3:8; 2:11-15).

145 αρχησθε (arxêsthe) - Luke 3:8 uses this word “begin” whereas Matthew 3:9 uses the word for “think,” δοξητε (doxate).

146 The rest of this sentence reveals John is addressing the false notion that simply because they were Jews (physical sons of Abraham, Romans 9:4-5) they somehow might escape the wrath of God, but only those of faith are sons of Abraham and escape the wrath (Romans 2:25-29; 9:6-8; 11:Galatians 3:7). Yet, God does have plans to save “**all** [physical, that's the context] **Israel**,” Romans 11:25-27 (see Revelation 7).

147 How could it legitimately be physical children of Abraham if they were raised up from literal physical rocks rather than descendants of Abraham? Luke 1:37, no doubt, they would be genetically linked to Abraham and be real actual descendants, even though they came from rocks!

148 i.e. God is *ready* to chop them down! See Psalm 7-11-13. John says, “now!”

149 Luke 13:6-9; John 15:1-6; Romans 11:20-22

150 οχλοι (ochloi) - same word different form as in verse 7.

151 Even though John's words were “harsh,” they responded very appropriately.

152 χιτωνας (chitonas) - This word is also found, for example, in Matthew 10:10; Mark 6:9; Luke 9:3; John 19:23; Jude 23.

153 John details practical godly living (see also Isaiah 58:7-9).

[14] And soldiers also were asking him, saying, “And what should we do?” And he said to them, “Do not shake anyone down,¹⁵⁶ nor accuse falsely, and be content¹⁵⁷ with your wages.”¹⁵⁸

[15] And while the people were expecting and all were reasoning in their hearts about John whether or not he was the Christ, [16]¹⁵⁹ John answered, saying to all, “I indeed immerse you in¹⁶⁰ water, but one who is mightier than I is coming, whose strap¹⁶¹ of his sandals I am not worthy to loose. He will immerse you in the Holy Spirit and fire, [17] whose winnowing fan is in his hand and he will thoroughly clean out his threshing floor and gather the wheat into his barn,¹⁶² but he will burn the chaff in inextinguishable¹⁶³ fire.”

[18] And so with many other exhortations he preached good news to the people. [19] But Herod the tetrach, being rebuked by him concerning Herodias, his brother Philip’s wife, and concerning all the evil which Herod did,¹⁶⁴ [20] added also this, above all, and he shut John up in prison.¹⁶⁵

[21] And it came to pass, when all the people were immersed, Joshua also was immersed and when he prayed, the heaven was opened [22] and the Holy Spirit descended in bodily¹⁶⁶ form like a dove upon him, and a voice from heaven came saying, “You are my beloved son, in you I am well pleased.”¹⁶⁷

[23] And Joshua Himself was about thirty years old at the beginning, being (as was supposed the son of Joseph), of Heli, [24] of Matthat, of Levi, of Melchi, of Janna,¹⁶⁸ of Joseph, [25] of Mattathiah, of Amos, of Nahum, of Esli, of Naggai, [26] of Maath, of Mattathiah, of Semei,¹⁶⁹ of Joseph,¹⁷⁰ of Judah,¹⁷¹ [27] of Joannas, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, [28] of Melchi, of Addi, of Cosam, of Elmodam,¹⁷² of Er, [29] of Jose,¹⁷³ of Eliezer, of Jorim, of Matthat,¹⁷⁴ of Levi, [30] of Sumeon,¹⁷⁵ of Judah, of Joseph, of Jonan,¹⁷⁶ of Eliakim, [31] of Melea, of Menan,¹⁷⁷ of Mattatha,¹⁷⁸ of

154 Tax-collectors were seen as evil people (Matthew 5:46-47; 18:17). Yet, they are not beyond the salvation of God (e.g. Matthew 21:31-32; Luke 18:9-14; 19:1-9).

155 ειπον (eipon) - 1st singular, RT and MT; CT has 3rd plural ειπαν (eipan). Because of the context here, CT appears to be the correct reading.

156 διασεισητε (diaseisate) - used only here. KJV “violence;” NKJV “intimidate” with footnote, “Lit., *shake down* for money;” NAS “take money . . . by force;” NIV “extort money.”

157 Hebrews 13:5

158 John’s words manifest there is no problem with a believer being a soldier. See also Psalm 18:34; 144:1; Proverbs 20:18; 24:5-6; Ecclesiastes 3:8; Revelation 19:11.

159 Luke’s context for verses 16-17 is different (vs. 15) than that found in Matthew 3:11-12.

160 Luke here does not have “εν” (en, i.e. “in”). Matthew 3:11 and Mark 1:8 do. Matthew 3:11 adds “unto repentance”

161 Matthew 3:11 speaks of removing his sandals. Mark 1:7; Luke 3:16; and John 1:27 speak of loosening a strap. Mark 1:7 and Luke 3:16 say a strap of his sandals (plural). John 1:27 has a strap of his sandal (singular).

162 Luke has “the wheat into his barn.” Matthew 3:12 has “his wheat into the barn.”

163 See footnote for Matthew 3:12.

164 Was John right in rebuking Herod (Proverbs 9:7)?

165 Herod was one *wicked* man. See Mark 6:14-29 (Matthew 14:3-12).

166 σωματικῶ (sômatikô) - “in bodily form” - used only one other place, 1 Timothy 4:8 (NKJV “bodily”). A term akin to this term is σωματικῶς (sômatikôs) and is used one place, Colossians 2:9 (“bodily”).

167 John 8:29

168 ιαννα (ianna) “Janna” - Critical Text has ιανναι (iannai) “Jannai” (NAS).

169 σεμει (semei) “Semei” - Critical Text has σεμειν (semein) “Semein” (NAS).

170 ιωσηφ (iosêph) “Joseph” - Critical Text has ιωσηχ (iosak) “Josech” (NAS).

171 ιουδα (iouda) “Judah” - Critical Text has ιωδα (ioda) “Joda” (NAS).

172 ελμωδαμ (elmôdam) “Elmodam” - Critical Text has ελμαδαμ (elmadam) “Elmadam” (NAS).

173 ιωση (iosê) “Jose” - Critical Text has ιησου (iasou) “Joshua” (NAS, with footnote “Gr., Jesus”).

174 ματθατ (matthat) “Matthat” - Critical Text has μαθθατ (maththat). NAS has “Matthat.”

175 Συμεών (Sumeôn) “Sumeon” - NKJV, etc. “Simeon” - see footnote for Luke 2:25.

176 ιωναν (iônan) “Jonan” - Critical Text has ιωναμ (iovam) “Jonam” (NAS).

177 μαιναν (mainan) “Menan” - Critical Text has μεννα (menna) “Menna” (NAS).

178 From Heli in verse 23 through Mattatha in verse 31, all these men appear to be found only here and nowhere else in Scripture. Although some of the names are identical to other men in Scripture, their fathers identify them as someone else. For example, Eliezer (verse 29) is not the Eliezer in Ezra 10:31 since that Eliezer’s father is Harim (LXX ηραμ, êram,

Nathan,¹⁷⁹ of David, [32] of Jesse, of Obed,¹⁸⁰ of Boaz,¹⁸¹ of Salmon,¹⁸² of Nahshon, [33] of Amminadab, of Ram,¹⁸³ of Joram,¹⁸⁴ of Hezron, of Perez, of Judah, [34] of Jacob, of Isaac, of Abraham, of Terah, of Nahor, [35] of Serug, of Reu, of Peleg, of Eber, of Shelah, [36] of Cainan,¹⁸⁵ of Arphaxad, of Shem, of Noah, of Lamech, [37] of Mathuselah, of Enoch, of Jared, of Mahalalel, of Cainan, [38] of Enosh, of Seth, of Adam, of God.

4[1] And Joshua, full of the Holy Spirit, returned from the Jordan and was lead by the Spirit into the wilderness [2] for 40 days being tempted by the Devil.¹⁸⁶ And he did not eat anything during those 40 days, and when they were over, afterwards he was hungry. [3] And the Devil said to him, “If you are son of God, speak to this stone to become bread.” [4] And Joshua answered him saying, “It is written, ‘Not by bread alone shall man live, but by every word¹⁸⁷ of God.’”

[5] And when the Devil brought him up to a high mountain, he showed him all the kingdoms of the inhabited world¹⁸⁸ in a moment of time.¹⁸⁹ [6] And the Devil said to him, “To you I will give all this authority and their glory, because they have been delivered to me,¹⁹⁰ and to whomever I will give it.¹⁹¹ [7] If you, therefore, worship¹⁹² before me, all shall be yours.” [8] Joshua answered him saying, “Get¹⁹³ behind me, Satan!¹⁹⁴ It is written, ‘You shall worship the Lord your God, and him only shall you serve.’”¹⁹⁵

[9] And he lead him into Jerusalem and set him upon the pinnacle of the temple and said to him, “If you are son¹⁹⁶ of God, throw yourself down from here. [10] For it is written that, ‘His messengers he shall command concerning you, to guard you,’ [11] and, ‘Upon their hands they shall carry you, lest you strike your foot against a stone.’” [12] And Joshua answered saying to him, “It has been said, ‘You shall not test the Lord your God.’” [13] And after completing every temptation,¹⁹⁷ the Devil withdrew from him until a time.

[14] And Joshua returned in the power of the Spirit into Galilee, and the news about him went out through the whole surrounding region. [15] And he taught in their synagogues, being glorified by all.

[16] And he came into Nazareth, where he was brought up.¹⁹⁸ And he went in, according to his

“Harim”) and not Jose (Ἰωσή). The only possible exception to this is Shealtiel and Zerubbabel. This Shealtiel’s father is Neri whereas the Shealtiel in Matthew 1:12 is Jeconiah (see footnotes for Matthew 1:12). Also, the two genealogies found in Luke and in Matthew are completely different until they come together in David. Luke goes through David’s son Nathan, and Matthew through David’s son Solomon.

179 ναθαν (nathan) “Nathan” - Critical Text has ναθαμ (natham). NAS has “Nathan.”

180 ωβηδ (ôbad) “Obed” - Critical Text has ἰωβηδ (iobad). NAS has “Obed.”

181 βοοζ (booz) “Boaz” - Critical Text has βοος (boos). NAS has Boaz.

182 σαλμων (salmôn) “Salmon” - Critical Text has σαλα (sala). NAS has “Salmon.”

183 αραμ (aram) “Ram” - Critical Text has αδμιν (admin) “Admin” (NAS).

184 ιωραμ (iôram) “Joram” Majority Text (found also in Matthew 1:8) - Critical Text has αρνι (arni). NAS has “Ram” and footnotes, “Gr., Arni.” Received Text (RT) does not have Joram (ιωραμ) or Arni (αρνι).

185 See Genesis 11:12-13 and the footnote for verse 12.

186 James 1:13

187 ρηματι (rêmati)

188 οικουμένης (oikoumenês) “inhabited world” or “inhabited earth” - see Luke 2:1 and footnote.

189 This was obviously a supernatural event.

190 This appears to be true, at least in part, 1 John 5:19.

191 John 16:11

192 προσκυνησης (proskunêsês) - from προσκυνω (proskueô). This word is most often translated “worship” (e.g. Matthew 2:2; 8:2; Revelation 4:10; 5:14). In Matthew 18:26 it is translated “fall down” (NKJV). Revelation 3:9 has an interesting use of this word.

193 υπαγε (upage) - the idea is “depart,” “go away.”

194 σατανα (satana)

195 This exact wording is not found in the Old Testament, some very close can be found in Exodus 22:20; Deuteronomy 5:7-9; 6:13; 10:20; and 1 Samuel 7:3-4.

196 RT has the definite article, ὁ υἱὸς (ho uios) “the son.”

197 “every temptation” - Hebrews 2:18; 4:15

198 Luke 2:51

custom, on the day of the sabbaths,¹⁹⁹ to the synagogue, and stood up to read. [17] And he was handed the book of Isaiah the prophet. And when he had unrolled²⁰⁰ the book, he found the place where it was written, [18] “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.²⁰¹ He has sent me to heal the broken hearted,²⁰² to preach freedom²⁰³ to captives,²⁰⁴ and recovery of sight to the blind,²⁰⁵ to send away the oppressed²⁰⁶ in freedom,²⁰⁷ [19] to preach the acceptable²⁰⁸ year of the Lord.”²⁰⁹

[20] And he rolled up²¹⁰ the book, handed it to the attendant, and sat down. And the eyes of all in the synagogue were looking intently at him. [21] And he began to say to them, “Today this writing has been fulfilled in your ears.”²¹¹

[22] And they were all testifying about him and were marveling at the gracious words that were coming out of his mouth. And they were saying, “Is this not the son of Joseph?”

[23] And he said to them, “You shall surely say this parable²¹² to me, ‘Physician, heal yourself.’²¹³ What we heard was in Capernaum, do also here in your homeland.’ [24] And he said, “Truly, I say to you, that no prophet is accepted in his homeland. [25] But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when there was a great famine upon all the land. [26] And to none of them was Elijah sent except unto Zarephath of Sidon, to a woman who was a widow. [27] And there were many lepers in Israel in the time of Elisha the prophet and none of them were cleansed except Naaman the Syrian.”

[28] And when they heard these things, all in the synagogue were filled with wrath, [29] rose up, and cast him out of the city, and brought him to the brow of the hill upon which their city had been built, to throw him down the cliff. [30] But he, going through the midst of them, departed.²¹⁴

[31] And he came down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.²¹⁵ [32] And they were being amazed by his teaching, because his word was with authority. [33] And in the synagogue there was a man having an unclean demon. And he cried out with a loud voice, [34] saying, “Ah! What is it to us and to you, Joshua of Nazareth? Did you come to destroy us? I know who you are, the Holy One of God!”

[35] And Joshua rebuked him, saying, “Be muzzled,²¹⁶ and come out of him!” And the demon threw him down in their midst and came out of him without harming him. [36] And astonishment was upon all, and they spoke to one another saying, “What word is this, that with authority and power he rebukes

199 σαββατων (sabbatōn) - “sabbaths” - plural form

200 αναπτύξας (anaptuxas) - “unrolled” - only found here. This is not the typical Greek word for “open” (ανοίγω, anoigo, as in Luke 3:21; Revelation 3:7-8; 4:1; 5:2-5; 10:2, 8; etc.)

201 See also Luke 7:22. There are those who know they are spiritually poor (Isaiah 66:2; Matthew 5:3) and there are those who are materially poor (Luke 6:20 [Luke 12:33]; Luke 14:13; James 2:5; see also Isaiah 25:4; 29:18-21; Jeremiah 20:13; Proverbs 23:17-18).

202 What might break the heart? E.g. Psalm 69:20; Jeremiah 23:9. See also Proverbs 15:13; 17:22; 18:14; Isaiah 57:15-21.

203 αφεσιν (aphesin) - “freedom” - this is the same word used for forgiveness (e.g. Luke 1:77; 3:3; 24:47).

204 Captives? See John 8:34-36; 1 Peter 3:19-20a; 4:6; Ephesians 4:8.

205 John 9:39

206 Acts 10:38

207 αφεσει (aphesei) - “freedom” - from the same word as the above.

208 δεκτον (dekton) - “acceptable” - also found in Luke 4:24; Acts 10:35; 2 Corinthians 6:2; Philippians 4:18. For how it is acceptable, please see Luke 2:14; John 3:17.

209 The passage He read from is found in Isaiah 61:1-2.

210 πτύξας (ptuxas) - “rolled up” - This is akin to “unrolled” (αναπτύξας) in verse 17.

211 ὠσιν (ōsin) - more literally, “ears.”

212 παραβολήν (parabolēn) - “parable”

213 Luke 23:35

214 See also John 7:1-7, 32, 45-46; 8:20, 59; 10:24, 31-33, 39.

215 σαββάσι (sabbatō) - “sabbaths” plural form

216 φιμωθῆτι (phimōthēti) - “Be muzzled” (see NKJV footnote) - used in 1 Corinthians 9:9; 1 Timothy 5:18 for “muzzle,” also found in Matthew 22:12, 34; Mark 1:25 (see NKJV footnote); 4:39; 1 Peter 2:15.

the unclean spirits, and they go out?” [37] And the report about him went out into every place of the surrounding region.

[38] And rising up out of the synagogue, he went into the house of Simon. And Simon’s mother-in-law was afflicted with a high fever, and they asked of him concerning her. [39] So standing over her, he rebuked²¹⁷ the fever, and it left her. And immediately rising up, she served them.

[40] And when the sun was setting, all who had those who were sick with various diseases brought them to him. And laying hands on each one of them, he healed them. [41] And demons also were coming out from many, screaming and saying, “You are the Christ, the Son of God!”²¹⁸ And rebuking them, he was not allowing them to speak, because they knew him to be the Christ.

[42] And when it was day, he departed and went to a deserted place, and the crowds sought him, and came to him, and restrained²¹⁹ him that he might not go from them. [43] But he said to them, “I must also preach the good news of the kingdom of God in other cities, because for this I was sent.” [44] And he was preaching in the synagogues of Galilee.

5[1] So it was, as the crowd pressed around him to hear the word of God, that he stood by the lake of Gennesaret.²²⁰ [2] And he saw two boats standing by the lake, and the fishermen gone from them washing the nets. [3] And getting into one of the boats, which was Simon’s, he asked him to put out a little from the land. And sitting down, he taught the crowd from the boat. [4] And when he stopped speaking, he said to Simon, “Put out into the deep and let down your nets for a catch.”

[5] And Simon answering said to him, “Master,²²¹ after toiling through the whole night we received nothing, but upon your word I will let down the net.” [6] And doing this, they enclosed a great multitude of fish and their net was tearing. [7] So they signaled to their partners, those in the other boat that they should come to help them. And they came and filled both the boats so that they began to sink. [8] And when Simon Peter saw it, he fell down at Joshua’s knees, saying, “Depart from me, because I am a sinful man, Lord.” [9] For astonishment had seized him and all those with him because of the catch of fish which they gathered, [10] and likewise also, James and John, sons of Zebedee, who were partners with Simon. And Joshua said to Simon, “Do not fear. From now on you shall be catching men.” [11] And when they had brought the boats to the land, forsaking everything, they followed him.

[12] And it came to pass when he was in one of the cities, that behold, a man full of leprosy, and when he saw Joshua, he fell on his face begging him, saying, “Lord, if you are willing, you are able to make me clean.” [13] And stretching out the hand he touched him saying, “I am willing, be cleansed.” And immediately the leprosy departed from him. [14] And he commanded him not to tell anyone, “But depart. Show yourself to the priest and make an offering concerning your cleansing just as Moses commanded, for a testimony to them.”²²² [15] But the word spread more concerning him, and many crowds came together to hear and be healed by him from their diseases. [16] And he was withdrawing to the wilderness and praying.

[17] And it happened on one of those days when he was teaching, that Pharisees and teachers of the law were sitting there, who had come out of all the towns of Galilee and Judea and Jerusalem. And the power of the Lord was present to heal them.²²³ [18] And behold, men brought a man on a bed who was

217 Luke 8:24 also records rebuking an inanimate object.

218 This helps clarify 1 John 4:15. It obviously isn’t simply certain words coming out of a mouth.

219 *κατειχον* (*kateichon*) - “restrained” - NKJV has “tried to keep” - The “tried” is interpretive, for the word itself does not contain this idea. Other places this word is found, Romans 1:18 (suppress); 1 Corinthians 7:30 (possess); 11:2 (keep); 15:2 (hold); 2 Thessalonians 2:6-7 (restrain); etc..

220 *γεννησαρετ* (*gennēsaret*) - “Gennesaret” - only found here and in Matthew 14:34 and Mark 6:53; also called the sea of Tiberias (John 6:1, 23; 21:1); LXX “Sea of Chenara,” *θαλάσσης Χεναρα* (*thalassēs chevara*) e.g. Numbers 34:11 - Hebrew “Sea of Chinnereth” (or “Kinneret”) *תְּנִינֶרֶת* (*kinneret*) see Numbers 34:11 footnote.

221 *ἐπιστάτα* (*epistata*) - “Master” - This word is only found in Luke (8:24, 45; 9:33, 49; 17:13).

222 Leviticus 14

223 See also Mark 6:5-6 (Matthew 13:58).

paralyzed, and they sought to bring him in and to set him²²⁴ before him. [19] And when they did not find how to bring him in through the crowd, going up upon the roof, they let him down through the tiles with the bed into the midst before Joshua. [20] And seeing their faith he said to him, “Man, your sins are forgiven you.”

[21] And the scribes and Pharisees began to reason, saying, “Who is this that speaks blasphemes? Who is able to forgive sins except God alone?”²²⁵

[22] But Joshua knowing their reasonings,²²⁶ answered saying to them, “Why are you reasoning in your hearts? [23] What is easier to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? [24] But so that you might know that the son of the man has authority²²⁷ upon earth to forgive sins” - he said to the one paralyzed, “I say to you, arise, and take up your bed. Go to your house.” [25] And immediately, rising up before them, taking up what he was lying on, he went to his house, glorifying God. [26] And amazement took hold of them all, and they glorified God; and they were filled with fear, saying, “We saw strange²²⁸ things today!”

[27] And after these things he went out and saw a tax collector named Levi sitting at the tax office, and said to him, “Follow me.” [28] And leaving behind everything, rising up, he followed him. [29] And Levi made a mega²²⁹ feast for him in his house. And there was a crowd of many tax collectors and others who were reclining²³⁰ with him. [30] And their scribes and the Pharisees complained to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?”

[31] And Joshua answered and said to them, “Those who are healthy have no need of a physician, but those having it badly. [32] I have not come to call the righteous, but sinners to repentance.”²³¹

[33] And they said to him, “Why do the disciples of John fast often and make prayers, likewise also the Pharisees, but yours eat and drink?”²³² [34] But he said to them, “You are not able to make the sons of the wedding hall²³³ fast while the bridegroom²³⁴ is with them, are you? [35] But the day is coming, and when the bridegroom is taken away from them,²³⁵ then they will fast in that day.”

[36] And he also spoke a parable to them, “No one puts a patch of new garment on an old garment. Otherwise, the new also tears and what was from the new does not match the old. [37] Also, no one puts new wine into old wine-skins. Otherwise, the new wine will burst the wine-skins, and it will pour out and the wine-skins will be ruined. [38] But new wine must be put into new wine skins and both are preserved.²³⁶ [39] And no one, after drinking old, immediately desires new. For he says, ‘The old is better.’”

6[1] And it was on the second after the first Sabbath²³⁷ that he walked through the grain fields. And his disciples were picking the heads of grain and eating them, rubbing them in the hands. [2] And some

224 Critical Text has “him” here in brackets [αὐτον]. Also, “him” is used for good English.

225 Truly only God can forgive sins (Psalm 62:2, 6). Yet, see also John 20:23 (Acts 5).

226 John 16:30

227 ἐξουσίαν (exousian) - “authority” - NKJV has “power.” See footnote for Mark 6:7.

228 παραδόξα (paradoxa) - “strange” - used only here in the NT.

229 μεγάλην (megalên) - “mega”

230 κατακειμενοι (katakeimenoi) - “reclining” - found also in Mark 1:30 (lay); 2:4 (lying), 15 (dining); 14:3 (sat); Luke 5:25 (lying); 7:37 (sat); John 5:3 (lay), 6 (lying); Acts 9:33 (bed ridden); 28:8 (lay); and 1 Corinthians 8:10 (eating, all in NKJV).

231 Joshua eats and drinks with sinners, not to just “hang out” with them, but to call them to repentance. See Hebrews 7:25.

232 This situation and question may, for some minds, appear to make John’s and the Pharisees’ disciples more pious than Joshua’s.

233 υἱοὺς τοῦ νυμφῶνος (uious tou numphônos) - “sons of the wedding hall” - same words as used in Matthew 9:15 (NKJV footnote, “Lit. sons of the bridechamber”) and Mark 2:19. A few manuscripts use this word in Matthew 22:10 instead of γάμος (gamos), the word for marriage or wedding (see footnote in Critical Text).

234 νυμφίος (numphios) - “bridegroom”

235 Acts 1:9-11

236 Hebrews 8:13

237 σαββατώ (sabbatô) - “sabbath” singular form

of the Pharisees said to them, "Why do you do what is not lawful to do on the sabbaths?"²³⁸

[3] And Joshua answered them saying, "Have you not read this what David did when he was hungry, he and those who were with him? [4] How he came to the house of God and received the bread of the presentation and ate and gave also to those with him, what is not lawful to eat except only the priests?"²³⁹ [5] And he was saying to them, "The son of the man is Lord even²⁴⁰ of the Sabbath."²⁴¹

[6] And it came to pass also on another Sabbath²⁴² he entered the synagogue and taught. And there was a man there, and his right hand was withered.²⁴³ [7] And the scribes and the Pharisees were watching if he will heal on the Sabbath,²⁴⁴ that they might find an accusation against him. [8] But he knew their thoughts, and said to the man who had the withered hand, "Rise up and stand in the midst." And raising up, he stood. [9] Then Joshua said to them, "I will ask you something. Is it lawful on the sabbaths²⁴⁵ to do good or to do evil, to save a soul or to kill?" [10] And looking around at all of them²⁴⁶ he said to him, "Stretch out your hand." And he did so and his hand was restored as healthy as the other. [11] But they were filled with folly,²⁴⁷ and discussed with each other what they might do to Joshua.

[12] And it came to pass in those days that he went out to the mountain to pray, and he was through the night in the prayer of God.²⁴⁸ [13] And when day came, he called his disciples, and choose from them twelve, whom he also named apostles, [14] Simon whom he also named Peter, Andrew his brother, James and John, Philip and Bartholomew, [15] Matthew and Thomas, James that of Alphaeus, and Simon called Zealot,²⁴⁹ [16] Judah²⁵⁰ of James, and Judah Iscariot, who also became a traitor.

[17] And coming down²⁵¹ with them, he stood on a level place with a crowd of his disciples, and a great multitude of people from all of Judea and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear him and to be healed from their diseases, [18] and those troubled²⁵² by unclean spirits, and they were being healed. [19] And the whole crowd was seeking to touch him, because power was coming out from him and was healing them all.²⁵³

238 σαββασιν (sabbasin) – "sabbaths" plural form

239 1 Samuel 21:1-6

240 και (kai) or "also"

241 σαββατου (sabbatou) - "sabbath" - singular form

242 σαββατω (sabbatō) - "sabbath" singular form

243 ξηρα (xara) - "withered" - more literally, "dried up" - e.g. Luke 23:31. In Hebrews 11:29 it's used for dry land, and Matthew 23:15 for land.

244 σαββατω (sabbatō) - "sabbath" singular form

245 τοῖς σαββασιν (tois sabbasin) – "the sabbaths" plural form; CT τῷ σαββάτῳ (tō sabbatō), "the Sabbath"

246 His anger is mentioned in Mark 3:5.

247 ανοιας (anoias) - NAS notes it is literally folly. It is found one other place, 2 Timothy 3:9 (KJV, NKJV, NAS "folly"). This word is akin to ανοητος (anoatos), "foolish," found in Luke 24:25; Romans 1:24; Galatians 3:1, 3; 1 Timothy 6:9; Titus 3:3. For their folly, see Ecclesiastes 7:9; Proverbs 19:11

248 τη προσευχη του θεου (tē proseuchē tou theou) - "the prayer of God" - KJV, NKJV, NAS "prayer to God," Young's Literal Translation "the prayer of God." "To God" in the NT is usually in the dative (θεῷ [theō], e.g. 1 Corinthians 11:13; 14:2, 28; 2 Corinthians 9:15) or the accusative (θεόν [theon], e.g. Romans 10:1; 2 Corinthians 13:7), but it is found in the genitive in Acts 4:19, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ (humōn akouein mallon ē tou theou) "to listen to you more than to God" (NKJV), more literally, "to listen of you more than of God," and in Acts 10:2, δεόμενος τοῦ θεοῦ (deomenos tou theou) "prayed to God." δεόμενος (deomenos) could also be translated "imploring" (as in Luke 5:12, see also footnote for use of this same word in Matthew 9:38), thus Acts 10:2 could be translated, "imploring of God." See also Mark 11:22 for use of the genitive.

249 ζηλωτην (zalōtan) - "Zealot" - *one who is zealous* - found also in Acts 1:13; 21:20; 22:3; 1 Corinthians 14:12; Galatians 1:14; Titus 2:14; and 1 Peter 3:13 in the Critical Text (see NAS).

250 Ἰούδαν (ioudan) - "Judah" - typically translated "Judas" - see footnote for Matthew 1:2.

251 This is clearly not the same context as is found in Matthew 5:1.

252 οχλουμενοι (ochloumenoi) - "troubled" - KJV "vexed," NKJV "tormented." This word is only found in one other place, Acts 5:16. Critical Text has ενοχλουμενοι (enochloumenoi) - "troubled" (NAS, NIV), found also in one other place, Hebrews 12:15. The word for "tormented" in the Greek is βασανίζω (basanizō), e.g. Matthew 8:6, 29; Revelation 9:5; 14:10; 20:10.

253 Here is an example of Joshua's ministry. It is not isolated healings of unknown circumstances. It is mass healing, here

[20] And he lifted up his eyes toward his disciples saying, "Blessed are the poor,²⁵⁴ because yours is the kingdom of God. [21] Blessed are those who hunger now,²⁵⁵ for you shall be satisfied.²⁵⁶ Blessed are those who weep now,²⁵⁷ for you shall laugh.²⁵⁸ [22] Blessed are you when men hate you,²⁵⁹ and when they exclude you and revile²⁶⁰ you and cast out your name as evil, on account of the son of the man. [23] Rejoice in that day and leap, for behold, your reward is great in heaven, for in accordance to this their fathers did to the prophets.²⁶¹

[24] But woe to you who are rich, for you receive your comfort.²⁶² [25] Woe to you who are full, for you shall hunger.²⁶³ Woe to you who laugh now,²⁶⁴ for you shall mourn and weep.²⁶⁵ [26] Woe²⁶⁶ when men²⁶⁷ speak well of you,²⁶⁸ for in accordance to these their fathers did to the false prophets.²⁶⁹

[27] But to you who hear I say, love your enemies.²⁷⁰ Do good to those who hate you. [28] Bless²⁷¹ those who curse you. Pray²⁷² for those who mistreat you. [29] He who strikes²⁷³ you on the cheek, offer also the other.²⁷⁴ And from the one who takes your garment, do not withhold the shirt. [30] And give to everyone who asks you.²⁷⁵ And from the one who takes what is yours do not ask for them back.²⁷⁶ [31] And just as you want men to do to you, you also do likewise to them. [32] And if you love those who love you, what grace²⁷⁷ is that to you? For even sinners love those who love them.²⁷⁸ [33] And if you love those who love you, what grace is that to you? For even sinners do the same. [34] And if you lend hoping to receive from them, what grace is that to you? For even sinners lend to sinners in order to receive the same amount back. [35] But love your enemies, and do good and lend, expecting nothing;²⁷⁹ and your reward will be great; and you shall be sons of the Most High. For he is

in particular, and *all* are being healed. For other examples, see Matthew 4:23-24; 8:16; 10:1; 12:15; 14:35-36.

254 James 2:5

255 Luke 16:20-21

256 Isaiah 65:13-16

257 Ecclesiastes 1:18; 7:2-4

258 Psalm 52:5-7 (God, Psalm 2:4; 37:13; 59:5-8; Proverbs 1:26)

259 John 15:18-19; 17:14; 1 John 3:13

260 ονειδισῶσιν (oneidisōsin) - "revile" - used also in Matthew 5:11 (revile); 11:20 (rebuke); 27:44 (reviled); Mark 15:32 (reviled); 16:14 (rebuked); Romans 15:3 (reproach 2x); 1 Timothy 4:10 (reproach); James 1:5 (reproach); 1 Peter 4:14 (reproached).

261 In other words, you are being treated like a prophet of God!

262 Luke 16:25

263 Isaiah 65:13

264 Isaiah 22:12-14

265 Matthew 8:12; 22:13; 24:51; 25:30; Luke 13:28

266 Received Text adds, ὑμῖν (humin) - "to you"

267 Received Text and Critical Text add πάντες (pontes), "all."

268 John 15:19a

269 i.e. your on par with the false prophets of old! Verses 21-26 make it clear, this life is not the place to "find the good life" (as in Luke 12:16-21).

270 Romans 12:17-21

271 Romans 12:14 - The same one who wrote Romans 12:14 wrote 1 Corinthians 16:22; Galatians 1:8-9; 5:10-12; and 2 Timothy 4:14. See Ecclesiastes 3:8.

272 1 Timothy 2:4; Titus 3:3

273 τυπτοντι (tuptonti) - found also in Matthew 24:49; 27:30; Mark 15:19; Luke 12:45; 18:13; 23:48; Acts 18:17; 21:32; 23:2-3; 1 Corinthians 8:12.

274 This does not mean you can't avoid trouble (Proverbs 22:3; 27:12; John 7:1; 8:59; 10:39). But, if you do get struck, offer the other cheek. This takes courage (Proverbs 28:1).

275 This statement is not without a context. The context is a person being evil toward you (as in Matthew 5:39-42). There is a time for everything (Ecclesiastes 3:6), even to withhold (Proverbs 11:24).

276 Do not even ask for it back!

277 χάρις (charis)

278 This makes 1 John 3:17 even clearer. This person isn't even doing what the wicked would do!

279 Lend, expecting nothing – see footnotes on interest at Exodus 22:25 & Leviticus 25:36.

kind to the unthankful²⁸⁰ and evil.²⁸¹ [36] Therefore, be merciful, just as your father also is merciful."²⁸²

[37] "And do not judge, and you will not be judged.²⁸³ Do not condemn,²⁸⁴ and you will not be condemned. Forgive, and you will be forgiven.²⁸⁵ [38] Give, and it will be given to you, good measure, compressed, and shaken, and overflowing they will be given²⁸⁶ into your bosom.²⁸⁷ For with the same measure with which you measure, it will be measured back to you."²⁸⁸

[39] And he spoke a parable to them, "A blind one is not able to lead a blind one, is he?²⁸⁹ Will not both fall into a pit? [40] A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.²⁹⁰ [41] And why do you look at the speck in your brother's eye, but the beam in your own eye you do not notice?²⁹¹ [42] Or how are you able to say to your brother, 'Brother, let me take out the speck in your eye,' when you do not see the beam in your eye? Hypocrite!²⁹² First take out the beam out of your eye, and then you will see clearly to take out the speck in your brother's eye."²⁹³

[43] "For a good tree does not produce bad fruit, nor does a bad tree produce good fruit. [44] For each tree is known by its own fruit.²⁹⁴ For they do not gather figs from thorns, nor pick grapes from a thornbush. [45] The good man out of the good treasure of his heart brings forth the good, and the evil man out of the evil treasure of his heart brings forth the evil. For out of the abundance of the heart the mouth speaks."²⁹⁵

[46] "And why do you call me, 'Lord, Lord,' and do not do the things I say?²⁹⁶ [47] Everyone who comes to me and hears my words and does them, I will show you whom he is like. [48] He is like a man who built a house, who dug and went deep and put the foundation upon the rock.²⁹⁷ And the flood came, the river burst against that house, and it was not strong enough to shake it,²⁹⁸ for it had been founded upon the rock. [49] But the one who heard and did not do is like the man who built a house upon the ground without a foundation, against which the river burst, and immediately it fell and the ruin of that house was great."²⁹⁹

7[1] And after he finished all his words in the hearing of the people, he went into Capernaum. [2]

280 αχαριστους (acharistous) - this is the word for grace, but with the alpha before it making it negative. It is more literally, "ungraceful" and is found also in 2 Timothy 3:2. The word for grace, χάρις (charis), is used also for thankfulness (e.g. Luke 17:9; Romans 6:17; 2 Corinthians 9:15; 1 Timothy 1:12).

281 And why is He kind? Because He is love (1 John 4:8), and so that they may be destroyed forevermore (Psalm 92:5-7).

282 Romans 2:4-5

283 Improper judgment - Matthew 7:1-2; Romans 14:1-13; 1 Corinthians 4:5 (3:21-4:5); James 4:11-12 (e.g. 2:1-4); proper judgment - Luke 12:56-57; John 7:24; Acts 15:19; 1 Corinthians 2:14-15; 5:12-13; 6:1-6; 10:15; 11:13.

284 καταδικάζετε (katadikazete) - found also in Matthew 12:7 (an example of improper condemnation), 37; and James 5:6 (an example of improper condemnation; see also Psalm 94:21). Improper condemnation, Proverbs 17:15; Romans 2:1-3. Proper "condemnation," Deuteronomy 25:1; Psalm 34:21; John 3:18, Hebrews 11:7.

285 Matthew 6:14-15; 18:21-35; Mark 11:25-26; Luke 17:3-4

286 Proverbs 3:9-10

287 κολπον (kolpon) - "bosom" - found also only in Luke 16:22-23; John 1:18; 13:23; Acts 27:39 ("bay").

288 1 Corinthians 9:6; Galatians 6:6-10; Proverbs 19:17

289 The negative particle μητι (mêti) is used in this sentence, thus "is he" is added to complete the idea.

290 It matters greatly who you follow, who you learn from (Proverbs 13:20).

291 Answer, Proverbs 16:2; 21:2

292 υποκριτα (hupokrita) - found also in Matthew 6:2, 5, 16; 7:5; 15:7; 22:18; 23:13-15; 24:51; Mark 7:6; Luke 12:56; 13:15; and the word for hypocrisy (υποκρισις, hupokrisis) is found in Matthew 23:28; Mark 12:15; Luke 12:1; Galatians 2:13; 1 Timothy 4:2; 1 Peter 2:1.

293 Once the beam is removed, the speck can be removed.

294 i.e. know by what it produces

295 Mark 7:20-23 - Whether it be thoughts, actions, or words, they come from the heart of man. See also Matthew 12:33-35.

296 Psalm 81:15

297 πετραν (petran)

298 Psalm 112:1, 6a

299 Absolute eternal destruction or eternal salvation dependent upon whether you do or do not do what Joshua says (Proverbs 13:13; Matthew 7:21; Revelation 22:14)

And a certain slave of a centurion was having it badly, was about to end,³⁰⁰ and he was dear to him. [3] And hearing about Joshua he sent to him elders of the Jews, who were to ask him that, coming, he might rescue his slave. [4] And coming to Joshua, they implored him earnestly saying that the one to whom he will do³⁰¹ this is worthy, [5] "for he loves our nation and he has built us the synagogue." [6] And Joshua went with them.

And when he was not far from the house, the centurion sent to him a friend saying to him, "Lord, do not bother, for I am not qualified that you should come under my roof. [7] And for this reason I did not think myself worthy to come to you. But speak the word, and my servant will be healed. [8] For I also am a man placed under authority, having soldiers under me. And I say to this one, 'Go,' and he goes. And to another, 'Come,' and he comes. And to my servant, 'Do this,' and he does it."

[9] So when Joshua heard this he marveled at him, and turning to the crowd following him, he said, "I say to you, not even in Israel have I found such faith!" [10] And when the messengers returned to the house they found the sick servant healthy.

[11] And it happened on the next,³⁰² he went to the city called Nain, and many of his disciples went with him, and a large crowd. [12] So as he came near the gate of the city, and behold, one dead was being carried out, the only begotton³⁰³ son of his mother, and she was a widow; and a large crowd from the city was with her. [13] And when the Lord saw her, he felt compassion³⁰⁴ for her and said to her, "Do not weep." [14] And coming he touched the coffin, and those carrying it stopped. And he said, "Young man, I say to you,³⁰⁵ arise." [15] And the dead one sat up and began to speak. And he gave him to his mother.

[16] And fear took all, and they glorified God, saying, "A great prophet has risen among us," and "God has visited his people." [17] And this word went out into the whole of Judea about him and in every surrounding area.

[18] And John's disciples told him about all these things. [19] And calling to himself two of his disciples, John sent them to Joshua, saying, "Are you the coming one, or do we look for another?"

[20] And the men came to him saying, "John the immerser sent us to you saying, 'Are you the coming one, or do we look for another?'" [21] And in that hour he healed many from diseases and torments and evil spirits, and many blind were given sight.

[22] And Joshua answering said to them, "Go, tell John what you see and hear, that the blind regain sight, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized.³⁰⁶ [23] And blessed is he who is not offended³⁰⁷ by me."

[24] And when the messengers of John departed, he began to say to the crowds concerning John, "What had³⁰⁸ you gone out into the wilderness to see? A reed shaking by the wind? [25] But what had³⁰⁹ you gone out to see? A man dressed in soft garments? Behold, those in glorious apparel and live

300 τελευταν (teleutan) - "end" - a way of saying "about to die." The noun form of this word is found, for example, in Luke 21:9, "end" (NKJV).

301 παρεξει (parexei) - "will do" - future indicative. Critical Text has παρεξη (parexê), aorist subjunctive "would do."

302 ἐν τῷ ἑξῆς (en tô hexês) - literally, "on the next," here meaning either, "It happened next" or "on the next day."

303 μονογενής (monogenês) - "only begotton" - same word as used in Luke 8:42; 9:38, and for Joshua in John 3:16, and for Isaac in Hebrews 11:17.

304 εσπλαγχνισθη (esplagchnisthê) - "felt compassion" - noun form is σπλαγχνον (splagchnon) found e.g. in Luke 1:78 (tender); Acts 1:18 (entrails); 2 Corinthians 7:15 (affections).

305 He's speaking to a dead man!

306 ευαγγελιζονται (euangelizontai) - "are evangelized" - i.e. have the good news preached to them.

307 1 Peter 2:7-8

308 εξελθυθατε (exelêluthate) - "had gone out" - perfect tense - Critical Text has εξηλθατε (exêlthate) - aorist tense, "did go out."

309 εξελθυθατε (exelêluthate) - "had gone out" - perfect tense - Critical Text has εξηλθατε (exêlthate) - aorist tense, "did go out."

in luxury³¹⁰ are in palaces. [26] But what had³¹¹ you gone out to see? A prophet? Yes, I say to you, and more than a prophet. [27] This is he about which it had been written, 'Behold, I send my messenger before your face, who will prepare your way before you.'³¹²

[28] For I say to you, there is no greater prophet³¹³ among those born of women than John the immerser. But he who is least in the kingdom of God is greater than he is." [29] And when all the people heard, even the tax-collectors justified God,³¹⁴ being immersed in the immersion of John. [30] But the Pharisees and the lawyers rejected the counsel of God for themselves, not being immersed by him.

[31] "To what then shall I liken the men of this generation, and what are they like? [32] They are like children sitting in the marketplace and calling to one another and saying, 'We played the flute to you and you did not dance. We lamented to you and you did not cry.'"

[33] For John the immerser has come neither eating bread nor drinking wine, and you say, 'He has a demon.' [34] The son of the man has come eating and drinking, and you say, 'Behold, a gluttonous man and a wine-drinker, a friend of tax-collectors and sinners!' [35] But the wisdom was justified from all her children."

[36] And someone from the Pharisees was asking him that he might eat with him. And coming into the Pharisee's house, he reclined. [37] And behold, a woman in the city who was a sinner, understanding that he is reclining in the Pharisee's house, brought an alabaster flask of fragrant oil, [38] and stood by his feet behind him weeping. She began to shower³¹⁵ his feet with her tears and was wiping with the hair of her head, and kissing³¹⁶ his feet and anointing with the fragrant oil. [39] And when the Pharisee who invited him saw it, he said in himself saying, "This one, if he were a prophet, would know who and what kind of woman who is touching him, for she is a sinner."

[40] And Joshua answering said to him, "Simon, I have something to say to you." And he says, "Teacher, speak."

[41] "There were two debtors to a certain creditor. One was owing five hundred denarii, and the other fifty. [42] And not having anything to repay, he forgave both. Who then of them, tell me, will love him more?" [43] And Simon answering said, "I suppose that whom he forgave the more."

And he said to him, "You judged rightly.³¹⁷ [44] And turning to the woman, he said to Simon, "You see this woman? I entered into your house. You did not give me water for my feet, but she showered my feet with her tears and wiped them with the hair of her head. [45] You did not give me a kiss,³¹⁸ but she, since I entered, has not stopped kissing³¹⁹ my feet. [46] You did not anoint my head with olive oil,³²⁰ but she anointed my feet with fragrant oil.³²¹ [47] For which reason, I say to you, her sins, which are many, have been forgiven, because she loved much. And to whom little is forgiven, loves little." [48] And he said to her, "Your sins have been forgiven."

[49] And those reclining together began to say in themselves, "Who is this that even forgives sins?" [50] And he said to the woman, "Your faith has saved you. Go in peace."

310 James 5:5

311 ἐξεληλυθατε (exelêluthate) - "had gone out" - perfect tense - Critical Text has ἐξηλθατε (exêlthate) - aorist tense, "did go out."

312 See Malachi 3:1-3

313 Greater than all the former prophets, even greater than Noah, Daniel, and Job (Ezekiel 14:14-18).

314 "justified God" - see Job 32:2; 40:8; Psalm 51:4; Romans 3:1-4; 1 Timothy 3:16.

315 βρεχειν (brechein) - "to shower" - more literally, "to rain" - found also in verse 44 and Matthew 5:45; Luke 17:29; James 5:17; Revelation 11:6.

316 κατεφιλει (kataphilei) - "kissing"

317 He rightly judged an unrevealed outcome.

318 φιλημα (philêma) - "kiss" - found also only in Luke 22:48; Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14.

319 καταφιλουσα (kataphilousa) - "kissing"

320 ελαιω (elaiô) - "olive oil" - see footnote for Mark 6:13.

321 μυρω (murô) - "fragrant oil"

8[1] And it was afterwards that he was traveling through each city and village preaching and proclaiming the good news of the kingdom of God, and the twelve were with him, [2] and some women who had been healed of evil spirits and sicknesses, Mary, the one called Magdalene,³²² from which came out seven demons, [3] and Joanna, wife of Chuza,³²³ Herod's steward, and Susanna,³²⁴ and many others,³²⁵ who were supporting them³²⁶ from their possessions.

[4] And when many crowds gathered together and came to him from each city, he spoke by a parable: "The sower went out to sow his seed. And when he sowed, some fell by the road, and was trampled, and the birds of the heaven devoured it. [6] And another fell upon the rock, and growing up it withered, because it had no moisture. [7] And another fell in the midst of thorns, and the thorns grew up with it choking it. [8] And another fell into the good earth, and growing it produced fruit a hundredfold." These things he was calling out saying, "He who has ears to hear let him hear."

[9] And his disciples were asking him saying, "What might this parable be?" [10] And he said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, that, 'Seeing they might not see and hearing they might not understand.'"

[11] "And the parable is this: The seed is the word of God. [12] And those by the road are those who hear, then the devil comes and takes the word from their hearts, so that not believing, they might not be saved. [13] And those upon the rocks, when they hear, they receive the word with joy, and they have no root; and they believe for a time, and in a time of temptation; they fall away. [14] And the one that fell into the thorns, these are the ones who hear, and by cares and wealth and pleasures of the life, coming crowd it, and does not bring fruit to maturity. [15] And the one in the good earth, these are those hearing the word in a good and noble heart. They hold fast and bear fruit in perseverance."

[16] And no one lighting a lamp covers it with a vessel or puts it under a bed, but puts it upon a lampstand, so that those who enter might see the light. [17] For there is nothing hidden which will not be made manifest, nor kept secret which will not be made known and come into a manifestation. [18] Therefore, see how you hear. For he who has, it will be given to him, and he who does not have, even what he thinks he has will be taken from him."

[19] And his mother and brothers came to him, and were not able to meet with him because of the crowd. [20] And it was announced to him saying, "Your mother and your brothers have been standing outside desiring to see you." [21] And answering he said to them, "My mother and my brothers are these, who hear the word of God and do it."

[22] And it happen on one of the days that he and his disciples got into a boat, and he said to them, "We should go to the other side of the lake." And they launched out. [23] And as they sailed, he fell asleep. And a whirlwind of wind came down into the lake, and they were being swamped,³²⁷ and were in danger.

[24] And coming, they awoke him, saying, "Master, Master, we are perishing!" And being aroused, he rebuked the wind and the waves of water, and it became calm. [25] And he said to them, "Where is your faith?" But being afraid, they marveled, saying to one another, "Who then is this that he even rebukes the wind and the water, and they obey him?"³²⁸

[26] And they sailed toward the area of the Gadarenes,³²⁹ which is opposite Galilee. [27] And when

322 *μαρια η καλουμενη μαγδαληνη* (*maria hê kaloumenê magdalênê*) - "Mary, the one called Magdalene" - see footnote for Matthew 27:56.

323 *χουζα* (*chouza*) - "Chuza"

324 *Σωσαννα* (*Sôsanna*) - "Susanna" - Critical Text and Received Text spell it *Σουσαννα* (*sousanna*).

325 *ετεραι πολλαι* (*eterai pollai*) - "many others" - feminine

326 Received Text has "him."

327 *συνεπληρουντο* (*suneplêrounto*) - "swamped" - found also only in Luke 9:51 ("had come" NKJV) and Acts 2:1 ("had fully come").

328 The answer to the question is, He is God in the flesh (1 Timothy 3:16 KJV, NKJV). Yet, see Mark 11:23 (e.g. Joshua 10:12-13); 1 John 3:22; 5:14-15.

329 *γαδαρηνων* (*gadarênôn*) - "Gadarenes" - Critical Text has *γερασηνων* (*gerasênôn*) "Gerasenes."

he came out upon the land, a man met him who was from the city, who had a demon for a long time. And he was not wearing clothes and did not remain in a house, but in the tombs. [28] And when he saw Joshua, he cried out, fell down before him, and said with a loud voice, "What is to me and you,³³⁰ Joshua, son of the most high God? I beg you, do not torture³³¹ me!" [29] For he was ordering the unclean spirit to come out from the man. For many times he had seized him, and was guarded being bound with chains and shackles, and breaking the fetters he was driven by the demon into the wilderness.

[30] And Joshua asked him saying, "What is your name?"³³² And he said, "Legion,"³³³ because many demons came into him. [31] And he was imploring him that he would not order them to depart into the abyss.³³⁴

[32] And there was a herd of many pigs feeding on the mountain. And he implored him that he might permit them to go into them. And he permitted them. [33] So coming out from the man, the demons went into the pigs, and the herd rushed down the steep bank into the lake and drowned.³³⁵

[34] And when the ones feeding saw what happened, they fled and reported it in the city and in the fields. [35] And they came out to see what had happened, and they came to Joshua, and found the man from whom the demons had come out, sitting, clothed, and in his right mind, by the feet of Joshua. And they were afraid. [36] And those who saw reported to them how the demoniac was saved. [37] And all the multitude of the surrounding area of the Gadarenes³³⁶ asked him to depart from them, because they were seized with a great fear. And when he got into the boat, he returned.

[38] And the man from whom the demons had come out was asking of him to be with him. But Joshua sent him away saying, [39] "Return to your house, and tell what great things God did to you." And he went throughout the whole city preaching what great things Joshua did to him.

[40] And it was, when Joshua returned, the crowd welcomed him, for they all were waiting for him. [41] And behold, a man named Jairus came, and he was a ruler of the synagogue. And falling by Joshua's feet he implored him to come to his house, [42] because his only begotten daughter was about twelve years old, and she was dying. And in going with him, the crowds pressed upon him.

[43] And a woman who was having a flow of blood for twelve years, who spent her whole livelihood on doctors, who was not made healthy by anyone's therapy,³³⁷ [44] coming from behind touched the edge of his garment. And immediately her flow of blood stopped.

[45] And Joshua said, "Who touched me?" And while all were denying it, Peter and those with him said, "Master, the crowds throng you and press, and you say, 'Who touched me?'"

[46] And Joshua said, "Someone touched me, for I know power went out from me." [47] And the woman seeing that she had not escaped notice, came trembling and fell down before him. She announced to him before all the people that it was for this reason she touched him and how she was healed immediately. [48] And he said to her, "Be of good cheer, daughter, your faith has saved you. Go in peace."

[49] While he was still speaking, someone came from the ruler of the synagogue's place saying to him, "Your daughter came to her end. Do not bother the teacher."

[50] But when Joshua heard it he answered him saying, "Do not fear. Only believe and she will be saved." [51] And when he came into the house, he did not allow anyone to come in except Peter and

330 τι μοι και σοι (ti emoi kai soi) - "What is to me and you" - This is the same exact Greek phrase as is found in John 2:4 (see footnote).

331 God does torture (e.g. Matthew 18:34-35; Luke 16:24; Revelation 9:5; 14:10-11; 20:10).

332 τι σοι εστιν ονομα (ti soi estin onoma) - "What is your name?" more literally, "What name is to you."

333 λεγεων (legeōn) - "Legion" - according to history, during the time of Augustus a legion was about 6000 soldiers.

334 αβυσσον (abusson) - "abyss" - found also in Romans 10:7; Revelation 9:1-2, 11; 11:7; 17:8; 20:1, 3.

335 απεπνιγη (apepnigē) - "drowned" - found also in Matthew 13:7 and Luke 8:7 (choked). See also footnote for Mark 5:13.

336 γαδαρηνων (gadarênōn) - "Gadarenes" - Critical Text has γερασσηνων (gerasênōn) "Gerasenes."

337 ουκ ισχυσεν υπ ουδενος θεραπευθηναι (ouk ischusen up oudenos therapeuthēnai) - "who was not made healthy by anyone's therapy" - more literally, "she was not made healthy by anyone to treatment."

John and James and the father and mother of the child. [52] And all wept and mourned for her. And he said, "Do not weep. She did not die, but is sleeping." [53] And they ridiculed him, knowing that she died. [54] But he cast them all outside, and taking hold of her hand, he called and said, "Child, arise." [55] And her spirit returned,³³⁸ and she rose up immediately. And he ordered for her to give her food. [56] And her parents were astonished. But he charged them to tell no one what had happened.

9[1] And calling together the twelve, he gave them power and authority over all the demons,³³⁹ and to heal diseases. [2] And he sent them to preach the kingdom of God and cure the sick. [3] And he said to them, "Carry nothing on the way, neither staffs, nor bag, nor bread, nor silver, nor have two shirts apiece. [4] And whatever house you enter, stay there, and from there go out. [5] And whoever does not receive you, go out from that city and shake the dust from your feet for a testimony against them." [6] So going out, they were going throughout the villages preaching the good news and healing everywhere.

[7] And Herod the Tetrarch heard about all the things being done by him, and he was perplexed, because it was being said by some that John had risen from the dead. [8] But by some that Elijah appeared, but others that a prophet,³⁴⁰ one of the old ones, arose. [9] And Herod said, "John I beheaded. But who is this about whom I hear such things?" And he was seeking to see him.³⁴¹

[10] And when the apostles returned, they described to him what they did. And taking them, he withdrew by himself unto a deserted place of a city called Bethsaida. [11] And the crowds knowing it, followed him. And receiving them, he was speaking to them about the kingdom of God, and he was curing those having need of healing.

[12] And the day began to decline.³⁴² And coming, the twelve said to him, "Send the crowd away, so that departing into the local villages and the fields, they might rest and find provisions. For we are in a deserted place here.

[13] But he said to them, "You give them something to eat." But they said, "There is not much to us, than five loaves and two fish, unless going, we bought food for all these people." [14] For there was about five thousand men.

And he said to his disciples, "Make them sit down in groups of fifty." [15] And they did so, and they all were reclining. [16] And taking the five loaves and the two fish, looking up into the heaven, he blessed and broke and was giving them to the disciples to set before the crowd. [17] And they ate and were all satisfied, and they took up the leftovers to them, twelve baskets of fragments.

[18] And it came to pass when he was alone praying, the disciples joined him, and he asked them, saying, "Who do the crowds say I am?" [19] And they answered saying, "John the immerser, but others Elijah, but others that one of the old prophets has risen again."

[20] And he said to them, "And who do you say I am?" And Peter answering said, "The Christ³⁴³ of God." [21] And warning them, he ordered to tell this to no one,³⁴⁴ [22] saying that, "The son of the man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and rise on the third day."

[23] And he was saying to all, "If someone wants to come after me, let him deny himself and take up his cross, and follow me. [24] For whoever desires to save his soul, will lose it. And whoever loses

338 James 2:26

339 Matthew 17:14-21

340 προφητης (prophêtês) - "prophet" - singular

341 Luke 23:7-9

342 κλινειν (klinein) - "to decline" - see footnote for Matthew 8:20.

343 χριστον (christon) - "Christ" = "Messiah" = "Anointed," e.g. LXX has for Psalm 2:2, "κατα του χριστου αυτου" (kata tou christou autou) "against your anointed." The Hebrew in this verse for "anointed" is משיח (meshiycho) which can be translated either "His Messiah" or "His Anointed." It is the Hebrew word Messiah (or Anointed) with the pronominal suffix "his" at the end. See also Acts 4:25-27.

344 John 10:24-25

his soul for my sake, he shall save it. [25] For what does it profit a man to gain the whole world,³⁴⁵ but lose or forfeit himself? [26] For whoever is ashamed of me and my words, the son of the man will be ashamed of him, when he comes in his glory and of the father's and of the holy messengers'. [27] And I say to you truly, there are some standing here who will by no means taste death until they see the kingdom of God."

[28] And it came to pass about eight days after these words, that taking Peter and John and James, he went up to the mountain to pray. [29] And it came to pass while he prayed, the appearance of his face was another,³⁴⁶ and his garment was lightening³⁴⁷ white. [30] And behold, two men spoke with him, who were Moses and Elijah, [31] who appeared in glory speaking of his departure³⁴⁸ which he was about to fulfill in Jerusalem. [32] And Peter and those with him were burdened with sleep. And when they were fully awake, they saw his glory and the two men who stood with him. [33] And it came to pass when they were departing from him, Peter said to Joshua, "Master,³⁴⁹ it is good for us to be here, and let's make three tents, one for you and one for Moses and one for Elijah," not knowing what he was saying.

[34] And when he said these things, a cloud came and overshadowed them, and they were afraid when they came into the cloud. [35] And a voice came out of the cloud saying, "This is my beloved³⁵⁰ son. Listen to him!" [36] And when the voice had stopped, Joshua was found alone. And they kept silent and told no one in those days anything that they saw.

[37] And it came to pass on the next day, when they came down from the mountain, a large crowd gathered to him. [38] And behold, a man from the crowd cried out, saying, "Teacher, I beg you, look upon my son, that he is my only begotten.³⁵¹ [39] And behold, a spirit takes him, and suddenly he cries out, and convulses him with foam,³⁵² and it leaves him with difficulty, bruising him. [40] And I begged your disciples that they might cast it out, and they were not able."

[41] And Joshua answering said, "Oh faithless and perverse generation, how long will I be with you and put up with you? Bring your son here." [42] And while he was coming, the demon threw him down and convulsed. But Joshua rebuked the unclean spirit and healed the child and gave him back to his father. [43] And all were amazed at the majesty of God.

And while everyone marveled at everything that Joshua did, he said to his disciples, [44] "Set these words into your ears, for the son of the man is about to be delivered into the hands of men." [45] And they did not understand this word, and it was hidden from them, that they might not understand it. And they were afraid to ask him about this word.

[46] And a dispute came in among them, as to who might be greatest of them. [47] But Joshua, knowing the thought of their heart, taking hold of a child, he stood him by himself, [48] and said to them, "Whoever receives this child in my name receives me. And whoever receives me, receives the one who sent me. For he who is least³⁵³ among you all shall be great."

[49] And answering John said, "Master, we saw someone casting out demons in your name, and we

345 Luke 12:16-21

346 ετερον (eteron) - "another" - found e.g. Luke 8:6-8 (see this translation); 9:59 (NKJV "another"); 16:13 (NKJV "other").

347 εξαστραπτων (exastraptôn) - "lightening" - only found here. This is the verb for lightening, αστραπτω (astraptô), found also only in Luke 17:24; 24:4, combined with the preposition "out of," εκ (ek). The noun for lighting is αστραπη (astrapê) and is found in Matthew 24:27; 28:3; Luke 10:18; 11:36 (NKJV "bright shining"); 17:24; Revelation 4:5; 8:5; 11:19; 16:18.

348 εξοδον (exodon) - found only also in Hebrews 11:22 ("departure") and 2 Peter 1:15 (NKJV "decease" footnote, "Lit. exodus, departure").

349 επιστατα (epistata) - "Master" - This word is only found in Luke (5:5; 8:24, 45; 9:49; 17:13).

350 Critical Text has ο εκλελεθμενος (ho eklelethmenos) - "the chosen one." NAS reads, "This is My Son, My Chosen One; listen to Him!"

351 μονογενης (monogenês) - "only begotten"

352 αφρου (aphrou) - "foam" with *at the mouth* understood - only found here. See Mark 9:18 with αφριζει (aphrizei) - "foam at the mouth."

353 This is the perspective of a godly man (Philippians 2:3).

forbade him, because he does not follow with us." [50] And Joshua said to him, "Do not forbid, for he who is not against us is for us."

[51] And it came to pass, the days of his ascension³⁵⁴ approached,³⁵⁵ and he set his face to go to Jerusalem, [52] and he sent messengers³⁵⁶ before his face. And going, they came into a town of the Samaritans, in order to prepare for him. [53] And they did not receive him, because his face was going to Jerusalem. [54] And when his disciples James and John saw it, they said, "Lord, do you want us to speak fire down from the heaven and consume them as Elijah³⁵⁷ also did?"

[55] And turning, he rebuked them and said, "You do not know of what sort of spirit you are. [56] For the son of the man did not come to destroy men's souls, but to save." And they went into another town.

[57] And it was, as they were journeying on the road, someone said to him, "I will follow you wherever you might go, Lord." [58] And Joshua said to him, "The foxes have holes and the birds of the heaven nests, but the son of the man has no where he may lay his head."

[59] And he said to another, "Follow me." But he said, "Lord, permit me to go first to bury my father." [60] But Joshua said to him, "Let the dead bury their own dead. But you go proclaim the kingdom of God."

[61] And another also said to him, "I will follow you, Lord, but first let me say goodbye to those in my house." [62] And Joshua said to him, "No one who has put his hand upon the plow, and who looks back at things, is fit for the kingdom of God."³⁵⁸

10[1] After these things the Lord appointed seventy³⁵⁹ others, and sent them two each before his face into every city and place where he was about to go. [2] Then he was saying to them, "Truly the harvest is plentiful, but the workers are few. Beseech,³⁶⁰ therefore, of the Lord of the harvest that he might throw out workers into his harvest. [3] Go. Behold, I send you as lambs in the midst of wolves. [4] Do not carry a money-bag,³⁶¹ bag,³⁶² nor sandals, and greet no one along the way. [5] Into whatever house you enter, first say, 'Peace to this house.' [6] And if a son of peace is there, your peace will rest³⁶³ upon it. But if indeed not, it will return³⁶⁴ upon you. [7] And remain in that house, eating and drinking the things by them, for the worker is worthy of his wages.³⁶⁵ Do not move from house to house. [8] And into whatever city you enter, and they receive you, eat the things set before you. [9] And heal the sick in it, and say to them, 'The kingdom of God has come near to you.' [10] Into whatever city you enter, and they do not receive you, go out into its streets saying, [11] 'Even the dust clinging to us from your city we wipe off against you.'³⁶⁶ However, know this, that the kingdom of God has come near to you.' [12] I say to you that it shall be more tolerable for Sodoms³⁶⁷ on that day than for that city."

[13] "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles which were done in you were done in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes. [14]

354 αναληψεως (analêpsêōs) - "ascension" - from λημψις (lêmpsīs) "receiving" only found in Philippians 4:15, and ανα (ana) "up" [e.g. αναβλεπω (anablepō) to look up, from ανα (ana) up and βλεπω (blepō) to see].

355 συμπληρουσθαι (sumplêrousthai) - "approached" - found also only in Luke 8:23 ("filling" NKJV) and Acts 2:1 ("had fully come" NKJV).

356 αγγελους (angelous) - "messengers"

357 2 Kings 1:1-15

358 Luke 14:26; Philippians 3:13; 1 Kings 19:19-21

359 Critical Text adds [two].

360 See footnote on Matthew 9:38.

361 βαλαντιον (balantion) - "money-bag" - found only here, Luke 12:33 and 22:35-36

362 πηρας (pêros) "bag" - found also only in Matthew 10:10; Mark 6:8; Luke 9:3; 22:35-36.

363 επαναπαυσεται (epanapauseitai) - "will rest" - future tense

364 ανακαμψει (anakampsei) - "will return" - future tense

365 1 Corinthians 9:14

366 e.g. Acts 13:51

367 σοδομοις (sodomōis) - "Sodoms" - plural noun - plural? See Revelation 11:8; see also Deuteronomy 32:15-32; Isaiah 1:10; 3:9; Jeremiah 23:14; and a city south of Jerusalem, Ezekiel 16:46, 48-49, 53, 55-56.

However, it shall be more tolerable for Tyre and Sidon in the judgment than for you. [15] And you, Capernaum, who were exalted³⁶⁸ to the heaven, will be brought down³⁶⁹ to Hades. [16] He who hears you hears me, and he who rejects you rejects me. And he who rejects me rejects the one who sent me."³⁷⁰

[17] And the seventy returned with joy, saying, "Lord, even the demons are subject to us in your name."

[18] And he said to them, "I was watching Satan fall as lightening out of the heaven."³⁷¹ [19] Behold, I give to you the authority of which to trample on snakes³⁷² and scorpions,³⁷³ and upon all the power of the enemy, and nothing shall by any means hurt you.³⁷⁴ [20] However, in this do not rejoice that the spirits are subject to you, but³⁷⁵ rejoice that your names were written³⁷⁶ in the heavens."

[21] In that hour Joshua rejoiced in the spirit and said, "I confess³⁷⁷ to you, father, Lord of the heaven and the earth, that you hid these things from wise and prudent, and revealed them to babes. Yes, father, for so it was pleasing³⁷⁸ before you."

[22] And turning to the disciples he said, "All things were delivered to me by my father,³⁷⁹ and no one knows who the son is except the father, and who the father is except the son and to whomever the son wills to reveal."³⁸⁰ [23] And turning to the disciples privately he said, "Blessed are the eyes that see what you see. [24] For I say to you that many prophets and kings desired to see what you see, and did not see, and to hear what you hear, and did not hear."³⁸¹

[25] And behold, a certain lawyer stood up, testing him, and saying, "Teacher, what do I do that I might inherit eternal life?"

[26] And he said to him, "In the law³⁸² what has been written? How do you read it?"

[27] And answering he said, "You shall love³⁸³ the Lord your God out of your whole heart and out of

368 υψωθεισα (upsôtheisa) - "were exalted" - Critical Text has υψωθηση (upsôthêsê) - "will be exalted" with the negative particle μη (mê), thus NAS reads, "will not be exalted to heaven, will you?"

369 καταβιβασθηση (katabibasthêsê) - "will be brought down" - Critical Text has καταβηση (katabêsê) - "will descend."

370 Herein is real Christianity (John 8:47; Galatians 2:20; 1 John 4:6).

371 Luke 4:41; 8:2, 27-35; 9:1, 49; all record demons being cast out before this. This apparently was a momentary event. Even though it appears Satan was cast out of heaven in the past (Isaiah 14:12-15; Ezekiel 28:12-17), he still had access to heaven (Job 1 & 2). He no doubt prowls the earth (Job 1:7; 2:2; 1 Peter 5:8). Yet, even after this event in Luke 10:18, believers are said to be fighting the wicked host *in the heavenlies* (Ephesians 6:12), and Satan is identified as the one who had accused the brethren "before our God day and night" (Revelation 12:10). In the future, Satan will be permanently cast out of heaven, after which he knows he has only a short time (Revelation 12:7-12). This short time is only three and a half years (Revelation 12:13-14). After this, Satan is imprisoned for a thousand years (Revelation 20).

372 In light of the implication of the end of this verse in which snakes and scorpions are part of the power of the enemy, see Genesis 3:1 (Revelation 12:9; 20:2); Numbers 21:6 (1 Corinthians 10:9); Deuteronomy 32:24, 33; Jeremiah 8:17; Revelation 9:19.

373 Scorpions are also mentioned in Deuteronomy 8:15; Ezekiel 2:6; Luke 11:12; Revelation 9:3, 5, 10.

374 Mark 16:18

375 Received Text adds μαλλον (mallon) "rather."

376 εγραφη (egraphê) - "were written" - aorist tense - Critical Text has εγγεγραπται (engēgraptai) perfect tense of εγγραφω (engraphô), "write in" or "record." NAS has "are recorded."

377 εξομολογουμεαι (exomologoumai) - "confess" - see footnote for Matthew 11:25.

378 Psalm 115:3; Romans 9:16, 18

379 Here, before the crucifixion and resurrection, all things are His, as in Matthew 28:18. See also John 3:35; 13:3; 16:15.

380 This verse makes it very clear that it is impossible to know God unless Christ wills to reveal Him to you (Romans 9:16). See also 2 Thessalonians 1:8, and 1 Corinthians 2:11-12 (1 John 5:12; Revelation 2:28/22:16).

381 1 Peter 1:10-12; Job 19:25

382 Psalm 19:7

383 Deuteronomy 6:5-9; 11:1, 13, 22; 13:3; 19:9; 30:6, 16, 20; Joshua 22:5; 23:11; Psalm 31:23; 97:10; 116:1; Mark 12:30 (first commandment); Romans 8:28; 1 Corinthians 16:22; 1 John 3:17 (someone in need); 4:20 (can't love God and hate bro); 5:2 (we know we love God's children); 5:3 (this is the love of God). See also 2 Thessalonians 3:5; Jude 21.

your whole soul and out of your whole strength and out of your whole³⁸⁴ mind,³⁸⁵ and your neighbor as yourself."³⁸⁶

[28] And he said to him, "You answered correctly. Do this and you shall live."³⁸⁷

[29] But wanting to justify himself he said to Joshua, "And who is my neighbor?"

[30] And Joshua replying said, "A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him and after inflicting blows, departed leaving him being³⁸⁸ half dead. [31] And by chance, a certain priest came down on that road. And seeing him, passed by on the other side.

[32] And likewise also a Levite coming, happened by the place, and seeing, passed by on the other side.

[33] And a certain Samaritan³⁸⁹ traveling, came by him and when he saw him he felt compassion, and coming, he bandaged his wounds,³⁹⁰ pouring on olive oil³⁹¹ and wine. And mounting him on his own animal, he brought him into an inn, and took care of him. [35] And on the next day, when he was departing, taking out two denarii, he gave them to the inn-keeper and said to him, 'Take care of him, and whatever more you spend, when I return, I will repay you.' [36] Who, therefore, of these three is considered to you³⁹² to be a neighbor of the one who fell into the robbers?"

[37] And he said, "The one who did the mercy with him." Then Joshua said to him, "Go and you do likewise."

[38] And it came to pass, as they went that he entered a certain town. And a certain woman named Martha welcomed him into her house. [39] And to this one³⁹³ was a sister called Mary who also was sitting by Joshua's feet listening to his word. [40] And Martha was distracted with much serving. And approaching she said, "Lord, is it no concern to you³⁹⁴ that my sister was leaving behind only me to serve?³⁹⁵ Therefore, speak to her that she might help me!"

[41] But answering Joshua said to her, "Martha, Martha, you are worried³⁹⁶ and troubled about many things. [42] But one is a need, and Mary choose the good part, which will not be taken from her."

11[1] And it came to pass, when he was in a certain place praying, when he ceased, one of his disciples said to him, "Lord, teach us to pray as John also taught his disciples."

[2] And he said to them, "When you pray, say, 'Our father who is in the heavens.'³⁹⁷ Let your name

384 ολης (olês) - "whole" - this word is repeatedly used in this verse indicating this love for God is all consuming. It is to be with the entire being. Scripture commands with other words this love (Romans 14:7-8; 1 Corinthians 15:58; 2 Corinthians 5:14-15; Ephesians 5:10, 15-17; Colossians 3:1; 17).

385 διανοίας (diavoias) - "mind" - found also in Matthew 22:37; Mark 12:30; Luke 1:51 (imagination); Ephesians 2:3; 4:18 (understanding); Colossians 1:21; Hebrews 8:10; 10:16; 1 Peter 1:13; 2 Peter 3:1; 1 John 5:20 (understanding).

386 Leviticus 19:18; Luke 6:31; Ephesians 5:28-28

387 Love fulfills the law (Matthew 7:12; Romans 12:8-12; Galatians 5:13-14). Also, if you love God, you have stopped your rebellion against Him (Proverbs 17:11; Romans 10:9-10; Colossians 1:21).

388 τυγχανοντα (tugchanonta) - "being" - Critical Text omits this word. Context weighs heavily upon the translation of this word. It is from τυγχανω (tugchanō) which is found also in Luke 20:35 (to attain); Acts 19:11 (unusual); 24:2 (enjoy); 26:22 (obtained); 27:3 (to receive); 28:2 (unusual); 1 Corinthians 14:10 (may be); 15:37 (perhaps); 16:6 (it may be); 2 Timothy 2:10 (might obtain); Hebrews 8:6 (he has obtained); 11:35 (might obtain) NKJV.

389 John 4:9; 8:48

390 τραυματα (traumata) - "wounds"

391 ελαιον (elaion) - "olive oil" - found also in Matthew 25:3-4, 8; Mark 6:13; Luke 7:46; 16:6; Hebrews 1:9; James 5:14; Revelation 6:6; 18:13. The word for olive tree or olive is ελαια (elaia) found e.g. in Luke 22:39; Romans 11:17, 24; James 3:12; Revelation 11:4. See Luke 7:46 for "fragrant oil," μυρω (murō).

392 δοκει σοι (dokei soi) - "is considered to you"

393 τηδε (têde) - "to this one" - dative demonstrative feminine pronoun from οδε (ode).

394 ου μελει σοι (ou melei soi) - "is it no concern to you"

395 We are to serve (Matthew 20:27), but in the spirit (Galatians 5:22).

396 Philippians 4:6-7

397 Isaiah 57:15; 66:1a; 1 Kings 8:27 (2 Chronicles 6:18)

be holy.³⁹⁸ Let your kingdom come.³⁹⁹ Let your will be as in heaven, also upon the earth.⁴⁰⁰ [3] Give us our daily bread each day.⁴⁰¹ [4] And forgive us our sins, for we ourselves also forgive everyone indebted to us.⁴⁰² And do not lead us into temptation,⁴⁰³ but deliver us from the evil one."⁴⁰⁴

[5] And he said to them, "Which of you shall have a friend, and he shall come to him at midnight and say to him, 'Friend, lend me three loaves, [6] because a friend came by out of the way to me, and I do not have anything to set before him.' [7] And he from within answering would say, 'Do not cause me trouble. The door has already been shut,⁴⁰⁵ and my children are with me in bed. I am not able to arise to give to you?' [8] I say to you, even if he will not arise and give to him, because he is his friend; yet because of his persistence, raising up, he will give to him as much as⁴⁰⁶ he needs."

[9] "And I say to you, ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. [10] For everyone who asks receives, and he who seeks finds; and he who knocks it will be opened.⁴⁰⁷ [11] What father of you, when the son asks for bread, he will not⁴⁰⁸ deliver a stone to him, will he? Or,⁴⁰⁹ even a fish, he will not⁴¹⁰ deliver to him a snake for a fish, will he? [12] Or even if he asks for an egg,⁴¹¹ he will not⁴¹² deliver to him a scorpion, will he? [13] If therefore you being evil⁴¹³ know to give good gifts to your children, how much more shall the father, who is from heaven, give the⁴¹⁴ holy spirit to those who ask him?"

[14] And he was casting out a demon, and it was mute. And it was, when the demon had gone out, the mute spoke, and the crowds marveled. [15] And someone out of them said, "By Beelzebul,⁴¹⁵ ruler of the demons, he casts out the demons." [16] And others, testing, were seeking a sign from him out of heaven.

[17] But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and house against house falls. [18] And so if Satan is divided against himself, how can his kingdom stand? For you say by Beelzebul I cast out the demons. [19] So if I cast out the demons by Beelzebul, by whom do your sons cast out?⁴¹⁶ Because of this, they shall be your judges.⁴¹⁷ [20] But if by the finger of God I cast out the demons, then the kingdom of God has come upon you. [21] When

398 God *alone* is holy (1 Samuel 2:2; Revelation 15:4). There is none like Him (Isaiah 40:12-25). Letting His name be holy = His name being exalted, honored, and recognized as who He really is (e.g. Isaiah 8:13).

399 1 Corinthians 16:22 - This is in the heart of all true believers (e.g. Titus 2:13; 2 Timothy 4:8).

400 Apparently, things go different in heaven than on earth, and His will is not always done on earth as it is in heaven (e.g. Jeremiah 8:21).

401 Matthew 6:34

402 Mark 11:25-26

403 God does not tempt (James 1:12-13), but He will lead into temptation, as with Christ, Matthew 4; Luke 4. Or, e.g. Hezekiah, see 2 Kings 20:12-19/2 Chronicles 32:30-31. See also Psalm 141:4.

404 = save us, e.g. Luke 22:31-32

405 κεκλεισται (kekleistai) - "shut" - This word can carry with it the idea of "locked" (e.g. Matthew 23:13; 25:10; John 20:19; Revelation 3:7; 20:3). Other places this word is found is, Matthew 6:6; Luke 4:25; Acts 5:23; 21:30; 1 John 3:17; Revelation 3:8; 11:6; 21:25).

406 ὅσον (oson) - "as much as" - singular form - Critical and Received Texts have ὅσων (osōn) plural form, "as many as."

407 Luke 18:1-8

408 μὴ (mê) - "not" - "will he" is added to complete the idea in English.

409 ἢ (ê) - "Or" - Even though the Received Text has εἰ (ei) "if" and does not have ἢ (ê) "or," nevertheless the KJV & NKJV have "or," apparently for their translation of καὶ (kai) [which is usually translated "and" or "even"].

410 μὴ (mê) - "not" - "will he" is added to complete the idea in English.

411 ὠον (ōon) - "egg" - only found here in the NT. In the LXX it is found in Deuteronomy 22:6 (2x); Job 39:14; Isaiah 10:14; 59:5 (2x).

412 μὴ (mê) - "not" - "will he" is added to complete the idea in English.

413 Romans 3:9-18, 23; **Galatians 3:22**

414 There is no definite article in the Greek here.

415 Even though all texts have βεελζεβουλ (Beelzeboul), the KJV & NKJV have "Beelzebub" which follows the Greek βεελζεβουβ (Beelzeboub). See footnote for Matthew 10:25.

416 The argument might be, "By God." So, God *and* Satan casts out demons? Not!

417 Wicked people will condemn other wicked people in the judgment?

the armed strong one guards his own courtyard,⁴¹⁸ his possessions are in peace. [22] But when one stronger than he comes upon him, he overcomes him. He takes from in which he trusted, his whole armor, and distributes his spoils. [23] He who is not with me⁴¹⁹ is against me, and he who does not gather with me, scatters."⁴²⁰

[24] "When the unclean spirit goes out from the man, it goes through dry places, seeking rest, and finding none it says, 'I will return into my house from where I came out.' [25] And going, it finds it swept and put in order.⁴²¹ [26] Then it goes and takes with it seven other spirits more evil than himself, and comes,⁴²² dwells there, and the last of that man is worse than the first."⁴²³

[27] And it came to pass, when he said these things, a certain woman, lifting up a voice out of the crowd, said to him, "Blessed is the womb which bore you, and the breasts⁴²⁴ which you nursed!⁴²⁵

[28] But he said, "Yet indeed,⁴²⁶ blessed are those who hear the word of God and keep⁴²⁷ it!"

[29] And when the crowds gathered even more,⁴²⁸ he began to say, "This is an evil generation.⁴²⁹ It seeks a sign,⁴³⁰ and no sign will be given to it except the sign of Jonah the prophet. [30] For just as Jonah was a sign to the Ninevites,⁴³¹ so the son of the man will also be to this generation. [31] The Queen of the south will rise up in the judgment with the men of this generation and condemn them,⁴³² because she came⁴³³ from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. [32] The men of Nineveh will stand up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here."

[33] "No one lighting a lamp puts it in a secret place, nor under the basket, but upon the lampstand; that those who come in may see the light.⁴³⁴ [34] The lamp of the body is the eye. When, therefore, your eye is good,⁴³⁵ your whole body will also be illuminated.⁴³⁶ But when it is evil, your body is dark.

418 αυλην (aulên) - "courtyard" - Matthew 26:3 (palace), 58, 69; Mark 14:54, 66; 15:16 (hall); Luke 22:55 (courtyard); John 10:1, 16 (fold); 18:15; Revelation 11:2 (court) NKJV.

419 Physically with Him? You can be "with" in spirit as well (e.g. 1 Corinthians 5:3). No one on earth is physically with Him today (e.g. 2 Corinthians 5:16).

420 The ultimate scattering - Revelation 6:12-17

421 κεκοσμημενον (kekosmêmenon) - "put in order" - this word is from κοσμεω (kosmeô) and is found also in Matthew 12:44 (put in order); 23:29 (adorn); 25:7 (trimmed); Luke 21:5 (adorned); 1 Timothy 2:9; Titus 2:10; 1 Peter 3:5; Revelation 21:2, 19 (adorned) NKJV.

422 ελθοντα (elthonta) - "comes" - Received and Critical Text have εισελθοντα (eiselthonta) "comes into."

423 Similar to 2 Peter 2:20

424 Mary is and was indeed blessed (Luke 1:28, 42, 45, 48).

425 εθηλασας (ethêlasas) - "you nursed" - NKJV has "nursed you," but this is not grammatically consistent with the Greek. This word is an aorist, active, indicative, second person, singular, which makes Christ the subject, rather than the object, of the verb. This word is also found in Matthew 21:16 (KJV "sucklings"); 24:19 (KJV "give suck"); Mark 13:17 (KJV "give suck"); Luke 21:23 (KJV "give suck"); LXX Job 3:12; Song of Solomon 8:1. Luke 11:27 reads in the KJV, "the paps which thou hast sucked."

426 μενουν γε (menoun ge) - [Critical Text omits γε (ge)] - "Yet indeed" - These two words are also found in Romans 9:20 ("But indeed" NKJV); 10:18 ("Yes indeed" NKJV); Philippians 3:8 ("Yet indeed" NKJV; So with Received & Critical Text; Majority Text omits γε [ge]).

427 φυλασσοντες (phulassontes) - "keep" - used in this way e.g. Matthew 19:20; Mark 10:20; Luke 18:21; John 12:25. Also used in the sense of "guard" (e.g. Luke 2:8; 8:29; 11:21).

428 επαθροιζομενων (epathroizomenôn) - "gathered even more" - only found here. NKJV has "were thickly gathered together," KJV "were gathered thick together," NAS "were increasing," NIV "increased," J. P. Green, "pressing upon Him."

429 Critical Text adds an additional γενηα (genea) "generation," so it reads, "This generation is an evil generation."

430 The context here is intense. They already had plenty of signs (e.g. John 12:37)!

431 Jonah was a sign to the Ninevites! What's the sign? See Matthew 12:39-40. The Ninevites must have known about Jonah's three days and three nights in the belly of the fish!

432 1 Corinthians 6:2

433 1 Kings 10:1-13; 2 Chronicles 9:1-12

434 Matthew 5:14-16; Ephesians 5:8-13; 1 Thessalonians 2:20

435 See footnote for Matthew 6:22.

436 What are you focused on? What are you looking at? See Hebrews 12:2; Colossians 3:1.

[35] Watch,⁴³⁷ therefore, that the light in you is not darkness.⁴³⁸ [36] If, therefore, your whole body is illuminated, having no certain part dark,⁴³⁹ the whole will be illuminated, as when the lamp in the lightening⁴⁴⁰ gives you light."

[37] And when he spoke, a certain Pharisee asked⁴⁴¹ him that he might dine with him. And coming in, he reclined.⁴⁴² [38] And the Pharisee watching, was amazed that he did not first immerse⁴⁴³ before the meal.

[39] And the Lord said to him, "Now you Pharisees clean the outside of the cup and the dish, but your inside is full of robbery⁴⁴⁴ and wickedness. [40] Foolish ones!⁴⁴⁵ Did not the one who made the outside also make the inside? [41] But give alms of what is inside,⁴⁴⁶ and behold, all things are clean to you."

[42] "But woe to you Pharisees! For you tithe the mint and the rue and every herb, and pass by the justice and the love of God. These things it was necessary⁴⁴⁷ to do, and not to leave⁴⁴⁸ those.⁴⁴⁹

[43] "Woe to you Pharisees! For you love the best seat in the synagogues and the greetings in the marketplaces."⁴⁵⁰

[44] "Woe to you, scribes and Pharisees, hypocrites! For you are as unseen tombs,⁴⁵¹ and the men walking over do not know."⁴⁵²

[45] And answering, some of the lawyers say to him, "Teacher, saying these things you insult us also."

[46] And he said, "Woe to you lawyers also! For you burden men with burdens hard to bear, and yourselves you do not touch⁴⁵³ the burdens with one of your fingers."

[47] "Woe to you! For you build the tombs⁴⁵⁴ of the prophets, and your fathers killed them. [48] So then, you testify that you approve the works of your fathers. For they indeed killed them, and you build their tombs.⁴⁵⁵ [49] Because of this, the wisdom of God⁴⁵⁶ also said, 'I will send unto them prophets and apostles, and out of them they will kill and persecute, [50] so that the blood of all the prophets poured

437 σκοπεῖ (skopei) - "Watch" - found also in Romans 16:17 (note); 2 Corinthians 4:18 (look at); Galatians 6:1 (considering); Philippians 2:4 (look out); 3:17 (note) NKJV.

438 1 Corinthians 10:12; Proverbs 12:15; 14:12 (16:25); 21:2/12:1

439 e.g. see John 1:47 and footnote

440 ἀστραπή (astrapê) - "lightening" - found also only in Matthew 24:27; 28:3; Luke 10:18; 17:24; Revelation 4:5; 8:5; 11:19; 16:18.

441 ἠρώτα (êrôta) - aorist tense (i.e. past tense) - "asked" - Critical Text has ἐρωτά (erôta) - present tense

442 See footnote for Luke 17:7.

443 ἐβαπτίσθη (ebaptisthê) - "immerse"

444 ἀρπαγῆς (arpagês) - "robbery" - found also in Matthew 23:25 ("extortion" NKJV); Hebrews 10:34 (plundering). Found also in LXX in Leviticus 6:2 (robbery or plunder) and Nahum 2:12 (spoil).

445 ἀφρονες (aphrones) - "Foolish ones" - an adjective found also in Luke 12:20 (Fool); Romans 2:20 (foolish); 1 Corinthians 15:36 (foolish one); 2 Corinthians 11:16 (2x fool), 19 (fools); 12:6 (fool), 11 (fool); Ephesians 5:17 (unwise); 1 Peter 2:15 (foolish) NKJV.

446 τὰ ἐνὸντα (ta enonta) - "what is inside" - present active participle from ἐνεῖμι (eneimi), only found here. This is the copula ("to be") with the preposition "in." NKJV has "such things as you have" with footnote "Or *what is inside*." See also Psalm 15:2.

447 ἔδει (edei) - "it was necessary" - imperfect active indicative third person singular - NKJV reads, "you ought," but it is not in the second person (i.e. "you"), but third person (i.e. "he" or "it).

448 ἀφίεναι (aphienai) - "to leave" - Critical Text has παρῆναι (pareivai) "to be present," NAS has "neglecting."

449 Joshua says the same thing in Matthew 23:23. They were not wrong for dealing with the lesser matters. In fact, Joshua says they should do that. It's the neglect of the weightier matters (the justice and love of God) that condemns them.

450 John 5:44 - Looking for honor from men prevents faith in God.

451 μνημεῖα (mnêmeia) - "tombs" - see footnote for Matthew 23:29.

452 = deception, unaware of the death they walk over.

453 προσψάυετε (prosspauete) - "touch" - only found here.

454 μνημεῖα (mnêmeia) - "tombs" - see footnote for Matthew 23:29.

455 This condemnation is found also in Matthew 23:29-31. They were into their deaths, adorning their tombs.

456 "the wisdom of God" - Himself (1 Corinthians 1:24).

out⁴⁵⁷ from the foundation of the world might be sought out⁴⁵⁸ from this generation,⁴⁵⁹ [51] from the blood of Abel unto the blood of Zechariah who perished between the altar and the house.⁴⁶⁰ Yes, I say to you, it will be sought out from this generation."⁴⁶¹

[52] "Woe to you lawyers, for you removed the key of knowledge. You did not go in yourselves, and those coming in you hindered."⁴⁶²

[53] And when he said these things to them,⁴⁶³ the scribes and the Pharisees began to be terribly⁴⁶⁴ hostile, and to interrogate⁴⁶⁵ him about many things, [54] lying in wait for⁴⁶⁶ him, seeking to catch⁴⁶⁷ something out of his mouth⁴⁶⁸ that they might accuse him.

12[1] When the myriads of the crowd⁴⁶⁹ gathered together, so that they trampled one another, he began to say to his disciples first, "Guard⁴⁷⁰ yourselves⁴⁷¹ from the leaven⁴⁷² of the Pharisees, which is hypocrisy. [2] And there is nothing concealed⁴⁷³ which will not be revealed,⁴⁷⁴ and hidden which will not be made known. [3] For whatever you said in the dark will be heard in the light, and whatever you spoke to the ear in the inner rooms, will be preached upon the housetops."⁴⁷⁵

[4] "And I say to you, my friends, you should not be afraid of⁴⁷⁶ those who kill the body and after these things do not have any more to do. [5] But I will show you someone you should be afraid of.⁴⁷⁷ You should be afraid of⁴⁷⁸ the one, after he kills, has the authority⁴⁷⁹ to cast into the hell.⁴⁸⁰ Yes, I say to

457 εκχυνομενον (ekchunomenon) - "poured out" - found also in Matthew 9:17 (poured out); 23:35 (shed); 26:28 (shed); Mark 14:24 (shed); Luke 5:37 (spilled); 22:20 (shed); John 2:15 (poured out); Acts 1:18 (gushed out); 2:17-18, 33; 10:45; 22:20 (shed); Romans 3:15 (shed); 5:5; Titus 3:6; Jude 11 (NKJV "run;" NAS "rushed headlong" with footnote, "Lit., *they have poured themselves out*"); Revelation 16:1 (pour out); 6 (shed), 8, 10, 12, 17.

458 εκζητηθη (ekzêtêthê) - "sought out" - found also in verse 51 and Acts 15:17; Romans 3:11; Hebrews 11:6; 12:17; 1 Peter 1:10.

459 "from this generation" - God does this kind of thing. Brings judgment on sins done in the past upon a future generation. See e.g. Exodus 20:5. See also 2 Kings 24:1-4 and Jeremiah 15:3-4. Manasseh is dead, saved (2 Chronicles 33:10-17), and gone, yet judgment comes upon the people because of *his* sins.

460 οικου (oikou) - "house" - the parallel passage in Matthew 23:35 uses the term ναου (vaou) which is "temple" (also found e.g. in Matthew 23:16, 21; Revelation 16:1, 17). There is also ιερων (eiron) for "temple" in the Greek NT as well (e.g. Matthew 21:12, 14-15, 23; 26:55). "House" is also used for the temple of God e.g. in Matthew 12:4 (house of God); 21:13 (My house & house of prayer); John 2:16 (My father's house).

461 70 AD

462 The lawyers rejected God's will. See Luke 7:30.

463 λεγοντος δε αυτου ταυτα προς αυτους (legontes de autou tauta pros autous) - "And when he said these things to them" - Critical Text does not have these words, but rather κακειθεν εξελθοντος αυτου (kakeithen exelthontos autou) - "And when he went out from there." Critical Text reading is supported by **א** (Codex Sinaiticus), **B** (Codex Alexandrinus), & **C** (Codex Ephraemi Rescriptus).

464 δεινωσ (deinô) - "terribly" - found also in the NT only in Matthew 8:6 (NKJV "dreadfully").

465 αποστοματιζειν (apostomatizein) - "interrogate" - only found here.

466 ενεδρευοντες (enedreuontes) - "lying in wait for" - found also in the NT only in Acts 23:21.

467 θηρευσαι (thêreusai) - "to catch" - only found here in the NT. LXX e.g. same exact form found in Genesis 27:5 (to hunt).

468 τι εκ του στοματος αυτου (ti ek tou stomatos autou) - "something out of his mouth" - NAS footnotes "Lit., *something out of His mouth*."

469 των μυριαδων του οχλου (tôn muriadôn tou ochlou) - "the myriads of the crowd"

470 προσεχετε (prosechete) - "Guard" - can also be translated "Beware" (e.g. Matthew 7:15), "Take heed" or "Be careful" (e.g. Matthew 6:1).

471 εαυτοις (eautois) - "yourselves" - NIV has "Be on your guard"

472 In Matthew 16:12 the leaven is doctrine, here it is hypocrisy.

473 συγκεκαλυμμενον (sugkekalammenon) - "concealed" - only found here

474 αποκαλυφθησεται (apokaluphthêsetai) - "revealed"

475 Ecclesiastes 12:13-14

476 φοβηθητε (phobêthête) - "You should . . . be afraid of" - aorist, passive, subjunctive, second person, plural

477 φοβηθητε (phobêthête) - "you should be afraid of" - aorist, passive, subjunctive, second person, plural

478 φοβηθητε (phobêthête) - "you should be afraid of" - aorist, passive, subjunctive, second person, plural

479 εξουσιαν (exousian) - "authority" - NKJV has "power." See footnote for Mark 6:7.

480 Γεενναν (geennan) - "hell"

you, you should be afraid of⁴⁸¹ him. [6] Are not five sparrows sold for two coins?⁴⁸² And not one of them is forgotten before God.⁴⁸³ [7] But even the hairs of your head have all been counted.⁴⁸⁴ Do not be afraid⁴⁸⁵ therefore. You differ⁴⁸⁶ from many sparrows."

[8] "And I say to you, everyone who confesses me before men, the son of the man will also confess him before the messengers of God. [9] But he who denies me before men will be denied before the messengers of God.⁴⁸⁷ [10] And everyone who will speak a word against the son of the man, it will be forgiven him.⁴⁸⁸ But the one who blasphemes the Holy Spirit, it will not be forgiven him."

[11] "And when they bring you to the synagogues and the rulers and the authorities, do not be concerned⁴⁸⁹ about how or what you might answer,⁴⁹⁰ or what you might say. [12] For the Holy Spirit will teach you in that hour what is necessary to say."⁴⁹¹

[13] And someone out of the crowd said to him, "Teacher, tell my brother to divide with me the inheritance."

[14] And he said to him, "Man, who made me a judge⁴⁹² or arbitrator⁴⁹³ over you?"⁴⁹⁴ [15] And he said to them, "Look out⁴⁹⁵ and guard⁴⁹⁶ against the⁴⁹⁷ covetousnesses,⁴⁹⁸ for not in the abundance to

481 φοβηθητε (phobêthête) - "you should be afraid of" - aorist, passive, subjunctive, second person, plural

482 ἀσσαριῶν (assariôn) - "coins" - "a Roman copper coin, worth about one-sixteenth of a denarius" (BGAD, p. 117) - only found here and in the similar text of Matthew 10:29. For a denarius, see Matthew 20:2.

483 God remembers and cares for animals (e.g. Psalm 104:14, 21, 27-28; Jonah 4:11), yet at the same time there are animals made to be caught and destroyed (2 Peter 2:12; Psalm 104:29).

484 ἡριθμῆνται (êrithmêntai) - "have . . . been counted" - perfect, passive, indicative, from ἀριθμεῖω (arithmeô), found also only in Matthew 10:30 and Revelation 7:9.

485 φοβεισθε (phobeisthe) - "do . . . be afraid" - present middle imperative - Be afraid of what? Being forgotten by God. God doesn't forget about the sparrows. He most certainly won't forget about you. He *is* a rewarder of those who diligently seek Him (Hebrews 11:6; Psalm 145:18-21).

486 διαφερετε (diapherete) - "differ" - present active indicative second person plural - the basic idea of the word is to "carry through," "carry" from φέρω (pheô) and "through," δια (dia). This word is found also in Matthew 6:26; 10:31; 12:12 ("value"); Mark 11:16 ("to carry"); Luke 12:24 ("value"); Acts 13:49 ("being spread"); 27:27 ("driven up and down"); Romans 2:18 ("excellent" NKJV, "essential" NAS); 1 Corinthians 15:41 ("differs"); Galatians 2:6 ("difference"); 4:1 ("differ"); Philippians 1:10 ("excellent" NKJV, NAS) NKJV. How does man differ? See Psalm 8:5-8; Ecclesiastes 3:21; Matthew 12:12 (see this translation).

487 Like Matthew 7:23

488 Automatically? See Matthew 12:31-32 (e.g. Matthew 6:15).

489 μεριμνατε (merimnate) - "be concerned" - see footnote for Matthew 6:25.

490 απολογησθησθε (apologêsêsthe) - "you might answer" - found also in Luke 21:14; Acts 19:33; 24:10 ("answer" at end of verse); 25:8; 26:1-2 (answer), 24 (defense); Romans 2:15 (excusing); 2 Corinthians 12:19 (excuse). As can be seen from its usage, it is a word used in the context and sense of making a defense for oneself.

491 e.g. Acts 4:1-20; 5:27-32

492 δικαστην (dikastên) - "judge" - only found also in Acts 7:27, 35 which reference Exodus 2:14 in which the Hebrew word שֹׁפֵט (shophê) for "judge" is used. Critical Text has κριτην (kritên), a common Greek word for "judge."

493 μεριστην (meristên) - "arbitrator" - only found here. This word is akin to μερισμός (merismos) found only in Hebrews 2:4 (NKJV "gifts" with footnote "distributions," NAS footnotes, "Lit., *distributions*"); and 4:12 (division).

494 υμας (umas) - "you" - plural

495 ορατε (orate) - "Look out" - this word is one of the words for "seeing" in the Greek (e.g. Luke 16:23 "saw;" John 8:57 "seen;" 9:37).

496 φυλασσεσθε (phulassethe) - "guard" - used for literally guard (e.g. Luke 8:29), "kept" in prison (e.g. Acts 12:4), "keep" or "observe" (e.g. Matthew 19:20), and "look out for" or "watch" or "beware" (e.g. 2 Peter 3:17).

497 της (tês) - "the" - Critical Text has πασης (pasês) "all." NAS has "every form of greed."

498 πλεονεξιας (pleonexias) - "covetousnesses" - plural noun - found also in Mark 7:22; Romans 1:29; 2 Corinthians 9:5 (grudging obligation, NKJV footnotes "Lit., *covetousness*"); Ephesians 4:19 (greediness); 5:3; Colossians 3:5; 1 Thessalonians 2:5; 2 Peter 2:3, 14. The first part of the word being πλεον (pleon) means "much" or "more" (e.g. Luke 3:13; Acts 15:28 [greater NKJV]). Covetousness is "a desire to have more." Hebrews 13:5 well describes covetousness as *not* being content with what one has (see also Philippians 4:11-12; 1 Timothy 6:8-9). The Greek word for covetousness in Hebrews 13:5 is ἀφιλαργυρος (aphilargyros) which is more literally, "without a love for silver." αργυρος (argyros) is "silver" (e.g. James 5:3). φιλα (phila) is "love" as in the word "brotherly love," φιλαδελφια (philadelphia, e.g. Romans 12:10). And the α (a) at the beginning of the word negates it. Thus, ἀφιλαργυρος (aphilargyros) = "without a love for silver" (see Ecclesiastes 5:10-11). Finally, a proper perspective on finances is this: we are simply stewards of what is not

someone, out of his possessions,⁴⁹⁹ is the life to⁵⁰⁰ him."⁵⁰¹

[16] And he spoke a parable to them, saying, "The land of a certain rich man was fruitful.⁵⁰² [17] And he was thinking in himself saying, 'What shall I do, for I do not have where I will gather in my fruits?'⁵⁰³ [18] And he said, 'This I will do. I will tear down my barns and build larger ones, and I will gather in all my produce⁵⁰⁴ and my goods there. [19] And I will say to my soul, 'Soul, you have many goods laying⁵⁰⁵ for many years. Rest, eat, drink, be merry.'"⁵⁰⁶ [20] And God said to him, "Foolish one,⁵⁰⁷ this night they are requiring⁵⁰⁸ your soul from you.⁵⁰⁹ And what⁵¹⁰ you prepared, to whom will it be?⁵¹¹ [21] So is the one who stores up⁵¹² for himself and is not rich into God."⁵¹³

[22] And he said to his disciples, "Because of this, I say to you, do not be concerned⁵¹⁴ about your soul, what you might eat, nor about your body, what you might wear.⁵¹⁵ [23] The soul is more than food and the body than clothing.⁵¹⁶ [24] Observe⁵¹⁷ the ravens, that they do not sow nor reap, which have neither storehouse nor barn, and God feeds them. How more⁵¹⁸ important⁵¹⁹ are you than the birds? [25] And who among you by being concerned is able to add⁵²⁰ one cubit⁵²¹ to his age?⁵²² [26] If then you are not able to do the least, why are you concerned about the others?"

[27] "Observe the lilies, how it⁵²³ grows. It neither toils nor spins. Yet, I say to you, not even Solomon in all his glory was dressed like one of these. [28] And if God so clothes the grass in the field which today is, and tomorrow is thrown into an oven, how much more you, little believers?⁵²⁴ [29] And

our own (1 Corinthians 6:19-20), but what is God's (Luke 16:11-13).

499 1 Timothy 6:7; Ecclesiastes 5:15

500 αὐτῷ (autō) - "to him" - dative form - Received and Critical Text have αὐτοῦ (autou) "of him," i.e. "his."

501 This sentence is illustrated in the following parable.

502 εὐφορήσεν (euphorêsen) - "fruitful" - only found here in the NT.

503 καρπὸς (karpous) - "fruits"

504 γένηματα (genēmata) - "produce" - found also in Matthew 26:29 (fruit); Mark 14:25; Luke 22:18; 2 Corinthians 9:10 (fruits) NKJV. Critical Text has σίτον (siton) "grain" or "wheat." The Greek word for fruit is καρπός (karpos).

505 κείμενα (keimena) - "laying" - present middle participle accusative plural neuter - refers back to the many goods.

506 εὐφραίνου (euphrainou) - "be merry" - present passive imperative - found also in Luke 15:23-24 (be merry), 29, 32 (make merry); 16:19 (NKJV "fared"); Acts 2:26 (rejoiced); 7:41; Romans 15:10; 2 Corinthians 2:2; Galatians 4:27; Revelation 11:10 (make merry); 12:12; 18:20.

507 ἀφρον (aphron) - "foolish one" - see footnote for Luke 11:40.

508 ἀπαιτοῦσιν (apaitousin) - "they are requiring" - present active indicative third person plural - this word is only found also in Luke 6:30 "ask back." NAS footnotes, "Lit., *they are demanding your soul from you.*" Require? See Luke 11:50-51; 12:48; Genesis 9:5; Deuteronomy 10:12; 18:19; 23:21; Psalm 10:13; Ezekiel 3:18, 20 (33:6, 8).

509 Ecclesiastes 8:8a; 9:12

510 α (a) - "what" - plural, neuter

511 Ecclesiastes 2:17-21;

512 θησαυρίζων (thēsaurizōn) - "stores up" - found also in Matthew 6:19-20 (lay up); Romans 2:5 (treasuring up); 1 Corinthians 16:2 (storing up); 2 Corinthians 12:14 (lay up); **James 5:3** (heaped up treasure, Εθησαυρίσατε ἐν ἐσχαταῖς ἡμερῶν [Ethēsaurisate en eschatais ēmerais]); 2 Peter 3:7 (preserved) NKJV.

513 Matthew 6:33; 1 Corinthians 15:58; Colossians 3:1-2; 3:17

514 μεριμνατε (merimnate) - "be concerned" - See footnote for Matthew 6:25.

515 Don't be concerned about the necessities! That's the context. Ravens get fed (vs 24).

516 There's more important matters (e.g. Matthew 4:4; 1 Corinthians 6:13-20; 2 Corinthians 7:1). What was God's concern with Job? His integrity (see Job 1 & 2). God tests men (see Job 17:17-20; Psalm 7:9; 11:4; Proverbs 17:3; Jeremiah 17:10; Revelation 3:10). Life is much more than food and clothing. It's about pleasing God (Ephesians 5:10).

517 κατανοήσατε (katanoêsate) - "Observe" - found also in Matthew 7:3 (look at); Luke 6:41; 12:27 (consider); 20:23 (perceived); Acts 7:31-32 (observe, look); 11:6 (considered); 27:39 (observed); Romans 4:19 (consider); Hebrews 3:1 (consider); 10:24 (consider); James 1:23-24 (observes, looks) NKJV.

518 μάλλον (mallon) - "more"

519 διαφερετε (diapherete) - see footnote for Luke 12:7.

520 προσθεῖναι (prostheinai) - "to add"

521 πῆχυν (pêchun) - "cubit" - found also in Matthew 6:27; John 21:8; Revelation 21:17.

522 ἡλικίαν (êlikian) - "age" - see footnote for Matthew 6:27.

523 ἀύξει (auxavei) - "it grows" - singular verb. See also footnote for Matthew 6:28.

524 ὀλιγοπίστοι (oligopistoi) - "little believers" - See also footnote for Matthew 6:30.

you, do not seek what you might eat or what you might drink, and do not be anxious.⁵²⁵ [30] For all these things the Gentiles of the world seek after,⁵²⁶ but your father knows that you need these things. [31] But, seek the kingdom of God, and these things will be added⁵²⁷ to you."

[32] "Do not fear,⁵²⁸ little flock, for the father was pleased⁵²⁹ to give you the kingdom. [33] Sell what you have and give alms.⁵³⁰ Make for yourselves money-bags that do not get old, an unfailing treasure in the heavens,⁵³¹ where theif does not come near nor moth destroy. [34] For where your treasure is, there will be your heart also."⁵³²

[35] "Let your loins be girded⁵³³ and your lamps be burning,⁵³⁴ [36] and you be like men waiting⁵³⁵ for their Lord, when he returns from the wedding, that when he comes and knocks, immediately they might open it. [37] Blessed are those slaves,⁵³⁶ who, when the Lord comes, he will find awake.⁵³⁷ Truly⁵³⁸ I say to you that he will gird himself and have them recline, and passing through, he will serve them.⁵³⁹ [38] And if he comes in the second watch,⁵⁴⁰ or in the third watch he comes, and finds him so, blessed are those slaves.⁵⁴¹ [39] And know this, that if the master of the house had known what hour the theif comes, he would have been awake,⁵⁴² and not allowed his house to be broken into. [40] And you, therefore,⁵⁴³ be ready, for the son of the man comes in the hour you do not think."⁵⁴⁴

[41] And Peter said to him, "Lord, do you say this parable to us, or also to all?"⁵⁴⁵

[42] And the Lord said, "Who then is the faithful and wise steward,⁵⁴⁶ whom the Lord will appoint⁵⁴⁷

525 μετεωρίζεσθε (meteôrizesthe) - "be anxious" - only found here.

526 What does that look like? How is that seen?

527 προστεησεται (prostethêsetai) - "will be added" - this is from the same word used in verse 25. They both are from προστιθημι (prostithêmi).

528 Psalm 33:18

529 ευδοκησεν (eudokêsen) - "was pleased" - aorist active indicative third person singular verb

530 Acts 20:35; 2 Corinthians 9:7; Proverbs 11:24-25

531 Why sell and give? 2 Corinthians 9:6; Galatians 6:6-10

532 Your finances reveal where your heart is, on earth, or in heaven.

533 περιεζωσμεναι (periezôsmenai) - "girded" - with περι (peri) at the beginning of the word the idea is girded around, in comparison to 1 Peter 1:13 with the word αναζωσαμενοι (anazôsamenoi) "gird up." περιεζωσμεναι (periezôsmenai) is found also in verse 37, **Luke 17:8; Ephesians 6:14**; Revelation 1:13; 15:6. "Lions being girded" = ready for action.

534 "lamps be burning" also equals "ready for action." See a similar, yet different analogy also in Matthew 25:1-13.

535 Titus 2:13; 1 Corinthians 1:7; James 5:7-8

536 δουλοι (douloi) - "slaves"

537 γρηγορουντας (grêgorountas) - "awake" - found also in Matthew 24:42-43 (watch); 25:13 (watch); 26:38, 40-41 (watch); Mark 13:34-35 (watch), 37 (watch); 14:34 (watch), 37-38 (watch); Luke 12:39 (watched); Acts 20:31 (watch); 1 Corinthians 16:13 (watch); Colossians 4:2 (being vigilant); 1 Thessalonians 5:6 (watch), 10 (we wake); 1 Peter 5:8 (be vigilant); Revelation 3:2-3 (Be watchful); 16:15 (watches) NKJV. See also Mark 13:33-35 & footnotes.

538 αμην (amên) - "Truly"

539 Even though - Luke 17:5-10 - yet, here we see God's graciousness.

540 φυλακη (phulakê) - "watch" - this is a term used for a guard (e.g. Acts 12:10), for "prison" (e.g. Matthew 5:25; 14:3, 10; 18:30; 25:36, 39, 43-44), and for watches (times, hours) of the night (e.g. Matthew 14:25; 24:43 "hour" NKJV; Mark 6:48).

541 δουλοι (douloi) - "slaves"

542 εγρηγορησεν (egrêgorêsen) - "have been awake" - Critical Text omits this word and και (kai) also.

543 ουν (oun) - "therefore" - Critical Text omits this word.

544 Likewise warning in Matthew 24:36-44

545 Mark 13:32-37

546 οικονομος (oikonomos) - "steward"

547 καταστησει (καταστêsei) - "appoint" - found also in Matthew 24:45 (made ruler), 47 (make . . . ruler); 25:21 (make . . . ruler), 23 (make . . . ruler); Luke 12:14 (made), 44 (make . . . ruler); Acts 6:3 (appoint); 7:10 (made), 27 ("made" with αρχοντα [archonta] "ruler"), 35 ("made" with αρχοντα [archonta] "ruler"); 17:15 (conducted); Romans 5:19 (made 2x); Titus 1:5 (appoint); Hebrews 2:7 (set); 5:1 (is appointed); 7:28 (appoints); 8:3 (appointed); James 3:6 (so set); 4:4 (makes himself) NKJV; 2 Peter 1:8 (render NAS).

over his servants,⁵⁴⁸ to give the allotted food⁵⁴⁹ in time?⁵⁵⁰ [43] Blessed is that slave, whom, when his Lord comes, finds so doing. [44] Truly⁵⁵¹ I say to you, that he will appoint⁵⁵² him over all his possessions.⁵⁵³ [45] And if that slave says in his heart, 'My lord is delaying⁵⁵⁴ to come,'⁵⁵⁵ and begins to beat the servants⁵⁵⁶ and maidservants, and also to eat and drink and be drunk, [46] the Lord of that servant will come on a day on which he is not expecting, and in an hour in which he does not know, and will cut him in two⁵⁵⁷ and make⁵⁵⁸ his portion with the unbelievers⁵⁵⁹ [47] But that slave who knew his Lord's will and does not prepare, nor do according to his will, shall be beaten much. [48] But the one who did not know, but did things worthy of blows, shall be beaten little.⁵⁶⁰ And to everyone to whom much was given, much shall be sought from him. And to whom much was entrusted, they will ask more of him."⁵⁶¹

[49] "I came to cast fire into⁵⁶² the earth, and how I desire it be already kindled!⁵⁶³ [50] But I have an immersion to be immersed with, and how I am distressed⁵⁶⁴ until it is finished!⁵⁶⁵ [51] Do you think that I came to give peace in the earth?⁵⁶⁶ No, I say to you, but rather division.⁵⁶⁷ [52] For from now, five in one house will be divided, three against two and two against three. [53] Father will be divided against son, and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."⁵⁶⁸

548 θεραπειας (therapeias) - "servants" - basic idea of the word is *serving, service, care*, found also in Matthew 24:45 (Majority and Received Texts; Critical οικετειας [oiketeias], NAS "household"); Luke 9:11 (healing); Revelation 22:2 (healing) NKJV. A noun akin to this is θεραπων (therapôn), "servant," used of Moses in Hebrews 3:5 (LXX Numbers 12:7; Joshua 1:2; 8:31, 33), Joshua in LXX in Exodus 33:11; and others (e.g. Job 3:19; 7:2; 42:7-8).

549 σιτομετριον (sitometrion) - "allotted food" - only found here

550 εν καιρω (en kairō) - "in time"

551 αληθως (alēthōs) - "Truly"

552 See footnote for verse 42.

553 Revelation 2:26-27; 3:21

554 χρονίζει (chronizei) - "delaying" - found also in Matthew 24:48; 25:5; Luke 1:21 (lingered); Hebrews 10:37 (tarry). Here in Luke 12:45 χρονίζει (chronizei) is used with the infinitive ερχεσθαι (erchesthai) "to come," thus, "delaying to come."

555 Matthew 24:48 identifies the servant who says this as evil.

556 παιδας (paidas) - "servants"

557 See also Psalm 50:22; Proverbs 10:31-32; and Matthew 24:51.

558 θησει (thēsei) - "make" - from τιθημι (tithēmi) - a verb variously translated depending on the context. It's basic idea is to put or place.

559 Revelation 21:8; same kind of warning found also in Matthew 24:45-51, except there with the hypocrites.

560 There is a measure of ignorance in the wicked (see Romans 1:21; Ephesians 4:17-18), and will be judged accordingly (see also Romans 2:6-12-16).

561 With much privilege comes much responsibility.

562 εις (eis) - "into" - Critical Text has επι (epi) "upon."

563 ανηφθη (anēphthē) - "kindled" - found also in Acts 28:2 (Received and Majority Texts) and James 3:5. It is evident from this verse that Joshua longed for the day of the Lord (2 Peter 3:10f).

564 The crucifixion and death of Christ was distressing to Him. See also John 12:27-33; 14:1 (13:21), 27; Matthew 26:37-39; Mark 14:34-35. His distress may sound like a breach of Philippians 4:6, but He did not sin (2 Corinthians 5:21) even in this (Hebrews 4:15). In fact, He only could do what He saw the Father doing (John 5:19)! See also Hebrews 12:2.

Others in Scripture are seen to be in distress in anticipation of what is about to come, e.g. see Genesis 32:7; Esther 4:1-4; Isaiah 21:1-4; Micah 1:6-9(?).

565 "until it is finished" - this describes continual distress all the way to the cross, until it was over. Not only was Life (John 14:6) soon to suffer death (Revelation 1:18), "even the death of the cross" (Philippians 2:8), but the Light (John 1:9) was to come under the power of darkness (Luke 22:53). The Son of God was to be forsaken by the Father (Mark 15:34), and the Holy One (Luke 1:35) was to become sin (2 Corinthians 5:21).

566 Luke 2:10-14 certainly may give that impression! Moreover, He did grant some individuals peace (Mark 5:34; Luke 7:50; 8:48; John 14:27; 16:33), and it is only through Him comes peace (e.g. Acts 10:36).

567 Matthew 10:34-39

568 Notice, the "against" goes both ways. This well describes the mutual hatred and hostility of the ungodly and the godly towards each other. See Proverbs 29:27. Also, for the ungodly hatred, see e.g. Genesis 4:8 (1 John 3:11-12); Psalm 37:12. For the godly, see e.g. Psalm 15:4; 26:5; 31:6; 119:113, 115; 139:19-22.

[54] And he was saying also to the crowds, "When you see the cloud rising up from the west, immediately you say, 'A shower⁵⁶⁹ is coming,' and so it is. [55] And when a south wind blows, you say that, 'It will be hot,'⁵⁷⁰ and it is. [56] Hypocrites! You know how to discern⁵⁷¹ the face of the earth and the heaven, but how do you not discern this time?⁵⁷² [57] And why even among yourselves do you not judge what is right?"⁵⁷³

[58] "For when you go with your adversary to the ruler, on the way give⁵⁷⁴ work⁵⁷⁵ to be released⁵⁷⁶ from him, lest he drag⁵⁷⁷ you to the judge, and the judge deliver you to the officer,⁵⁷⁸ and the officer cast you into prison. [59] I say to you, you shall by no means come out from there until you pay the last mite."⁵⁷⁹

13[1] And there were present at that time some who reported to him about the Galileans whose blood Pilate mixed with their sacrifices. [2] And answering, Joshua said to them, "Do you think that those Galileans were worse sinners than all the Galileans, because they suffered such things? [3] No, I tell you, but unless you repent, you will all likewise perish! [4] Or, those eighteen upon whom the tower in Siloam⁵⁸⁰ fell and killed them, do you think that those were debtors⁵⁸¹ more than all men dwelling in Jerusalem? [5] No, I tell you, but unless you repent you will all likewise perish!"

[6] And he was telling this parable, "A certain one had a planted fig tree in his vineyard,⁵⁸² and he came seeking fruit on it and found none. [7] And he said to the vineyard worker,⁵⁸³ 'Look, I am coming for three years seeking fruit on this fig tree and I am finding none. Cut it down. Why does it even waste⁵⁸⁴ the ground?' [8] But he answered and said to him, 'Lord, leave it also this year, until I dig

569 ομβρος (ombros) - "shower" - found only here. LXX has it in Deuteronomy 32:2 for "raindrops" in NKJV.

570 καυσών (kausōn) - "hot" - found also in Matthew 20:12; James 1:11 (burning heat); also LXX Genesis 31:40 (heat, see footnote for "drought"); Isaiah 49:10 (heat).

571 δοκιμαζειν (dokimazein) - "to discern" - found also in Luke 14:19 (test); Romans 1:28 (retain); 2:18 (approve); 12:2 (prove); 14:22 (approves); 1 Corinthians 3:13 (test); 11:28 (examine); 16:3 (approve); 2 Corinthians 8:8 (testing), 22 (proved); 13:5 (test); Galatians 6:4 (examine); Ephesians 5:10 (acceptable); Philippians 1:10 (approve); 1 Thessalonians 2:4 (2x approved, tests); 5:21 (test); 1 Timothy 3:10 (tested); 1 Peter 1:7 (tested); 1 John 4:1 (test) NKJV.

572 There were *many* signs to discern the time (e.g. Luke 4:40; 5:15; 6:17-19; 7:11-17, 21-22; 9:11). Even the Scriptures foretold them of the timing of the coming of the Messiah. See Daniel 9:24-25 & Nehemiah 1-2. 2 Chronicles 36:22-23 & Ezra 1:1-4 speak of the decree to rebuild the temple. Nehemiah deals with the rebuilding of Jerusalem, which is the decree spoken of in Daniel 9:25.

573 They don't because they are evil (John 3:19-20). See also John 5:44.

574 δος (dos) - "give" - imperative of διδωμι (didōmi).

575 εργασιαν (ergasian) - "work" - found also in Acts 16:16, 19 (profit); 19:24 (profit), 25 (occupation); Ephesians 4:19 (work).

576 απηλλαχθαι (apêllachthai) - perfect passive infinitive - "to be released" - found also in Acts 19:12 (left); Hebrews 2:15 (release).

577 κατασυρη (katasurê) - "drag" - only found here. This is the word for drag, συρω (surō), with the preposition κατα (kata) in front of it. συρω (surō) is found in John 21:8; Acts 8:3; 14:19; 17:6; Revelation 12:4 (drew).

578 πρακτορι (praktori) - "officer" - only found in this verse. It could perhaps be translated "bailiff."

579 λεπτον (lepton) - "mite" - found also in Mark 12:42 and Luke 21:2. Perhaps, for our venacular it could perhaps be translated, "penny."

580 σιλωαμ (silōam) "Siloam" - found only here and in John 9:7, 11.

581 οφειλεται (opheiletai) - "debtors" - plural noun - found also in Matthew 6:12 (debtors); 18:24 (who owed); Romans 1:14 (debtor); 8:12 (debtors); 15:27 (debtors); Galatians 5:3 (debtor) NKJV.

582 αμπελωνι (ampelōni) - "vineyard"

583 αμπελουργον (ampelourgon) - "vineyard worker" - only found here

584 καταργει (katargei) - "waste" - found also in Romans 3:3 (without effect), 31 (make void); 4:14 (of no effect); 6:6 (done away with); 7:2 (released), 6 (delivered); 1 Corinthians 1:28 (to bring to nothing); 2:6 (are coming to nothing); 6:13 (destroy); 13:8 (2x, will fail, will vanish away); 10 (will be done away) -11 (put away); 15:24 (puts an end), 26 (destroyed); 2 Corinthians 3:7 (passing away), 11 (passing away), 13 (passing away) -14 (taken away); Galatians 3:17 (of no effect); 5:4 (estranged), 11 (ceased); Ephesians 2:15 (abolished); 2 Thessalonians 2:8 (destroy); 2 Timothy 1:10 (abolished); Hebrews 2:14 (destroy).

around it and throw⁵⁸⁵ in manure.⁵⁸⁶ [9] If indeed it makes fruit . . . , but if indeed not, in the future cut it down."⁵⁸⁷

[10] And he was teaching in one of the synagogues on the Sabbaths.⁵⁸⁸ [11] And behold, there was a woman having a spirit of infirmity⁵⁸⁹ for eighteen years, and she was bent over and was not able to stand erect⁵⁹⁰ at all.⁵⁹¹ [12] And seeing her, Joshua called and said to her, "Woman, be loosed of your infirmity." [13] And he laid the hands on her, and immediately she was restored and was glorifying God.

[14] And the ruler of the synagogue, being angry because Joshua healed on the Sabbath,⁵⁹² answered saying to the crowd, "There are six days in which it is necessary to work. Therefore, come in those to be healed and not on the Sabbath⁵⁹³ day." [15] Then, the Lord answered and said, "Hypocrite! Do not each of you on the Sabbath⁵⁹⁴ loose his ox or donkey from the stall and lead it to water? [16] And this one, being a daughter of Abraham,⁵⁹⁵ whom Satan bound, look, for eighteen years, was it not necessary for her to be loosed from this bond on the Sabbath⁵⁹⁶ day?" [17] And when he said these things, all opposing him were being humiliated, and all the crowd was rejoicing over all the glorious things done by him.

[18] And he was saying, "What is the kingdom of God like, and to what shall I compare it? [19] It is like a mustard grain, which taking, a man threw into his garden, and it grew and became a large tree,⁵⁹⁷ and the birds of the heaven dwelt in its branches."

[20] Again he said, "To what shall I compare the kingdom of God? [21] It is like leaven, which taking, a woman hid in three measures of flour until it was wholly leavened."

[22] And he was going through the cities and towns teaching, and making a journey towards Jerusalem. [23] And someone said to him, "Lord, are there few who are being saved?"

And he said to them, [24] "Strive⁵⁹⁸ to enter through the narrow gate,⁵⁹⁹ for many, I say to you, will seek to enter and will not be able.⁶⁰⁰ [25] From when the master of the house arises and shuts the door, and you begin to stand outside and knock on the door, saying, 'Lord, Lord, open to us!' then answering he will say to you, 'I do not know you'⁶⁰¹ where you are from.' [26] Then you will begin to say, 'We ate

585 βαλω (balô) - throw - future active indicative

586 κοπρία (kopria) – "manure" – found in the NT only here and in Luke 14:35. Found also in LXX in 2 Kings 9:37 & Jeremiah 25:33. See also footnotes for Philipians 3:8 and Leviticus 4:11.

587 εκκοψεις (ekkopseis) - "cut it down" - aorist active imperative, may also be future active indicative "you shall cut it down." The Lord warns similarly in Luke 8:18; Hebrews 6:7-8; James 1:21-25.

588 σαββασιν (sabbasin) – "sabbaths" plural form

589 Paul had a similar infirmity. See 2 Corinthians 12:7-10. See also Isaiah 38:21 and 1 Timothy 5:23 for physical answers to infirmities.

590 ανακυψαι (anakupsai) - "stand erect" - KJV "lift herself up," NKJV "raise herself up," NAS "straighten up" - found also only in Luke 21:28 ("look up" NKJV, NAS "straighten up"); John 8:7 (see this translation & footnote), & 10 ("raised Himself up" NKJV).

591 εις το παντελες (eis to panteles) - "at all" - or "fully" i.e. not able to fully stand erect. This same exact phrase, εις το παντελες (eis to panteles), is also found in Hebrews 7:25, "to the uttermost" (NKJV), or i.e. "completely." NAS has in Luke 13:11 for this phrase "at all."

592 σαββατω (sabbatô) – "sabbath" singular form

593 σαββατου (sabbatou) "sabbath" singular form

594 σαββατω (sabbatô) – "sabbath" singular form

595 Galatians 3:7

596 σαββατου (sabbatou) "sabbath" singular form

597 δενδρον (dendron) - "tree" - found also e.g. in Matthew 3:10; 7:17; 12:33; Mark 8:24.

598 αγωνιζεσθε (agônizesthe) - "strive" - found also in John 18:36 (fight); 1 Corinthians 9:25 (competes); Colossians 1:29 (striving); 4:12 (laboring fervently); 1 Timothy 4:10 (CT, strive NAS); 6:12 ("fight," the verb, αγωνιζου [agônizou], is used with "fight" the noun, αγωνα [agôna]); 2 Timothy 4:7 ("fight" the noun, αγωνα [agôna], is used with "fight," the verb, ηγωνισμαι [êgônismai]).

599 της στενης πυλης (tês stenês pulês) - "the narrow gate" - same exact words as in Matthew 7:13.

600 Matthew 22:11-14; Hebrews 2:1; 3:12; 4:1, 11; 6:7-8; 10:26-31; 12:15, 25; 2 Peter 1:5-11

601 Not being known by God = perdition (Matthew 7:23; Matthew 25:12). Yet, see also John 5:42. In this verse, we see an example of how the Lord will deny people (see Matthew 10:33; Luke 12:9; 2 Timothy 2:12).

and drank in your presense, and you taught in our streets.' [27] And he will say, 'I say to you, I do not know you where you are from. Depart from me, all workers of iniquity.'⁶⁰² [28] There shall be the weeping and the gnashing of the teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves cast outside.⁶⁰³ [29] And they will come from east and west and north and south, and recline in the kingdom of God. [30] And behold, there are last who shall be first, and there are first who shall be last.⁶⁰⁴

[31] On that day some Pharisees came saying to him, "Get out and go from here, because Herod wants to kill you."⁶⁰⁵

[32] And he said to them, "Go tell that fox,⁶⁰⁶ behold, I cast out demons and perform cures today and tomorrow and on the third day I am perfected."⁶⁰⁷ [33] Nevertheless, I must journey today and tomorrow and the following, because it is not possible⁶⁰⁸ for a prophet to perish outside of Jerusalem."⁶⁰⁹

[34] "Jerusalem, Jerusalem, the one who kills the prophets and stones those sent to her!"⁶¹⁰ How often I wanted to gather together your children as a hen, her brood under the wings, and you were unwilling.⁶¹¹ [35] Behold, your house is left to you desolate.⁶¹² And I say to you that you shall not see me until it comes when you say, 'Blessed is the one who comes in the name of the Lord!'"⁶¹³

14[1] And it came to pass, as he came into the house of a certain ruler of the Pharisees on the Sabbath to eat bread, that they were watching him closely. [2] And behold, a certain man who had edema⁶¹⁴ was before him. [3] And answering, Joshua said to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?" [4] And they were quiet. And taking hold of him, he healed him and let him go. [5] And answering them he said, "Which of you, a son⁶¹⁵ or an ox will fall into a pit, and you will not immediately pull him up on the Sabbath day?" [6] And they were not able to answer him concerning these things.

[7] And he was telling a parable to those who had been invited, noticing how they were choosing the best place, saying to them, [8] "When you are invited by someone to a wedding, do not sit down at the best place, lest one more honorable than you be invited by him, [9] and when he comes, who invited you and him, will say to you, 'Give place to this one,' and then you begin with shame to sit down at the last place. [10] But when you are invited, recline at the last place, so that when the one who invited you comes, he might say to you, 'Friend, move up higher.' Then it shall be glory to you before those who recline at the table with you. [11] Because everyone who exalts himself will be humbled, and he

602 Psalm 119:115

603 "outside" = the lake of fire. Compare Revelation 22:15 with Revelation 21:8.

604 Matthew 20:1-16

605 True? See Luke 9:9; 23:8-11.

606 The Lord calls people animals (e.g. Psalm 22:16; Isaiah 56:10-11; Amos 4:1; Matthew 7:6; 15:26; 23:33; Philippians 3:2; Revelation 22:15).

607 τελειομαι (teleiounmai) - "I am perfected" - present passive indicative - can be translated "finished" (e.g. Luke 2:43; John 4:34; 5:36; 17:4; Acts 20:24); "perfect" (e.g. John 17:23; Philippians 3:12; Hebrews 2:10; 5:9; 7:19, 28; 9:9; 10:1, 14; 11:40; 12:23; James 2:22; 1 John 2:5; 4:12, 17-18), and "accomplished" (John 19:28) NKJV. All occurrences of the word are listed. See also Luke 19:11, 28-40.

608 ενδεχεται (endechetai) - "possible" - only found here.

609 Moses died outside of the earthy location of Jerusalem (Deuteronomy 32:48-52; 34:1-7), and he was a prophet (Deuteronomy 34:10), but he wasn't killed by ungodly men. Some were brought back to Jerusalem to be killed (e.g. Jeremiah 26:20-23).

610 Jeremiah 4:14; 8:5-9

611 2 Chronicles 36:15-17

612 Luke 19:41-44; 21:20-24

613 Luke 19:37-40

614 οδρωπικος (hudrōpikos) - "edema" - formerly called "dropsy" which is "An old term for the swelling of soft tissues due to the accumulation of excess water" (www.medterms.com/script/main/art.asp?articlekey=13311). Υδρωπικος (hudrōpikos) is only found here. Υδωρ (hudōr) is "water" in Greek.

615 υιος (uios) - "son" - Received Text has ονος (onos) - "donkey"

who humbles himself will be exalted."⁶¹⁶

[12] And he was saying also to those who invited him, "When you make a meal or a supper, do not call⁶¹⁷ your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you in return, and it be to you a repayment. [13] But when you make a banquet, invite poor,⁶¹⁸ crippled, lame, blind, [14] and you shall be blessed, because they do not have anything to repay you. For you shall be repaid⁶¹⁹ in the resurrection of the righteous."

[15] And when a certain one of those reclining heard these things, he said to him, "Blessed is he who eats bread in the kingdom of God!"

[16] And he said to him, "A certain man made a great supper, and invited many. [17] And sent his slave in the hour of the supper to tell those invited, 'Come, for all things are now ready.' [18] And they all in one accord began to make excuses. The first said to him, 'I bought a field, and I have necessity to go out and see it. I ask you, have me be excused.' [19] And another said, 'I bought five yoke of oxen, and I am going to test them. I ask you, have me be excused.' [20] And another said, 'I married a wife, and because of this I am not able to come.' [21] And that slave coming, announced to his Lord these things. Then the master of the house, being angry, said to his slave, 'Go out quickly into the streets and lanes of the city, and bring here the poor, and crippled, and lame, and blind.' [22] And the slave said, 'Lord, it has been done as you ordered, and still there is room.' [23] And the Lord said to the slave, 'Go out into the roads and hedges, and compel them to come in, so that my house is full. [24] For I say to you that none of those men who were invited shall taste of my supper.'"⁶²⁰

[25] And many crowds were coming together. And turning he said to them, [26] "If anyone comes to me and does not hate⁶²¹ his father and mother, and wife and children, and brothers and sisters, and yet also his own soul,⁶²² he is not able to be my disciple. [27] And whoever does not take up his cross and come after me is not able to be my disciple."

[28] "For who of you, wanting to build a tower, does not first, sitting down, calculate the cost, if he has the things for completion? [29] So that, lest he lay his foundation and not being able to finish, all who notice begin to mock him, [30] saying that, 'This man began to build and was not able to finish.'"

[31] "Or, what king going to meet another king in battle does not, sitting down, first decide if he is able with ten thousand to meet the one with twenty thousand coming upon him? [32] And if not, indeed, while he is afar off, sending a delegation, he asks things for peace. [33] Likewise therefore, all of you, whoever does not bid farewell⁶²³ to all of his possessions is not able to be my disciple."

[34] "Salt is good, but if the salt becomes tasteless,⁶²⁴ in what will it be seasoned? [35] It is neither usable for earth nor for manure. They throw it out.⁶²⁵ He who has ears to hear let him hear!"⁶²⁶

15[1] And all the tax-collectors and sinners were drawing near to him to hear him. [2] And the

616 Proverbs 25:6-7

617 φωνει (phōnei) - "call" - as in e.g. Luke 8:8, 54

618 πτωχους (ptōchous) - "poor" - used and defined physically via context in Luke 16:20, 22; 21:3; James 2:2-3, 5-6.

619 Hebrews 11:6

620 The Lord invited the Israelites throughout the centuries, but they refused to come (Isaiah 65:2-16). Moreover, God is continually inviting men (**Proverbs 9:1-6**), but men refuse to come (John 3:20). See also Proverbs 1:20-33; 8:1-11; Acts 17:30; Romans 1:18-21; 10:17-18/Psalm 19:1-4.

621 μισει (misei) - "hate" - μισεω (miseō) - found also in Matthew 5:43; 6:24; 10:22; 24:9-10; Mark 13:13; Luke 1:71; 6:22, 27; 16:13; 19:14; 21:17; John 3:20; 7:7(2x); 12:25; 15:18(2x)-19, 23(2x)-25; 17:14; Romans 7:15; 9:13; Ephesians 5:29; Titus 3:3; Hebrews 1:9; 1 John 2:9, 11; 3:13, 15; 4:20; Jude 23; Revelation 2:6 (2x); 17:16; 18:2.

622 If you love your own soul, as in Proverbs 19:8 (see also 1 Samuel 18:1, 3; 20:17; Proverbs 11:17; Ephesians 5:29), you will hate your own soul (Luke 14:26, 33), but not as in Proverbs 15:32.

623 αποτασσεται (apotassetai) - present middle indicative - "bid farewell" - found also in Mark 6:46; Luke 9:61; Acts 18:18, 21; 2 Corinthians 2:13. Biding farewell = simply facing the truth. See Luke 16:12; 1 Timothy 6:7; Ecclesiastes 5:15-16.

624 μωρανθη (mōranthē) - "becomes tasteless" - used in this same sense in Matthew 5:13. Used also in Romans 1:22 and 1 Corinthians 1:20 for making or becoming foolish. Μωραινω (mōrainō) is only found in these passages in the NT.

625 "They" (God) will throw you out, if you do not endure (Matthew 10:22; John 15:1-6; Romans 11:20-22/2:6-10).

626 Only God can give ears to hear (e.g. Deuteronomy 29:4; Romans 9:18), and even then, He takes away (Luke 8:18).

Pharisees and scribes complained, saying that, "He receives sinners and eats with them."⁶²⁷

[3] And he spoke to them this parable, saying, [4] "A certain man of you, having a hundred sheep, and loses one of them, does he not leave the ninety nine in the wilderness and go after the lost one until he finds it? [5] And finding it, he lays it upon his shoulders rejoicing. [6] And coming unto the house, he calls together the friends and the neighbors, saying to them, 'Rejoice with me, for I found my sheep which was lost.' [7] I say to you that so⁶²⁸ there is joy in the heaven over one sinner who repents than over ninety nine righteous who have no need of repentance."

[8] Or what woman, having ten drachma,⁶²⁹ if she looses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? [9] And when she finds it, she calls together the friends and the neighbors, saying, 'Rejoice with me, for I found the drachma that I lost.' [10] Likewise I say to you, there is joy in the presense of the messengers of God upon one sinner who repents."

⁶³⁰[11] And he said, "A certain man had two sons. [12] And the younger of them said to the father, 'Father, give me the portion of the wealth⁶³¹ that falls to me.' And he divided to them⁶³² the livelihood. [13] And after not many days, gathering together everything, the younger son journeyed into a distant country, and there squandered his wealth living loosely.^{633 634} [14] And when he spent all, a severe famine came upon that country, and he began to be in need. [15] And going, he joined himself to one of the citizens of that country, and he sent him into his field to feed pigs. [16] And he was desiring to fill his stomach from the pods⁶³⁵ which the pigs were eating, and no one was giving to him. [17] And when he came to himself, he said, "How many of my father's employees⁶³⁶ have an abundance of bread, and I am perishing in famine!⁶³⁷ [18] Arising, I will go to my father and say to him, 'Father, I sinned against heaven and before you, [19] and I am no longer worthy to be called your son. Make me as one of your employees.' [20] And arising, he went to his father. And while he was still a long way off, his father saw him and felt compassion, and ran, fell upon his neck, and kissed⁶³⁸ him. [21] And the son said to him, 'Father, I sinned against heaven and before you, and I am no longer worthy to be called your son.' [22] And the father said to his slaves, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on the feet. [23] And bring the fatted calf, slaughter it, and eating, let us be merry, [24] because this, my son, was dead and came to life again, and was lost and was found.' And they began to be merry."

[25] "And his older son was in the field. And as he came near the house, he heard music⁶³⁹ and

627 Yet, he was separate from sinners (Hebrews 7:26), exemplified via speaking truth (e.g. Luke 4:25-30; 7:44-47; 11:37-54).

628 οὕτω (outô) - "so" or "in this manner"

629 δραχμας (drachmas) - "drachma" - only found here and in verse 9.

630 Note the context from verse one of this chapter for understanding the following story of the two sons. Also, note that the wicked are estranged from the womb and go astray as soon as they are born (Psalm 58:3), yet the Lord describes all men as having turned aside (Psalm 14:3; Isaiah 53:6) and knowing God and turning from Him (Romans 1:18-21). So, when God calls men to repentance, He tells the to *return* to Him (e.g. Isaiah 6:10; 10:20-23; 19:22; 55:7; Jeremiah 5:3; 8:5; Zechariah 1:3; Malachi 3:7).

631 ουσιας (ousias) - "wealth" - only found here and in verse 13.

632 Both sons were given their share, not just the one.

633 ασωτως (asôtôs) - "loosely" - only found here. A word akin to this is ασωτια (asôtia) which is found in Ephesians 5:18; Titus 1:6 and 1 Peter 4:4 (NKJV, NAS, "dissipation;" KJV "excess").

634 ζων ασωτως (zôn asôtôs) - "living loosely" - participle ζων (zôn) with the adverb ασωτως (asôtôs).

635 κεραιων (keratiôn) - "pods" - only found here - KJV "husks" - According to BGAD (in extrabiblical Greek literature), and NKJV & NAS footnotes, this is "carob pods."

636 μισθοι (misthioi) - "employees" - This is the word for someone who is hired to be paid for work. μισθος (misthos) is "wage." μισθιος (misthios) is wage earner (i.e. an employee).

637 λιμω (limô) - "famine" - same word as in verse 14, there spelled, λιμος (limos). It can also be translated "hunger" (e.g. 2 Corinthians 11:27). It's predominate context and usage in the NT is in the sense of "famine." See remaining passages, Matthew 24:7; Mark 13:8; Luke 4:25; 21:11; Acts 7:11; 11:28; Romans 8:35; Revelation 6:8; 18:8.

638 κατεφιλησεν (katēphilēsen) - "kissed" - found also only in Matthew 26:49; Mark 14:45; Luke 7:38, 45; Acts 20:37.

639 συμφωνιας (sumphônias) - "music"

dancing. [26] And summoning one of the servants, he was inquiring what these things might be. [27] And he told him that, 'Your brother is here, and your father slaughtered the fatted calf, because he received him healthy.'⁶⁴⁰ [28] And he was angry⁶⁴¹ and did not want to go in. Then his father, coming out, urged him. [29] And answering he said to the father, 'Behold, so many years I am serving you and never did I transgress your command, and never have you given me a kid that I might be merry with my friends.'⁶⁴² [30] But when this son of yours, who consumed your livelihood with prostitutes,⁶⁴³ came, you slaughtered the fatted calf for him!⁶⁴⁴ [31] And he said to him, 'Child,⁶⁴⁵ you are always with me, and all things that are mine are yours.'⁶⁴⁶ [32] And it was necessary to be merry and rejoice, because this brother of yours was dead and came to life again and was lost and was found."

16[1] And he was saying also to his disciples, "There was a certain rich man who had a steward, and this one⁶⁴⁷ was reported⁶⁴⁸ to him as squandering his possessions. [2] And calling him he said to him, 'What is this I hear about you? Give the account⁶⁴⁹ of your stewardship, for you shall no longer be able⁶⁵⁰ to be steward.' [3] And the steward said in himself, 'What shall I do, for my Lord⁶⁵¹ is taking the stewardship away from me? I am not able to dig. I am ashamed to beg.'⁶⁵² [4] I know what I shall do, so that when I am removed from the stewardship, they shall receive me into their houses.' [5] And summoning each one of his Lord's debtors, he was saying to the first, 'How much do you owe my Lord?' [6] And he said, 'One hundred baths of olive oil.' And he said to him, 'Take your writing⁶⁵³ and sitting down quickly write fifty.' [7] Then to another he said, 'And how much do you owe?' And he said, 'A hundred kors⁶⁵⁴ of wheat.'⁶⁵⁵ And he says to him, 'Take your writing and write eighty.' [8] And the Lord praised the unjust steward because he acted shrewdly. For the sons of this age are more shrewd in their generation than the sons of light.'⁶⁵⁶ [9] And I say to you, make for yourselves friends⁶⁵⁷ out of unjust mammon,⁶⁵⁸ so that when you fail,⁶⁵⁹ they might receive you⁶⁶⁰ into everlasting tents.'⁶⁶¹

640 υγιαινωντα (ugiaiononta) - "healthy" - found also in Luke 5:31; 7:10; 1 Timothy 1:10; 6:3; 2 Timothy 1:13; 4:3; Titus 1:9, 13; 2:1-2; 3 John 2.

641 This does not depict a godly response.

642 This is an idle futile claim, since he received a portion just as the other son did (see verse 12).

643 πορνων (pornôn) - "prostitutes"

644 He despises the rightful grace and mercy of the father.

645 τεκνον (teknon) - "Child"

646 σά (sa) - "yours" - plural

647 ουτος (outos) - "this one"

648 διεβληθη (dieblêthê) - "was reported" - only found here. According to BGAD this word has the idea of bringing a charge against someone. Thus, NKJV translates this word, "an accusation was brought;" KJV "was accused."

649 τον λογον (ton logon) - "the account"

650 δυνηση (dunêshê) - "shall . . . be able" - future tense - Critical Text has δυνη (dunê), present tense, thus translated "can . . . be" (NAS).

651 κυριος (kurios) - "Lord"

652 επαιτειν (kurios) - "to beg" - found also only in Luke 18:35 in the Critical Text.

653 γραμμα (gramma) - "writing" - found also only in Luke 16:7; 23:38 ("inscription"); John 5:47 ("writings"); 7:15 ("letters"); Acts 26:24 ("learning"); 28:21 ("letters"); Romans 2:27 ("written"), 29 ("letter"); 7:6 ("letter"); 2 Corinthians 3:6 ("letter" 2x), 7 ("written"); Galatians 6:11 ("letters"); 2 Timothy 3:15 ("Scriptures").

654 κορυος (koruos) - "kors" - apparently this is the same as כֹּר (kor) in the Hebrew, found in 1Kings 4:22 (2x); 5:11 (2x) (Hebrew 5:2, 25); 2 Chronicles 2:10 (2x) (Hebrew 2:9); 27:5; Ezra 7:22 (2x only in Aramaic plural, כֹּרִינ, koriyn). Ezekiel 45:14 reveals how much is in a kor.

655 σιτου (sitou) - "wheat"

656 Apparently, they are more shrewd in being evil, than the sons of light are in being good.

657 Making friends equals winning souls (Proverbs 11:30), because we do not want to be a friend of the world (James 4:4), but rather make a friend in Christ.

658 μαμωνα (mamôna) - "mammon"

659 εκλειπητε (ekleipête) - "you fail" - found also in Luke 22:32; 23:45 (Critical Text, εκλειποντος, ekleipontos); Hebrews 1:12.

660 Proverbs 11:25; Ecclesiastes 11:1-2

661 σκηνας (skênas) - "tents" - found also in Matthew 17:4; Mark 9:5; Luke 9:33; Acts 7:43-44; 15:16; Hebrews 8:2, 5; 9:2-3, 6, 8, 11, 21; 11:9; 13:10; Revelation 13:6; 15:5; 21:3.

[10] He who is faithful in least is also faithful in much, and he who is unjust in least is also unjust in much. [11] If then you were not faithful in the unjust⁶⁶² mammon, who will believe⁶⁶³ you with the true.⁶⁶⁴ [12] And if you were not faithful in what is another's,⁶⁶⁵ who will give to you what is yours.⁶⁶⁶ [13] No household servant⁶⁶⁷ is able to serve two Lords. For he will hate⁶⁶⁸ the one and love the other, or he will hold⁶⁶⁹ to one and despise⁶⁷⁰ the other. You are not able to serve God and mammon."

[14] And the Pharisees, who were lovers of money,⁶⁷¹ also heard these things, and they were ridiculing⁶⁷² him. [15] And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted⁶⁷³ among men is an abomination⁶⁷⁴ before God.⁶⁷⁵ [16] The law and the prophets were until John.⁶⁷⁶ From then the kingdom of God is preached and everyone is pressing⁶⁷⁷ into it. [17] And it is easier for the heaven and the earth to pass away than for one tittle⁶⁷⁸ to fall."⁶⁷⁹

[18] "Everyone who divorces his wife and marries another commits adultery.⁶⁸⁰ And everyone who marries her who has been divorced from a husband commits adultery."⁶⁸¹

[19] "There was a certain rich man, and he was wearing⁶⁸² purple and fine linen, being

662 αδικῶ (adikô) - "unjust" - see Ecclesiastes 5:16

663 Πιστεύσει (pisteusei) - "believe" - future indicative, 3rd, singular

664 ἀληθινόν (alêthinon) - "true" - found also in John 1:9; 4:23, 37; 6:32; 7:28; 8:16; 15:1; 17:3; 19:35; 1 Thessalonians 1:9; Hebrews 8:2; 9:24; 10:22; 1 John 2:8; 5:20(2x); Revelation 3:7, 14; 6:10; 15:3; 16:7; 19:2, 9, 11; 21:5; 22:6. Eternal riches are called true in comparison to the fleeting (Proverbs 23:4-5) and temporary riches of this world (Ecclesiastes 5:10-16; 1 Timothy 6:7).

665 Luke 14:33; 2 Corinthians 5:15 (Romans 14:7-8); 1 Corinthians 6:19-20; Psalm 24:1

666 Revelation 22:19; Exodus 32:31-33

667 οἰκέτης (oiketês) "household servant" - there are other words for servant (e.g. δοῦλος, παῖς, διάκονος), but this one is particular to a household.

668 1 John 2:15-17; 1 Timothy 6:9-11 (the man of God flees [forsakes, Luke 14:33] these things);

669 ἀνθεξεται (anthexetai) - "hold" - found also in Matthew 6:24; 1 Thessalonians 5:14 (NKJV "uphold") and Titus 1:9 (NKJV "holding fast").

670 Proverbs 28:16

671 φιλαργυροί (philarguroi) - "lovers of money" - more literally, "lovers of silver." Silver is ἀργύριον (argurion), e.g. Acts 3:6, and the verb for love is φιλέω (phileô), as in John 15:19; 16:27a. It is a friendship kind of love, as the word for friend is φίλος (philos), e.g. John 3:29.

672 εξευμκτριζόν (exemuktêrizon) - "ridiculing" - only found also in Luke 23:35 (NKJV "sneered"). A word akin to this is μκτριζεται (muktêrizetai) found only in Galatians 6:7 ("mocked").

673 υψήλον (upsêlon) - "exalted" - found also in Matthew 4:8 ("high"); 17:1 ("high"); Mark 9:2 ("high"); Acts 13:17 ("uplifted"); Romans 11:20 ("haughty"); 12:16 ("high"); 1 Timothy 6:17 ("haughty"); Hebrews 1:3 ("high"); 7:26 ("higher," υψηλότερος, upsêloteros); Revelation 21:10 ("high"), 12 ("high").

674 βδελύγμα (bdelugma) - "abomination" - found also in Matthew 24:15; Mark 13:14; Revelation 17:4-5; 21:27. Examples of these abominations? Matthew 23:5-10, 29-31; Luke 6:26; John 5:44; Revelation 18:9-20

675 Yet, Romans 12:17

676 And they were after John as well (verse 17).

677 βιάζεται (biazetai) - "pressing" - found also only in Matthew 11:12 (βιάζεται, biazetai, "suffers violence").

678 κεραιαν (keraian) - "tittle" - a point or small sign used as a diacritical mark in writing or printing, found also in Matthew 5:18.

679 πεσεῖν (pesein) - "to fall" - from πίπτω (piptô). This verse lets us know God has preserved His word to the very detail. When it comes to manuscripts then, it is our job to attempt to decipher the correct reading (Proverbs 2:1-12).

680 Joshua gives no exception here, but there is an exception (Matthew 5:32; 19:9).

681 Joshua gives no exception, but there is an exception, when they come to Christ. See 2 Corinthians 5:17; 1 Corinthians 7:8-9 Note verse 8 "unmarried." 1 Corinthians 7:11 identifies a divorced woman as "unmarried," thus "unmarried" in verse 8-9 includes a divorced woman. Context is 1 Corinthians 7:17-24.

682 ἐνεδιδύσκετο (enedidusketo) - "he was wearing" - imperfect middle third singular, found also only in Mark 15:17 and Luke 8:27 (Majority and Received Texts).

splenderously⁶⁸³ merry⁶⁸⁴ every day. [20] And there was a certain poor one⁶⁸⁵ named Lazarus who had been laid⁶⁸⁶ at his gate covered with sores [21] desiring to be fed from the crumbs which fell from the rich one's table. But even the dogs were coming licking his sores. [22] And it was, the poor one died,⁶⁸⁷ and he was carried away by the messengers unto⁶⁸⁸ the bosom⁶⁸⁹ of Abraham. And the rich one also died⁶⁹⁰ and was buried. [23] And in Hades,⁶⁹¹ lifting up his eyes, being in torment, he sees⁶⁹² Abraham from a distance, and Lazarus in⁶⁹³ his bosoms.⁶⁹⁴ [24] And he, calling out, said, 'Father Abraham, have mercy on me and send Lazarus that he might dip⁶⁹⁵ the tip of his finger in water and cool my tongue; for I am tormented in this flame.'⁶⁹⁶ [25] And Abraham said, 'Child,⁶⁹⁷ remember⁶⁹⁸ that you received your good things in your life, and Lazarus likewise bad⁶⁹⁹ things. But now here⁷⁰⁰ he is comforted, and you are tormented. [26] And besides all this, between us and you a great chasm⁷⁰¹ has been fixed, so that those wanting to cross from here to you are not able, nor those from there cross over to us.' [27] And he said, 'I ask you then, father, that you might send him to my father's house, [28] for I have five brothers, that he might solemnly testify to them; so that they don't also come into this place of torment.'⁷⁰² [29] Abraham says to him, 'They have Moses and the prophets. Let them hear them.'⁷⁰³ [30] And he said, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' [31] And he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded if someone rises from the dead.'⁷⁰⁴

17[1] And he said to his disciples, "It is impossible⁷⁰⁵ that offenses⁷⁰⁶ do not come. But woe

683 λαμπρως (lamprôs) - "splenderously" - only found here. The word akin to this is λαμπρος (lampros) meaning "bright," "shining," found in Luke 23:11 (gorgeous); Acts 10:30 (bright); James 2:2-3 (fine); Revelation 15:6 (bright); 18:14 (splendid); 19:8 (bright); 22:1 (clear), 16 (bright).

684 ευφραϊνομενος (euphainomenos) - "being . . . merry" - from ευφραϊνω (euphainô)

685 πτωχος (ptôchos) - "poor one" - NKJV & KJV translate this word "beggar" only here and verse 22. Πτωχος is found also only in Matthew 5:3; 11:5; 19:21; 26:9, 11; Mark 10:21; 12:42-43; 14:5, 7; Luke 4:18; 6:20; 7:22; 14:13, 21; 16:20, 22; 18:22; 19:8; 21:3; John 12:5-6, 8; 13:29; Romans 15:26; 2 Corinthians 6:10; Galatians 2:10; 4:9; James 2:2-3, 5-6; Revelation 3:17; 13:16. The noun used for beggar elsewhere in the Critical Text is προσαιτης (prosaitês) which is only found in the Critical Text in Mark 10:46 and John 9:8. The verb form of this word is used in the MT & RT in these verses and in Luke 18:35. Mark 10:46; Luke 18:35; and John 9:8 all have the participle προσαιτων (prosaitôn) for "begging" in the MT & RT. As can be seen from the verses above πτωχος (ptôchos) is not a technical term for begging. Thus, it says nothing about whether Lazarus actually begged or not, which is in question in light of Psalm 37:25.

686 εβεβλητο (ebeblêto) - "had been laid" - pluperfect passive of βαλλω (ballô)

687 Isaiah 57:1-2

688 εις (eis) - "unto" or "into," yet see the similar passage of John 13:23. There it reads, εν τω κολπω (en tô kolpô), more literally, "in the bosom" of Joshua.

689 κολπον (kolpon) - "bosom" - see footnote for Luke 6:38.

690 Isaiah 48:22

691 Αιδη (Aidê) - "Hades" - found also only in Matthew 11:23; 16:18; Luke 10:15; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13-14.

692 Isaiah 66:24; Revelation 22:15 (outside); Romans 9:22; Yet, Revelation 21:4.

693 εν (en) "in" or "on" - more literally, "in." See footnote for verse 22.

694 κολποις (kolpois) - "bosoms" - see footnotes for Luke 16:22 & 6:38.

695 βαψη (bapsê) - "dip" - from βαπτω (baptô).

696 This is the fate of all the wicked when they die (e.g. Jude 7).

697 Τεκνον (Teknon) - "Child"

698 Abraham calls him to "remember."

699 κακα (kaka) - "bad things" - Luke 6:20-26 is fulfilled.

700 ωδε (ôde) - "here" - Received Text has οδε (ode) which has the similar idea of "this" one (here), used e.g. in Revelation 2:1 ("these things," ταδε, tade). See also footnote in Luke 10:39.

701 χασμα (chasma) - "chasm"

702 He knows now what he suppressed (Romans 1:18) all his life (Ecclesiastes 3:11; Romans 1:32).

703 James 1:21; Isaiah 56:1-7a

704 What about Matthew 11:21-23? Did they not have Moses and the Prophets? Sodom didn't, but what about Tyre and Sidon? Psalm 145:19-20. There is a serious advantage to having the written word of God!

705 ανενδεκτον (anendekton) - "impossible" - only found here

706 σκανδαλα (skandala) - "offenses" - Christ is the rock of offense, πετρα σκανδαλου (petra skandalou), 1 Peter 2:8,

through whom it comes!⁷⁰⁷ [2] It is better for him if a millstone were placed around his neck, and he were thrown into the sea, rather than he offend one of these little ones. [3] Take heed to yourselves.⁷⁰⁸ And if your brother sins against you,⁷⁰⁹ rebuke him.⁷¹⁰ And if he repents, forgive him.⁷¹¹ [4] And if seven times a day he sins against you, and seven times a day he returns saying, 'I repent,' you shall forgive him."

[5] And the apostles said to the Lord, "Add to⁷¹² us faith." [6] And the Lord said, "If you have faith as of a mustard seed, you could say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it would obey you."⁷¹³

[7] "And who among you, having a slave plowing or herding, whom, coming in out of the field, will immediately say, 'Come here, recline.'⁷¹⁴ [8] But, will he not say to him, 'Prepare something. I will dine,⁷¹⁵ and being girded, serve me until I have eaten and drank, and after these things you shall eat and drink?' [9] He does not thank⁷¹⁶ that slave because he did the things commanded? I think not. [10] Likewise, you also, when you do all the things commanded you, say that, 'We are unprofitable⁷¹⁷ slaves, for what we ought to do we have done.'"

[11] And it came to pass as he was going to Jerusalem, he was also going through the midst of Samaria and Galilee. [12] And when he came into a certain town, ten leperous men met him, who stood at a distance.⁷¹⁸ [13] And they lifted up a voice saying, "Joshua, master,⁷¹⁹ have mercy on us!"

[14] And seeing, he said to them, "Go show yourselves to the priests."⁷²⁰ And it came to pass, as they went, they were cleansed. [15] And one of them, upon seeing that he was healed, returned, with a loud voice glorifying God. [16] And he fell on the face by his feet, thanking⁷²¹ him. And he was a Samaritan. [17] And answering Joshua said, "Where not ten cleansed? But where are the nine? [18]

and offends (e.g. John 6:61, 66; Matthew 15:12-13), and does not offend (e.g. Matthew 17:27), all in righteousness.

707 ἐρχεται (erchetai) - "it comes" - singular verb

708 2 Corinthians 6:3; 1 Corinthians 10:31-33; 8:10-13; Romans 14:14-16; Philippians 1:9-10 (Matthew 24:10)

709 εἰς σε (eis se) - "against you" - these words are not found in the Critical Text, but they are in the next verse in the CT.

710 Leviticus 19:17

711 Proverbs 10:12; 18:19; Colossians 3:12-13; 1 Peter 4:8; Mark 11:25-26

712 προσθεῖς (prosthes) - "Add to" - KJV, NKJV, NAS "Increase" - προσθεῖς is from προστιθεμι (prostithēmi) which more literally means "put to" or "add." It is found in Matthew 6:27 (add), 33; Mark 4:24 ("more will be given" NKJV); Luke 3:20; 12:25, 31; 19:11 ("another" NKJV); 20:11-12 ("again" NKJV); Acts 2:41, 47; 5:14; 11:24; 12:3 ("proceeded further"); 13:36 ("buried" NKJV); Galatians 3:19; Hebrews 12:19 ("be . . . anymore" NKJV, μη προστεθῆναι αυτοῖς λόγον, μὲ προστεθῆναι αυτοῖς λόγον; more literally, "not to add to them a word").

713 e.g. 2 Samuel 17:33-37, 44-47; 2 Kings 2:23-24; Mark 11:20-24; see also Romans 11:36; Hebrews 11:6; 1 John 5:14-15

714 ἀναπῆσε (anapese) - "recline" - NKJV, NAS "sit down to eat" with NAS footnote, "Lit., recline," KJV "sit down to meat" - This word which is from ἀναπύω (anapīō) is usually in a context that depicts to "recline" or "sit down" to eat (e.g. Matthew 15:35; Mark 6:40; 8:6; Luke 11:37; 14:10 (1st recline); 22:14; John 6:10(2x); 13:12; but it can also simply mean to recline (e.g. John 13:25; 21:20).

715 δειπνήσω (deipnēsō) - "I will dine" - future active indicative 1st person singular from δειπνέω (deipneō) found also in Luke 22:20 ("after supper," μετὰ το δειπνήσαι (infinitive) [meta to deipnēsai], more literally, "after the dining"); 1 Corinthians 11:25 (wording same as Luke 22:20); Revelation 3:20.

716 Μὴ χάριν εἶχει (Mê charin echei) - "he does not thank" - more literally, "he does not have grace" - meaning, "he does not thank." χάριν (charin) is the word for grace or favor in the NT (e.g. Luke 1:30; John 1:16; Acts 2:47), but it is also used, as here, in the sense of giving thanks. See also this same word used in a similar fashion in e.g. Romans 6:17 (χάρις δε τῷ θεῷ, charis de tō theō, more literally, "but grace be to God" see NKJV); 2 Corinthians 2:14 (τῷ δε θεῷ χάρις, tō de theō charis, more literally, "and grace be to God" see NKJV); 8:16; 9:15; 1 Timothy 1:12 (χάριν ἔχω, charin echō; more literally, "I have grace," NKJV "I thank"); 2 Timothy 1:3 (Χάριν ἔχω τῷ θεῷ, charin echō tō theō; more literally, "I have grace to God," NKJV "I thank God").

717 ἀχρεῖοι (achreioi) - "unprofitable" - found only here and in Matthew 25:30. The verb form, ἡχρειώθησαν (êchreiothēsan), is only found in Romans 3:12. Ἀχρηστον (achrēston) is akin to these, and it is only found in Philemon 11 (NKJV "unprofitable").

718 Leviticus 13:45-46

719 ἐπιστάτα (epistata) - "master"

720 Luke 5:14 (Leviticus 14)

721 εὐχαριστῶν (eucharistōn) - "thanking"

They are not found returning to give glory to God except this foreigner."⁷²² [19] And he said to him, "Arising, go. Your faith has saved you."

[20] And being asked by the Pharisees when the kingdom of God is coming, he answered them and said, "The kingdom of God does not come with observation, [21] nor will they say, 'Look here,' or 'Look there.' For behold, the kingdom of God is inside⁷²³ you."

[22] And he said to the disciples, "Days will come when you will desire to see one of the days of the son of the man, and you will not see. [23] And they will say to you, 'Behold here,' or 'Behold there.' Do not go after nor pursue. [24] For as the lightening which flashes out of the one under heaven shines under the heaven, so shall the son of the man be in his day. [25] But first he must suffer many things and be rejected by this generation. [26] And just as it was in the days of Noah, so shall it be also in the days of the son of man. [27] They were eating, drinking, marrying, and giving in marriage, until the day Noah entered into the ark,⁷²⁴ and the flood⁷²⁵ came and destroyed all. [28] Likewise, even as it was in the days of Lot. They were eating, drinking, buying, selling, planting, building. [29] And on the day Lot came out from Sodom, it rained fire and brimstone from heaven and destroyed all. [30] It shall be according to these things, the day the son of the man is revealed. [31] On that day, whoever is on the housetop, and his possessions is in the house, let him not go down to take them. And whoever is in the field, likewise let him not return to things behind.⁷²⁶ [32] Remember Lot's wife.⁷²⁷ [33] Whoever seeks to save his soul will lose it, and whoever loses it shall keep it alive.⁷²⁸ [34] I say to you, in this night there shall be two upon one bed. One⁷²⁹ will be taken along⁷³⁰ and the other⁷³¹ left. [35] Two will be grinding⁷³² together. The one⁷³³ herself⁷³⁴ will be taken along⁷³⁵ and the other⁷³⁶ left. [36]⁷³⁷ Two will be in the field. The one⁷³⁸ will be taken, and the other⁷³⁹ left."

722 αλλογενής (allogenês) - "foreigner" - only found here. This word is a combination of αλλος (allos) "other" & γενής (genês) "race." Another word translated "foreigner" is βαρβαρος (barbaros) in 1 Corinthians 14:11 (NKJV), and it is found also in Acts 28:2, 4 (NKJV natives); Romans 1:14; Colossians 3:11 (barbarian).

723 εντος (entos) - "inside" - found in the NT only here and Matthew 23:26. LXX has it in Psalm 39:3 for בקרבי (beqirbiy) "within me" or more literally, "in my insides;" 103:1 for קרבי (qerâvay) "within me" or "inside me;" 109:22 for בקרבי (beqirbiy) "within me" or more literally, "in my insides;" Song of Solomon 3:10 for תוכו (tokho) "Its interior;" Isaiah 16:11 for קרבי (qirbiy) "my insides;" and Daniel 10:16 for צירי (tsiyray) for "my sorrows," in the Greek LXX "my insides." How is the kingdom of God inside you? See Romans 10:6-8/Deuteronomy 30:11-14; Mark 12:34 "not far."

724 κιβωτον (kibōton) - "ark" - used for the ark of Noah (Matthew 24:38; Hebrews 11:7; 1 Peter 3:20) and the ark in the tabernacle (Hebrews 9:4; Revelation 11:19).

725 κατακλυσμος (kataklusmos) - "flood" - only found also in Matthew 24:38-39; 2 Peter 2:5.

726 εις τα οπισω (eis ta opisō) - "to things behind"

727 Genesis 19:16-17, 24-26

728 ζωογονησει (zōogonēsei) - "keep . . . alive" - found also only in Acts 7:19 ("might . . . live" NKJV) and 1 Timothy 6:13 ("gives life" NKJV).

729 εις (eis) - "One" - masculine - also Critical and Received Text have the article ο (o) thus they read, "the one."

730 παραληφθησεται (paralēphthēsetai) - "will be taken along" - from παραλαμβανω (paralambanō) - παρα (para) = along side and λαμβανω (lambanō) = I take or I receive. It is found also in Matthew 1:20, 24; 2:13-14, 20-21; 4:5, 8; 12:45; 17:1; 18:16; 20:17; 24:40-41; 26:37; **27:27**; Mark 4:36; 5:40; 7:4 (received); 9:2; 10:32; 14:33; Luke 9:10, 28; 11:26; 17:35; 18:31; John 1:11 (receive); **14:3** (receive); **19:16**; Acts 15:39; 16:33; 21:24, 26, 32; 23:18; 1 Corinthians 11:23 (received); 15:1 (received), 3 (received); Galatians 1:9 (received), 12 (received); Philippians 4:9 (received); Colossians 2:6 (received); 4:17 (received); 1 Thessalonians 2:13 (received); 4:1 (received); 2 Thessalonians 3:6 (received); Hebrews 12:28 (receiving).

731 ετερος (eteros) - "other" - masculine - with both subjects in the masculine, those in the one bed are both men.

732 αληθουςαι (alēthousai) - "grinding" - feminine participle

733 μια (mia) - "One" - feminine

734 αὐτό (auto) - "herself"

735 παραληφθησεται (paralēphthēsetai) - "will be taken along"

736 ετερα (etera) - "other" - feminine

737 This verse is in the RT, but not in the MT or CT. Such is the case with Acts 8:37 & 15:34.

738 εις (eis) - "one" - masculine

739 ετερος (heteros) - "other" - masculine

⁷⁴⁰[37] And answering they say to him, "Where, Lord?" And he said to them, "Where the body⁷⁴¹ is, there shall the eagles be gathered."

18[1] And he was telling them also a parable for the necessity to always pray and to not lose heart,⁷⁴² [2] saying, "There was a certain judge in a certain city who did not fear God and did not respect⁷⁴³ man. [3] And there was a widow in that city, and she was coming to him, saying, 'Avenge⁷⁴⁴ me from my adversary.'⁷⁴⁵ [4] And he did not want to for a time. But after these things he said in himself, 'Even though I am not afraid of God and I do not respect man, [5] yet because this widow brings trouble to me, I will avenge her, lest in the end, coming, she wear me out.'⁷⁴⁶

[6] And the Lord said, "Hear what the unjust judge says. [7] And shall not God surely⁷⁴⁷ do the vengeance⁷⁴⁸ of his elect who cry out⁷⁴⁹ to him day and night, even suffering long with them? [8] I say to you that he will do their vengeance in speed.⁷⁵⁰ However, when the son of the man comes, will he really⁷⁵¹ find the faith upon the earth?"⁷⁵²

[9] And he said to some who trusted upon themselves that they are righteous, and despised others,⁷⁵³ this parable: [10] "Two men went up into the temple to pray, the one a Pharisee and the other a tax collector.⁷⁵⁴ [11] The Pharisee stood praying these things to himself:⁷⁵⁵ 'God, I thank you that I am not as other men, extortioners,⁷⁵⁶ unjust, adulterers, or even as this tax collector. [12] I fast twice from the sabbath.⁷⁵⁷ I tithe all that I get.' [13] And the tax collector standing at a distance not willing even to lift up the eyes to the heaven, but was beating on his breast,⁷⁵⁸ saying, 'God, be merciful⁷⁵⁹ to me, the sinner!' [14] I say to you, this one went down to his house justified rather than that one. For everyone

740 Critical and Majority Texts do not have verse 36, Received Text does. Verse 36 reads, δυο εσονται εν τω αγρω ο εις παραληφθησεται, και ο ετερος αφεθησεται (duo esontai en tō agrō o eis paralēphthēsetai, kai o eteros aphethēsetai) - "Two shall be in the field. The one shall be taken along, and the other shall be left."

741 σωμα (sōma) - "body" - can be living (e.g. Luke 11:34; 12:4; 1 Corinthians 5:3; 6:18; 7:34) or dead (Luke 23:52, 55; 24:3, 23; John 19:38, 40; 20:12; James 2:26).

742 εκκακειν (ekkakein) - "lost heart" - found also in 2 Corinthians 4:1, 16; Galatians 6:9; Ephesians 3:13; 2 Thessalonians 3:13. Critical Text has for all these passages, including Luke 18:1, εγκακεω (egkakeō) which is basically a synonym. εγκακεω (egkakeō) is only found in these texts in the Critical Text.

743 εντρεπομενος (entrepomenos) - "respect" - used in this way in Matthew 21:37; Mark 12:6; Luke 20:13; and Hebrews 12:9. Elsewhere it is used for "shame" (1 Corinthians 4:14; 2 Thessalonians 3:14; Titus 2:8).

744 εκδικησον (ekdikēson) - "Avenge" - found also in verse 5; Romans 12:19; 2 Corinthians 10:6 (punish); Revelation 6:10; 19:2.

745 αντιδικου (antidikou) - "adversary" - found also in Matthew 5:25(2x); Luke 12:58; 1 Peter 5:8.

746 υποπιαζη (upopiazē) - "wear . . . out" - Green "subdue" - found only one other place, 1 Corinthians 9:27 (υπωπιαζω, upōpiazō, NKJV "discipline," NAS "buffet")

747 ου μη (ou mē) - "not . . . surely" - This is a double negative making it emphatic (e.g. used in John 10:5, "by no means").

748 ποιηση την εκδικησιν (poiēsē tēn ekdikēsin) - "do the vengeance"

749 βοωντων (boōntōn) - "crying out" - from βοαω (boāō) - found also in Matthew 3:3; 27:46; Mark 1:3; 15:34; Luke 3:4; 9:38; 18:38; John 1:23; Acts 8:7; 17:6; 25:24; Galatians 4:27. For an example of this crying out, see Revelation 6:9-11.

750 εν ταχει (en tachei) - "in speed" - always in this form with this same preposition. Can mean "quickly," as here and in Acts 12:7; 22:18; or "shortly" or "soon" (i.e. in short order) as in Acts 25:4; Romans 16:20(either way?); 1 Timothy 3:14; Revelation 1:1(?); 22:6(?).

751 αρα (ara) - "really" - found also only in Acts 8:30 (Do you *really* understand what you are reading?" TT) and Galatians 2:17 ("then is Christ a sin servant?" TT).

752 As for the end, this is answered in Matthew 24:29-31; 25:31-34 (Revelation 7), at the calm (Matthew 24:44), 2 Timothy 3:1-5; 4:3; 2 Peter 2:2; 1 Thessalonians 4:17.

753 Obviously, this is *not* talking about Psalm 15:4.

754 Notice, the tax collector went to the temple. See Hebrews 4:16. Boldly = faith = Psalm 33:13 (Hebrews 11:6).

755 "to himself" in and of itself is not necessarily a bad sign. See e.g. 1 Corinthians 14:28, but we know this prayer was an abomination to the Lord (Proverbs 15:26).

756 αρπαγες (arpages) - "extortioners," NAS "swindlers" - found also in Matthew 7:15 (ravenous); 1 Corinthians 5:10-11; 6:10 (all "extortioners" NKJV).

757 δις του σαββατου (dis tou sabbatou) - "twice from the sabbath" - i.e. "twice a week" (NKJV)

758 See also Luke 23:48.

759 ιλασθητι (ilasthēti) - "be merciful" - only found one other place, Hebrews 2:17, "to make propitiation" (NKJV).

who exalts himself will be humbled,⁷⁶⁰ and he who humbles himself will be exalted."⁷⁶¹

[15] And they were bringing to him also the infants⁷⁶² so that he might touch them. And seeing it, the disciples rebuked them. [16] But Joshua summoned them⁷⁶³ saying, "Let the children come to me and do not forbid them. For of such is the kingdom of God. [17] Truly I say to you, whoever does not receive the kingdom of God as a child, will by no means enter it."

[18] And a certain ruler asked him, saying, "Good teacher, what shall I do to inherit eternal life?"

[19] And Joshua said to him, "Why do you call me good? No one is good⁷⁶⁴ except one, God. [20] You know the commandments. Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Honor your father and your mother."

[21] And he said, "All of these I kept from my youth."

[22] And hearing this, Joshua said to him, "One thing is lacking you. Sell all that you have and distribute to the poor, and you shall have treasure in heaven. And come, follow me."

[23] And hearing these things, he became very sad, for he was exceedingly rich.

[24] And when Joshua saw him become very sad,⁷⁶⁵ he said, "How difficult it is for those having the riches to enter the kingdom of God!⁷⁶⁶ [25] For it is easier for a camel to enter through a hole⁷⁶⁷ in a needle than for a rich one to enter the kingdom of God."

[26] And those hearing said, "And who is able to be saved?"

[27] And he said, "What is impossible with men is possible with God."

[28] And Peter said, "Look, we have left all and followed you."

[29] And he said to them, "Truly I say to you that there is no one who has left house or parents or brothers or wife or children for the sake of the kingdom of God, [30] who will not receive back many times more in this time, and in the age to come eternal life."

[31] And taking the twelve aside, he said to them, "Look, we are going up to Jerusalem, and all things that have been written through the prophets about the son of the man will be completed.⁷⁶⁸ [32] For he will be delivered to the Gentiles, and he will be mocked and mistreated⁷⁶⁹ and spit upon, [33] and scourging, they will kill him. And on the third day he will arise." [34] And they understood none of these things, and this word was hidden from them, and they did not know the things spoken.

[35] And it came to pass when he drew near to Jericho, a certain blind man was sitting by the road begging.⁷⁷⁰ [36] And hearing a crowd passing through, he was asking what this might be. [37] And they announced to him that Joshua the Nazarene⁷⁷¹ was coming by. [38] And he shouted, saying, "Joshua, son of David, have mercy on me!" [39] And those who went before rebuked him that he should be quiet. But he cried out much more, "Son of David, have mercy on me!"

[40] And standing still, Joshua ordered him to be brought to him. And when he came near, he asked him, saying, [41] "What do you desire I do?"

And he said, "Lord, that I may receive sight."

[42] And Joshua said to him, "Receive sight. Your faith has saved you." [43] And immediately he

760 Daniel 12:2; Isaiah 66:22-24

761 Revelation 22:3-5

762 βρεφῆ (brephê) - "infants" - found also in Luke 1:41, 44; 2:12, 16; Acts 7:19; 2 Timothy 3:15; 1 Peter 2:2.

763 αὐτὰ (auta) - "them" - neuter plural, matching τὰ βρεφῆ (ta brephê), "the infants," thus this refers to the infants. Joshua was calling the infants to himself.

764 "No one is good" - Ecclesiastes 7:20; 8:12-13

765 Matthew 13:44-46; Hebrews 10:34; Mark 6:24

766 Proverbs 13:8

767 τρυμαλίας (trumalias) - "hole" - found also only in Mark 10:25, and in the LXX, e.g. Jeremiah 13:4; 16:16.

768 τελεσθῆσεται (telesthêsetai) - "completed" or "perfected"

769 υβρισθῆσεται (ubristhêsetai) - "mistreated" - found also only in Matthew 22:6 (treated spitefully); Luke 11:45 (insult); Acts 14:5 (abuse); 1 Thessalonians 2:2 (spitefully treated).

770 προσαιτῶν (prosaitôn) MT, RT - "begging" - found also only in Mark 10:46 and John 9:8 both also προσαιτῶν (prosaitôn) in the MT & RT. Critical Text has ἐπαιτῶν (epaitôn) here in Luke 18:35 which also means "begging."

771 ο ναζωραῖος (o nazōraios) - "the Nazarene" - KJV, NKJV "of Nazareth"- See footnote for Matthew 2:23.

received sight, and followed him glorifying God. And when all the people saw, they gave praise to God.

19[1] And entering he was passing through Jericho. [2] And behold, a man named Zacchaeus,⁷⁷² and he was a chief tax collector, and he was rich. [3] And he was seeking to see Joshua, who he is,⁷⁷³ and he was not able because of the crowd, for he was short in stature. [4] And running ahead, he climbed into a sycamore tree⁷⁷⁴ in order to see him, for he was about to come by. [5] And as he came by the place, Joshua looked up, saw him, and said to him, "Zacchaeus, hurry, come down, for today I must stay in your house." [6] And hurrying he came down, and welcomed him gladly.

[7] And seeing, all complained⁷⁷⁵ saying that, "He went in to rest⁷⁷⁶ with a sinner man."⁷⁷⁷

[8] And Zacchaeus standing said to the Lord, "Behold, the half of my possessions, Lord, I give to the poor, and if I extorted⁷⁷⁸ something from someone, I return fourfold."⁷⁷⁹

[9] And Joshua said to him that, "Today salvation came to this house, because he also is a son of Abraham. [10] For the son of the man came to seek and to save that which was lost."

[11] And when they heard these things, again⁷⁸⁰ he spoke a parable, because he was near Jerusalem and they thought that the kingdom of God was about to immediately appear.⁷⁸¹ [12] He said therefore, "A certain nobleman went to a far country to receive for himself a kingdom and to return. [13] And calling ten of his slaves, he gave to them ten minas,⁷⁸² and said to them, 'Do business⁷⁸³ until I come.' [14] But his citizens were hating him, and sent a delegation after him, saying, 'We do not want this one to reign over us.'⁷⁸⁴ [15] And it happened, when he returned, receiving the kingdom, he then said to call to him these slaves who he gave the silver, that he might know what each one gained by trading. [16] And the first one came, saying, 'Lord, your mina earned ten minas.' [17] And he said to him, 'Well done, good slave. Because you were faithful in very little, have authority over ten cities.' [18] And the second came saying, 'Lord, your mina made five minas.' [19] And he said also to him, 'And you be over five cities.' [20] And another came, saying, 'Lord, behold, your mina which I have kept in a handkerchief.'⁷⁸⁵ [21] For I was fearing you, because you are an austere⁷⁸⁶ man. You take what you did not put in and reap what you did not sow.' [22] And he says to him, 'Out of your mouth I will judge you, evil slave. You knew that I am an austere man, taking what I did not put in and reaping what I did not sow. [23] And why did you not give my silver to the bank,⁷⁸⁷ so when I came I might collect it with interest?' [24] And to those standing by he said, 'Take from him the mina and give it to the one who has

772 ζακχαῖος (zakchaïos) - "Zacchaeus" - only found in this chapter

773 τις ἐστὶ (tis esti) - "who he is" - present tense

774 συκομοῦραν (sukomôraian) - "sycamore tree"

775 Same kind of issue found in Matthew 9:11; Mark 2:16; Luke 5:30; 15:2; and the related false accusation is found in Matthew 11:19; Luke 7:34. See also Hebrews 7:26.

776 καταλῦσι (katalusi) - "rest" - used in this way also only in Luke 9:12. Found also in Matthew 5:17(2x, to destroy, καταλῦσι); 24:2 (thrown down); 26:61 (to destroy, καταλῦσι); 27:40 (destroy); Mark 13:2 (thrown down); 14:58 (destroy); 15:29 (destroy); Luke 21:6 (thrown down); Acts 5:38 (it will come to nothing)-39 (overthrow, καταλῦσι); 6:14 (destroy); Romans 14:20 (destroy); 2 Corinthians 5:1 (destroyed); Galatians 2:18 (destroyed).

777 ἀμαρτωλῶ ἀνδρὶ (hamartôlô andri) - "sinner man"

778 ἐσυκοφάντησα (esukophantêsa) - "I extorted" - This verb is in the indicative form indicating he is not speaking hypothetically, but in reality, that he did indeed do so and will make it right by paying back fourfold.

779 2 Samuel 12:6

780 προσθεῖς (prostheis) - "again" - see footnote for Luke 17:5.

781 They missed Daniel 9:26; Isaiah 53; Zechariah 12:10 (Psalm 16:10; 22:16-18).

782 μνας (mnas) - "minas" - only found in this chapter in the NT. In Hebrew מנא (mna) is מָנֶה (mâneh) and is found in 1 Kings 10:17; Ezra 2:69; Nehemiah 7:71-72, and in Ezekiel 45:12 it gives a value.

783 πραγματεύσαθε (pragmateusasthe) - "Do business" - only found here

784 John 1:11

785 σουδαρίῳ (soudariô) - "handkerchief" - found also only in John 11:44; 20:7; Acts 19:12.

786 αὐστηρός (austêros) - "austere" - only found here and in verse 22.

787 ἐπὶ τραπεζάν (epi trapezan) - "to the bank" - more literally, "upon the table." Ἐπὶ (epi) is "upon" and τραπεζάν (trapezan) is "table" (e.g. Matthew 21:12; Mark 11:15; John 2:15; Luke 16:21; 22:21).

the ten minas.' [25] And they said to him, 'Lord, he has ten minas.' [26] 'For I say to you that to everyone who has will be given, and from him who does not have, even what he has will be taken from him. [27] However, those enemies of mine, who did not want me to reign over them, bring here and slay⁷⁸⁸ before me.'"

[28] And after saying these things, he was going forward, going up to Jerusalem. [29] And it happened, as he drew near to Bethsphage⁷⁸⁹ and Bethany, to the mountain that is called of olives,⁷⁹⁰ he sent two of his disciples, [30] saying, "Go into the opposite town, in which when you enter you will find a colt bound, upon which no man has ever sat. Loosen it and bring it. [31] And if someone asks you, 'Why are you loosening?' so you shall speak to him, that 'Its Lord⁷⁹¹ has need.'"

[32] And departing, those sent found it just as he said to them. [33] And when they loosened the colt, the lords⁷⁹² of it said to them, "Why are you loosening the colt?" [34] And they said, "Its Lord⁷⁹³ has need." [35] And they brought it to Joshua. And throwing their garments upon the colt, they put Joshua on it. [36] And as he went, they were spreading their garments on the road.

[37] And as he was now drawing near to the descent of the mountain of olives, the whole multitude of the disciples rejoicing began to praise God with a loud voice for all of the powerful things which they saw, [38] saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!"

[39] And some of the Pharisees from the crowd said to him, "Teacher, rebuke your disciples." [40] And answering he said to them, "I say to you that, if these should be silent, the stones would have⁷⁹⁴ cried out!"⁷⁹⁵

[41] And as he drew near, seeing the city, he wept⁷⁹⁶ over it, [42] saying that, "If you knew, even you, especially in this your day, the things for your peace! But now it is hidden from your eyes. [43] For the days will come upon you, and your enemies will put⁷⁹⁷ a rampart⁷⁹⁸ around you and encircle you and close you in on every side, [44] and level you and your children to the ground; and there shall not be left in you a stone upon a stone, because you did not know the time of your visitation.⁷⁹⁹

[45] And coming into the temple, he began to throw out those who were selling in it and those

788 κατασφαξατε (katasphaxate) - "slay" - only found here in the NT. It is found in the LXX in Ezekiel 16:40 (thrust through) and Zechariah 11:5 (slaughter).

789 βηθσφαγη (bêthsphagê) - "Bethsphage" - Critical and Received Texts have βηθφαγη (bêthphagê).

790 ελαιων (elaiôn) - "of olives" - KJV, NKJV, NAS "Olivet," NAS footnotes "Or, *Olive Grove*." According to BGAD extra biblical literature uses it for "Olive Grove." This exact form can also be found in Matthew 21:1 ("of olives" NKJV); 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:37; 21:37 ("Olivet" NKJV); 22:39; John 8:1. In the LXX this same form is found in Exodus 27:20; 30:24; **2 Samuel 15:30** (this verse indicates this being called "ελαιων" goes way back to at least the time of David, but there it is זֵיתִי [zêytiym], either olives or olive trees); Psalm 128:3; Zechariah 4:12; 14:4. According to BGAD "Olivet" is from the Latin olivetum which equals olive grove. Acts 1:12 has ελαιωνος (elaiônos) indicating "olive grove."

791 See footnote for Mark 11:3.

792 Κυριοι αυτου (kurioi autou) - "lords of it"

793 See footnote for Mark 11:3.

794 κεκραξονται (kekracontai) - "would have cried out" perfect tense. Critical Text has κραξουσιν (kraxousin) future tense, "will cry out."

795 KJV, NKJV has "immediately," but there is no word for that in the Greek in any of the three Texts. NAS & Green have no "immediately."

796 Tears of faith, truly believing and knowing what is coming, as in 2 Kings 8:11-12.

797 περιβαλουσιν (peribalousin) - "put . . . around"

798 χαρακα (charaka) - "rampart" - only found here in the NT. In the LXX it is used for translating סִלְלָה (solelâh) which is a rampart or siege "mound." See Isaiah 37:33; Ezekiel 4:2; 26:8 in LXX. According to BGAD, extra biblical literature uses it for a palisade, a fence of stakes.

799 επισκοπης (episkopês) - "visitation" - found also only in Acts 1:20 (office); 1 Timothy 3:1 (bishop); 1 Peter 2:12 (visitation). The verb akin to this is επισκοπεω (episkopeô) found only in Hebrews 12:15 (looking carefully) and 1 Peter 5:2 (serving as overseers). The visitation is one of God's grace in Christ (John 1:17; 3:17), which the Jews failed to heed (John 1:11), thus God's judgment came (Luke 21:20-24).

buying, [46] saying to them, "It is written, 'My house is a house of prayer,' but you made it a cave⁸⁰⁰ of robbers."⁸⁰¹

[47] And he was teaching daily in the temple. But the chief priests and the scribes and the leaders of the people were seeking to destroy him, and they were not finding what they might do, for all the people were hanging⁸⁰² on hearing him.

20[1] And it was on one of those days, when he was teaching the people in the temple and evangelizing, the priests and scribes together with the elders approached⁸⁰³ [2] and spoke to him saying, "Tell us in what authority you do these things? Or who is the one who gave you this authority?"

[3] And answering, he said to them, "I will also ask you a word,⁸⁰⁴ and you tell⁸⁰⁵ me. [4] The immersion of John, was it from heaven or from men?"

[5] And they reasoned to themselves, saying that, "If we say, 'Out of heaven,' he will say, 'Why did you not believe him?' [6] And if we say, 'Out of men,' all the people will stone us, for they are convinced John is a prophet." [7] And they answered not to know from where.

[8] And Joshua said to them, "Neither am I telling you in what authority I do these things."

[9] And he began to speak to the people this parable, "A man planted a vineyard, and leased it to farmers, and went on a journey⁸⁰⁶ for a long time. [10] And in time, he sent a slave to the farmers, so that they might give him from the fruit of the vineyard. But the farmers beating him, sent him away empty. [11] And he proceeded to send another slave. And those ones, beating him also, dishonored and sent him away empty. [12] And he proceeded to send a third. And they also, wounding⁸⁰⁷ this one, cast him out. [13] And the Lord of the vineyard said, 'What shall I do? I will send my beloved son. Perhaps,⁸⁰⁸ when they see him, they will respect him. [14] And when they saw him, the farmers reasoned to themselves, saying, 'This one is the heir. Come, let us kill him, so the inheritance may be ours. [15] And casting him outside the vineyard, they killed him. What then will the Lord of the vineyard do to them? [16] He will come and destroy those farmers and give the vineyard to others.'"

And hearing it, they said, "May it not be!"

[17] And he looked at them saying, "What then is this that is written, 'The stone which the builders rejected, this became into the head of the corner.'⁸⁰⁹ [18] Everyone who falls upon that stone will be shattered,⁸¹⁰ and upon whomever it falls, it will scatter⁸¹¹ him."

[19] And the chief priests and the scribes sought to lay their hands on him in that same hour, and they were afraid, for they knew that he spoke this parable to them.

800 σπηλαιον (spêlaion) - "cave" - found also only in Matthew 21:13; Mark 11:17; John 11:38; Hebrew 11:38; Revelation 6:15.

801 ληστών (lêstôn) - "robbers" - found also only in Matthew 21:13; 26:55; 27:38, 44; Mark 11:17; 14:48; 15:27; Luke 10:30, 36; 22:52; John 10:1, 8; 18:40; 2 Corinthians 11:26. The word for thief is κλεπτης (kleptês), e.g. in John 10:1 both words are found.

802 εξεκρεματο (exekremato) - "hanging" - only found here

803 επεστησαν (epestêsan) - "approached" - KJV "came upon," NKJV, NAS "confronted" - found also only in Luke 2:9 (stood), 38 (coming); 4:39 (stood); 10:40 (approached); 21:34 (come); 24:4 (stood by); Acts 4:1 (came upon); 6:12 (came upon); 10:17 (stood); 11:11 (stood); 12:7 (stood by); 17:5 (attacked); 22:13 (stood), 20 (standing); 23:11 (stood by), 27 (coming); 28:2 (falling); 1 Thessalonians 5:3 (comes upon); 2 Timothy 4:2 (Be ready), 6 (is at hand) all NKJV.

804 λογον (logon) - "word"

805 ειπατε (eipate) - "you tell" - aorist imperative

806 See footnotes for Mark 12:1.

807 τραυματισαντες (traumatisantes) - "wounding" - found also in Acts 19:16 and in the LXX in Isaiah 53:3 ("wounded")

808 ισως (isôs) - "perhaps" - KJV "it may be," NKJV "probably," NAS "perhaps" - only found here in the NT, but in the LXX it is used in Genesis 32:20(H21); Jeremiah 26:3; 36:4, 7 for the translation of the Hebrew word אֵלַי ('ulay) "perhaps," and also for the Aramaic word תִּהְיֶה (tehevê) "it may be" in Daniel 4:27(Aramaic 4:24).

809 See footnotes for Mark 12:10.

810 See footnote for Matthew 21:44.

811 See footnote for Matthew 21:44.

[20] And watching, they sent spies, pretending⁸¹² to be righteous themselves,⁸¹³ so that they might catch his word,⁸¹⁴ to deliver him to the ruler⁸¹⁵ and the authority of the governor. [21] And they questioned him, saying, “Teacher, we know that you speak and teach rightly, and do not receive face,⁸¹⁶ but upon truth you teach the way of God. [22] Is it lawful for us to give tax⁸¹⁷ to Caesar⁸¹⁸ or not?”

[23] And observing their craftiness, he said to them, “Why do you test me? [24] Show me a denarius. Whose image and inscription does it have?”

And answering they said, “Caesar's.”

[25] And he said to them, “Give therefore to Caesar the things of Caesar, and to God the things of God.” [26] And they were not able to catch his word before the people. And marveling at his answer, they were silent.⁸¹⁹

[27] And some of the Sadducees who deny there is a resurrection, questioned him, [28] saying, “Teacher, Moses wrote to us, if some brother dies, having a wife, and he dies without children, that his brother should take the wife and raise up a seed⁸²⁰ for his brother. [29] Now, there were seven brothers. And the first taking the wife, dies without children. [30] And the second took the wife, and he died without children.⁸²¹ [31] And the third took her. And likewise, also the seven did not leave a child and died. [32] And after all, the wife died also. [33] Therefore, in the resurrection, whose⁸²² wife does she become? For the seven had her for a wife.”

[34] And answering them, Joshua said, “The sons of this age marry and are given in marriage. [35] But those considered worthy⁸²³ to gain that age and the resurrection of the dead neither marry nor are given in marriage. [36] For neither are they able still to die, for they are like messengers,⁸²⁴ and they are sons of God, being sons of the resurrection. [37] But that the dead are raised, even Moses reported⁸²⁵ at the bush, as he says,⁸²⁶ ‘Lord, the God⁸²⁷ of Abraham and the God of Isaac and the God of

812 υποκρινομενους (hupokrinomenous) - “pretending”

813 εαυτους (eautous) - “themselves”

814 λογου (logou) - “word”

815 αρχη (archê) - “ruler”

816 λαμβανεις προσωπον (lambaneis prosôpon) - “receive face” - KJV “acceptest thou the person,” NKJV “show personal favoritism,” NAS “partial to any” - similar construction found in Galatians 2:6, προσωπον θεος ανθρωπου ου λαμβανει (prosôpon theos anthrôpou ou lambanei) more literally, “God does not receive the face of man,” NKJV “God shows personal favoritism to no man.” Also, in LXX Leviticus 19:15 ληψη προσωπον πτωχου (lêpsê prosôpon ptôchou) “receive the face of the poor” is for the Hebrew תִּסֵּא פְנֵי דָל (tisâ' phenêy-dâl) “receive the face of the poor,” NKJV “be partial to the poor.” Likewise, Psalm 82:2, προσωπα αμαρτωλων λαμβανετε (prosôpa hamartôlôn lambanete) “receive the face of sinners” is for פְּנֵי רְשָׁעִים תִּסֵּא (phenêy reshâ'iyim tis'u) “receive the face of the wicked,” NKJV “show partiality to the wicked.” Likewise, in Malachi 2:9 ελαμβανετε προσωπα (elambanete prosôpa) “receive face,” is for נֹשֵׂא פָנִים (nose'iyim pâniym) “receive face,” NKJV “show partiality.”

Yet, “receive face” does not always mean “partiality,” e.g. Genesis 32:20(H21) “he will accept me,” יִסֵּא נָפְשִׁי (yisâ' phânây), more literally, “he will receive my face;” Malachi 1:8 יִסֵּא פְּנֵיכָה (yisâ' phâneykha) “accept you,” more literally, “receive your face” (LXX ληψεται προσωπον σου (lêpsetai prosôpon sou); Malachi 1:9 יִסֵּא מִיְכָה (yisâ' mikkem pâniym) “accept you,” more literally, “accept from you face.”

817 φορον (phoron) - “tax” - singular – found only in the NT in the plural in Luke 23:2; Romans 13:6 and in the singular in Romans 13:7(2x).

818 καισαρι (kaisari) “Caesar”

819 He stopped their mouths (Titus 1:11).

820 σπερμα (sperma) “seed”

821 For verse 30, Critical Text only has και ο δευτερος (kai ho deuterous) “And the second” for the entire verse.

822 τινος αυτων (tinis autô) “whose” - more literally, “who of them”

823 Romans 2:6-10; Psalm 15; 24:3-6

824 ισαγγελοι (isangeloi) “like messengers” - this implies angels can't die, yet they fight. See e.g. Daniel 10:12-13 (20-21).

825 εμηνυσεν (emênusen) - “reported” - found also only in John 11:57 (report); Acts 23:30 (told); 1 Corinthians 10:28 (told).

826 ως λεγει (ôs legei) “as he says”

827 κυριον τον θεον (kurion ton theon) – “Lord, the God”

Jacob.⁸²⁸ [38] But God is not of dead ones,⁸²⁹ but of living ones,⁸³⁰ for all live to him.”⁸³¹

[39] And some of the scribes answering said, “Teacher, you spoke well.” [40] And no longer did anyone dare question him.

[41] And he said to them, “How do they say the Christ is to be the son of David? [42] And David himself says in the book of Psalms, ‘The Lord said to my Lord, sit at my right, until I place your enemies as a footstool for your feet.’⁸³² [44] David, therefore, calls him Lord, and how is he his son?”

[45] And in the hearing of all the people, he said to his disciples, [46] Beware⁸³³ of the scribes who desire to walk around in long robes and love greetings in the marketplaces and best seats in the synagogues and best places at the suppers, [47] who devour⁸³⁴ widows’ houses, and in pretense⁸³⁵ make long prayers. These shall receive greater condemnation.”

21[1] And looking up, he saw the rich throwing their gifts into the treasury. [2] And he also saw a certain needy⁸³⁶ widow throwing there⁸³⁷ two mites. [3] And he said, “Truly I say to you that this poor⁸³⁸ widow threw more than all. [4] For all these out of their abundance threw into the gifts of God, but she out of her poverty, threw the livelihood she was having.”⁸³⁹

[5] And someone was speaking about the temple, that it was adorned with beautiful stones and donations.⁸⁴⁰ He said, [6] “These things which you see – days are coming in which not a stone will be left upon a stone which will not be torn down.”

[7] And they questioned him, saying, “Teacher, when, therefore, will these things be? And what is the sign when these things are about to come?”

[8] And he said, “See that you are not deceived. For many will come upon my name, saying that, ‘I am,’⁸⁴¹ and ‘The time has come near.’⁸⁴² Do not, therefore, go after them.”⁸⁴³ [9] But when you hear of wars and commotions,⁸⁴⁴ do not be terrified.⁸⁴⁵ For it is necessary for these things to be first, but not immediately is the end.”

[10] Then he was saying to them, “Nation will raise up against nation, and kingdom against

828 This is stated four times in that context. See Exodus 3:6, 15-16; 4:5.

829 νεκρῶν (nekrôn) - “dead ones” - plural noun

830 ζώντων (zōntôn) - “living ones” - plural noun

831 All live to Him. See John 5:28-29 for “all live,” and for “to Him” see e.g. Psalm 22:27-29; Isaiah 45:23; Philippians 2:9-11; Revelation 5:13 (“creature” is κτίσμα, from the same word as is in James 1:18 for human “creatures,” κτισμάτων, indicating “every creature” includes humans in Revelation 5:13. Also, κτίσις, “creature,” is used for or includes humans in Mark 16:15; 2 Corinthians 5:17; Colossians 1:23; Hebrews 4:13).

832 ποδῶν (podôn) “feet”

833 προσεχετε (prosechete) - “Beware” or “Be on the alert” (προσεχετε απο των γραμματεων)

834 κατεσθίουσι (katesthiouisi) - “devour” - more literally, “eat down”

835 See footnote for Mark 12:40.

836 πενιχρὰν (penichran) “needy” - found only here in the NT. In LXX Proverbs 28:15; 29:7.

837 ἐκεῖ (ekei) - “there”

838 πτωχῇ (ptôchê) - “poor”

839 This passage lets us know what God is looking at. See also 2 Corinthians 9:6; Galatians 6:6-7; Proverbs 11:24-25, 28.

840 John 2:20; Haggai 1:1-2:9

841 See footnote for Mark 13:6.

842 ἤγγικε (êngike) - “has come near” - perfect tense – found also only in Matthew 3:2 (“is at hand”); 4:17; 10:7 (“drew near”); 21:1, 34; **26:45-46** (“is at hand”); Mark 1:15; 11:1 (“drew near”); 14:42; Luke 7:12 (“came near”); 10:9 (“come near”), 11; 12:33 (“approaches”); 15:1, 25; 18:35 (“coming near”), 40; 19:29, 37 (“drawing near”), 41; 21:20 (“is near”), 28 (“draws near”); 22:1, 47; 24:15, 28; Acts 7:17; 9:3; 10:9; 21:33; 22:6; 23:15 (“comes near”); **Romans 13:12** (“is at hand”); **Philippians 2:30** (“came close”); **Hebrews 7:19** (“draw near”); **10:25** (“approaching”); **James 4:8(2x)**; **5:8** (“is at hand”); **1 Peter 4:7**.

843 Luke 17:22-24 (-37)

844 ἀκαταστασίας (akatastasias) - “commotions” - found also only in 1 Corinthians 14:33 (confusion); 2 Corinthians 6:5 (tumults); 12:20 (tumults); James 3:16 (confusion).

845 πτοηθῆτε (ptoêthête) - “be terrified” - found also only in Luke 24:37 (and in a manuscript in Luke 12:4). See also Psalm 46:1-3.

kingdom.⁸⁴⁶ [11] And there shall be great earthquakes⁸⁴⁷ various places and famines and pestilences,⁸⁴⁸ and fearful things⁸⁴⁹ and great signs from heaven. [12] And before all these things, they will lay their hands upon you and persecute, delivering unto synagogues and prisons, bringing before kings and rulers for my name's sake. [13] And it will turn out⁸⁵⁰ to you for a testimony. [14] Therefore, put⁸⁵¹ into your hearts not to meditate beforehand⁸⁵² to give a defense.⁸⁵³ [15] For I will give you a mouth and wisdom which all those opposing you will not be able to speak against nor resist.⁸⁵⁴ [16] And you will be delivered over also by parents and relatives and friends and brothers,⁸⁵⁵ and put some of you to death.⁸⁵⁶ [17] And you will be hated⁸⁵⁷ by all because of my name. [18] And a hair out of your head will by no means perish. [19] By your perseverance⁸⁵⁸ possess⁸⁵⁹ your souls.”⁸⁶⁰

[20] “And when you see Jerusalem surrounded by armies, then know that its desolation has come near. [21] Then let those in Judea flee into the mountains, and let those in the midst of her depart, and let those in the area⁸⁶¹ not come into her. [22] Because these are the days of vengeance,⁸⁶² of which to fulfill all the things written.⁸⁶³ [23] But woe to those who have in the womb and who nurse⁸⁶⁴ in those days! For there shall be great distress upon the land and wrath on this people. [24] And they shall fall by the edge⁸⁶⁵ of the sword, and be taken captive into all the nations. And Jerusalem shall be trampled by the nations,⁸⁶⁶ until the times of the nations⁸⁶⁷ be fulfilled.”

[25] “And there shall be signs in sun and moon and stars,⁸⁶⁸ and upon the earth distress of nations in

846 Daniel 11:25f (context of chapter 11 is much war)

847 σεισμοι (seismoi) - “earthquakes”

848 λοιμοι (loimoi) - “pestilences” - only found here and in Matthew 24:7 in the Majority and Received Texts.

849 φοβητρα (phobêtra) - “fearful things” plural noun - only found here. In LXX it is found in the singular in Isaiah 19:17, φοβητρον (phobêtron) “terror.”

850 αποβησεται (apobêsetai) - “turn out” - found also only in Luke 5:2 (gone); John 21:9 (come); Philippians 1:19 (turn out) NKJV.

851 θεσθε (thesthe) - “put” - aorist middle imperative from τιθημι (tithêmi).

852 προμελεταν (promeletan) - “to meditate beforehand” - present active infinitive; see this same command earlier in Matthew 10:17-20.

853 απολογηθηναι (apologêthênai) - “to give a defense” - aorist passive infinitive; see also 1 Peter 3:15.

854 αντιστηναι (antistênai) - “resist” - to be set against – found also only in Matthew 5:39; Acts 6:10 (resist); 13:8 (withstood); Romans 9:19; 13:2 (resist); Galatians 2:11; Ephesians 6:13 (withstood); 2 Timothy 3:8; 4:15; James 4:7; 1 Peter 5:9 (resist) NKJV.

855 Critical and Received Texts have a different word order, “brothers and relatives and friends.” See also Psalm 50:20 (context) and Jeremiah 9:2-4 (-6) (-9), 13-14a.

856 This is said earlier in a different context in Matthew 10:21-22.

857 Proverbs 29:27

858 υπομονη (upomonê) - “perseverance” - found also in Luke 8:15 (patience); Romans 2:7 (patient continuance); 5:3-4 (perseverance); 8:25; 15:4-5 (patience); 2 Corinthians 1:6 (enduring); 6:4 (patience); 12:12 (perseverance); Colossians 1:11 (patience); 1 Thessalonians 1:3; 2 Thessalonians 1:4 (patience); 3:5; 1 Timothy 6:11; 2 Timothy 3:10; Titus 2:2; Hebrews 10:36 (endurance); 12:1 (endurance); James 1:3-4; 5:11(2x endure, perseverance); 2 Peter 1:6; Revelation 1:9; 2:2-3 ([both] patience), 19; 3:10; 13:10; 14:12. μονη (monê) is only found in John 14:23 (“home”) and the plural μοναι (monai) only in John 14:2 (“mansions”). The basic idea is dwelling or place of staying.

859 κτησασθε (ktêsasthe) - “possess” - found also only in Matthew 10:9 (provide); Luke 18:12 (possess); Acts 1:18 (purchased); 8:20 (purchased); 22:28 (obtained); 1 Thessalonians 4:4 (possess).

860 Romans 2:7; Hebrews 3:6, 14; Revelation 2:7, 11, 17, 26; 3:5, 12, 21

861 χωραις (chôrais) - “area” - plural noun

862 Luke 19:41-44

863 See Luke 18:31 (32-33) & 24:25-27 for contextual fulfilling of “all things.”

864 θηλαζουσας (thêlazousais) - “nurse” - KJV “give suck”

865 στοματι (stomati) - “edge” - more literally, “mouth” - e.g. same word as in verse 15.

866 εθνων (ethnôn) - “nations” - same word (different spelling, εθνη (ethnê)) as in prior sentence.

867 “times of the nations” - Romans 11:25

868 Isaiah 30:19-26

perplexity,⁸⁶⁹ from noise of sea and surge,⁸⁷⁰ [26] men becoming cold⁸⁷¹ from fear and expectation of the things coming upon the inhabited world,⁸⁷² for the powers of the heavens will be shaken. [27] And then they will see the son of the man coming in clouds with power and great glory. [28] But when these things begin to happen, stand erect⁸⁷³ and lift up your heads, because your redemption draws near.”

[29] And he spoke a parable to them: “Look at the fig tree and all the trees. [30] When they are budding⁸⁷⁴ already, seeing for yourselves, you know that already the summer is near. [31] So also you, when you see these things happening, know that the kingdom of God is near. [32] Truly I say to you, that this generation⁸⁷⁵ will by no means pass away until all things happen. [33] The heaven and the earth will pass away, but my words will by no means pass away.”

[34] “Take heed to yourselves, lest your hearts be burdened in carousing⁸⁷⁶ and drunkenness⁸⁷⁷ and cares of this life,⁸⁷⁸ and that day come upon you suddenly. [35] For as a snare it will come upon all who dwell upon the face of all the earth. [36] Be awake,⁸⁷⁹ therefore, in every time asking that you might be considered worthy to escape all the things about to be, and to stand before the son of the man.”

[37] And he was during the days in the temple teaching, and the nights going out, he was staying on the mountain that is called of olives.⁸⁸⁰ [38] And all the people were coming early⁸⁸¹ to him in the temple to hear him.

22[1] And the feast of unleavened bread⁸⁸² drew near, which is called Passover. [2] And the chief priests and the scribes were seeking how they might kill him, for they feared the people.

[3] And Satan entered⁸⁸³ into Judah, the one called Iscariot, who was of the number of the twelve. [4] And going out, he discussed with the chief priests and captains, how he might deliver him to them. [5] And they were glad, and agreed to give him silver. [6] And he promised, and was seeking an opportunity to deliver him to them apart from the crowd.

[7] And the day of the unleavened bread came, in which it is necessary to sacrifice the Passover. [8] And he sent Peter and John, saying, “Go prepare for us the Passover, so that we might eat.” [9] And they said to him, “Where do you desire we prepare?” [10] And he said to them, “Behold, when you go into the city, a man will meet you carrying a pitcher of water. Follow him into the house which he enters. [11] And you will say to the master of the house, ‘The teacher says to you, “Where is the guest room where I might eat the Passover with my disciples?”’ [12] And that one will show you a large upper

869 ἀπορία (aporia) - “perplexity” KJV, NKJV, NAS - only found here in NT. The verb akin to this is ἀπορεῶ (aporeô) found only in Mark 6:20 (CT, perplexed, NAS); Luke 24:4 (perplexed); John 13:22 (perplexed); Acts 25:20 (uncertain); 2 Corinthians 4:8 (perplexed); Galatians 4:20 (doubts) NKJV.

870 σαλου (salou) - “surge” - only found here – used in LXX in Psalm 89:9 (rise) and Jonah 1:15 (raging).

871 αποψυχοντων (apopsuchontôn) - “men becoming cold;” NAS “fainting;” KJV, NKJV “hearts failing them” - only found here. This is a compound word with the preposition απο (apo) “from” and the verb ψυχω (psuchô) “become cold” which is found only in Matthew 24:12 (see footnote).

872 οικουμενη (oikoumenê) - “inhabited world” - see footnote in Luke 2:1.

873 See footnote for Luke 13:11.

874 προβαλωσιν (probalôsin) - “budding” - more literally, “putting out” - found only here and in Acts 19:33 (“putting . . . forward” NKJV).

875 η γενεα αυτη (hê genea hautê) - “this generation” - see footnote for Matthew 24:34.

876 κραιπαλη (kraipalê) - “carousing” = excessive drinking - found only here.

877 μεθη (methê) - “drunkenness” - found also only in Romans 13:13 and Galatians 5:21.

878 βιωτικαις (biôtikaîs) - “this life” - only found here and in 1 Corinthians 6:3-4. The context of 1 Corinthians 6:3-4 and use of this word (there βιωτικα [biôtika]) without the use of the demonstrative pronoun makes it clear the meaning is “this life.”

879 αγραπνευετε (agrupneite) - See footnote on Mark 13:33.

880 See footnote for Luke 19:29.

881 ωρθηριζε (ôrthrizê) - “coming early” - only found here in NT.

882 η εορτη των αζυμων (hê heortê tôn azumôn) - “the feast of unleavened bread” - see also footnote for Mark 14:1.

883 εισηλθε . . . ο Σατανας (eisêthe . . . ho Satanas) - “Satan entered” - Satan entered Judas after this as well. See John 13:27.

room, spread out. There prepare.” [13] And going, they found it just as he had said to them, and they prepared the Passover.⁸⁸⁴

[14] And when the hour came, he reclined, and the twelve apostles with him. [15] And he said to them, “In desire I desired⁸⁸⁵ to eat this Passover with you before I suffer.⁸⁸⁶ [16] For I say to you that no longer will I by any means eat out of it until it is fulfilled in the kingdom of God.” [17] And taking a cup, giving thanks⁸⁸⁷ he said, “Take this and divide it among yourselves. [18] For I say to you that I will by no means drink from the product⁸⁸⁸ of the vine until the kingdom of God comes.” [19] And taking the bread, giving thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. This do in remembrance of me.”

[20] Likewise, and the cup after the dining, saying, “This cup is the new covenant in my blood, shed for you.⁸⁸⁹ [21] But behold, the hand of the one who betrays me is with me at the table. [22] And the son of the man indeed goes according to what has been determined, but woe to that man by whom he is betrayed!” [23] And they began to discuss among themselves who then it might be, out of them, who was about to do this.

[24] And there was also a dispute among them, which one of them is considered to be the greatest. [25] And he said to them, “The kings of the nations lord over them, and those who exercise authority over them are called benefactors. [26] But not so among you, but the greatest among you let him be as the youngest, and the one who leads as the one who serves. [27] For who is greatest, the one who reclines or the one who serves? Is it not the one who reclines? Yet, I am in your midst as the one who serves. [28] But you are the ones who have remained with me in my trials. [29] And I decree⁸⁹⁰ to you, just as my father decreed to me, a kingdom, [30] so that you might eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel.”

[31] And the Lord said, “Simon, Simon, behold, Satan⁸⁹¹ asked for you to sift as the wheat. [32] But I asked⁸⁹² for you, that your faith not fail. And when you return, strengthen your brethren.” [33] And he said to him, “Lord, with you I am ready to go both to prison and to death.” [34] And he said, “I say to you, Peter, a rooster will by no means make a noise today before which three times you deny⁸⁹³ to know me.”⁸⁹⁴

[35] And he said to them, “When I sent you without money-bag and bag⁸⁹⁵ and sandals, you did not lack anything, did you?”⁸⁹⁶ And they said, “Nothing.” [36] He said therefore to them, “But now the one who has a money-bag, take it up, likewise also a bag. And the one who does not have, let him sell his garment and buy a sword. [37] For I say to you that yet this what has been written is necessary to

884 Exodus 12:1-14; Deuteronomy 16:1-7; 1 Corinthians 5:7

885 επιθυμία επεθυμῆσα (epithumia epethumêsa) - “in desire I desired” - the basic idea of both the noun and verb forms here is desire. The terms themselves are neither good or bad. Context plays a big role in the use of these words. See footnotes for Matthew 5:28 and Mark 4:19.

886 προ του με παθειν (pro tou me pathein) - “before I suffer” - more literally, “before the me to suffer.” παθειν (pathein) is “to suffer.” The noun akin to this is παθος (pathos) which is used for “passion” in the NT (e.g. Romans 1:26; Colossians 3:5; 1 Thessalonians 4:5).

887 ευχαριστησας (eucharistêsas) - “giving thanks”

888 γενηματος (genêmatos) - “product” - See Luke 12:18 and footnote.

889 Acts 20:28

890 διατιθεμαι (diatithemai) - “decree” - KJV “appoint;” NKJV “bestow;” NAS “grant” - found also only in Acts 3:25 (“made”); Hebrews 8:10 (“make”); 9:16-17 (“testator”); 10:16 (“make”).

891 ο Σατανας (ho satanas) - “Satan” or “the adversary” - from Hebrew שָׂטָן (satan) meaning “adversary” (e.g. Numbers 22:22, 32; 1 Kings 11:14).

892 εδεηθην (edeêthên) “asked”

893 απαρνηση μη ειδεναι με (aparnêsê mê eidevai me) - “you deny to know me” - literally, “you deny **not** to know me”

894 See footnote for Matthew 26:34.

895 πηρας (pêros) “bag” - found also only in Matthew 10:10; Mark 6:8; Luke 9:3; 10:4; 22:36.

896 This question is actually asked in the negative using μη (mê), thus “did you” is added to bring the sense across in English.

be fulfilled in me, the “And he was numbered with lawless ones.”⁸⁹⁷ For also the things about me have an end.” [38] And they said, “Lord, behold, here are two swords.” And he said to them, “It is enough.”

[39] And coming out, he went, according to the custom, unto the mountain of the olives. And his disciples also followed him. [40] And coming to the place, he said to them, “Pray not to enter into temptation.” [41] And he withdrew from them about a stone's throw, and getting on the knees,⁸⁹⁸ he prayed, [42] saying, “Father, if you are willing, take this cup from me – however, not my will, but yours be.” [43] And a messenger appeared to him from heaven strengthening him. [44] And being in agony,⁸⁹⁹ he prayed more earnestly. And his sweat became like drops⁹⁰⁰ of blood going down upon the ground. [45] And rising up from the prayer, going to the disciples, he found them sleeping from the sorrow. [46] And he said to them, “Why do you sleep? Rising up, pray, that you do not enter into temptation.”

[47] And while he was still speaking, behold, a crowd, and the one called Judah, one of the twelve, went before them, and drew near to Joshua and kissed⁹⁰¹ him. [48] And Joshua said to him, “Judah, with a kiss⁹⁰² you betray the son of the man?”

[49] And those around him seeing what was going to happen said to him, “Lord, shall we strike by a sword?” [50] And one of them struck the slave of the chief priest and cut off his right ear.

[51] And Joshua answering said, “Permit even this.” And touching his ear, he healed him. [52] And Joshua said to those who came upon him, chief priests and captains of the temple and elders, “As upon a robber you have come out with swords and clubs?⁹⁰³ [53] When I was with you daily in the temple, you did not lay the hands upon me. But this is your hour and the authority⁹⁰⁴ of the darkness.”⁹⁰⁵

[54] And arresting him, they lead away and brought him into the house of the chief priest. And Peter followed from a distance. [55] And a fire being lite in the midst of the courtyard, they sat down together, and Peter was sitting in the midst of them.

[56] And a certain servant girl seeing him sitting at the light and looking intently at him, said, “This one was also with him.” [57] And he denied him, saying, “Woman, I do not know him.” [58] And after a little while another⁹⁰⁶ seeing him said, “You also are out of them.” And Peter said, “Man,⁹⁰⁷ I am not!” [59] And after about an hour passed, another person insisted, saying, “Upon truth, this one also was with him, for he also is a Galilean!”

[60] And Peter said, “Man, I do not know what you are saying!” And immediately, while he was still speaking, a rooster made noise. [61] And turning, the Lord looked at Peter. And Peter remembered the word of the Lord, as he said to him that, “Before a rooster is to make noise, you will deny me three times.” [62] And going outside, Peter wept bitterly.

[63] And the men who held Joshua mocked and beat him. [64] And covering him, they were striking his face and asking him, saying, “Prophecy! Who is the one who struck you?” [65] And many other things blaspheming they were saying unto him.

[66] And as it was day, the council of elders of the people, chief priest, and scribes, came together

897 ανομων (anomôn) “lawless ones”

898 γονατα (gonata) plural noun - “knees”

899 αγωνια (agônia) - “agony”

900 θρομβοι (thromboi) - “drops” NAS – KJV, NKJV “great drops”

901 φιλησαι (philêsai) - “kissed” - this is the same verb (φιλεω) used for love. See footnote for Matthew 6:5.

902 φιληματι (philêmati) - “with a kiss” - this is a dative noun related to the verb for “kiss” (or “love”) in the prior verse. See footnote for Luke 7:45.

903 ξυλων (xulôn) - “clubs” - this is a basic word for wood, e.g. Luke 23:31; 1 Corinthians 3:12; Revelation 18:12(2x) (“wood”); Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24; Revelation 2:7; 22:2(2x), 14, 19(Critical & Majority) (“tree”); Acts 16:24 (“stocks”). There is another word for tree as well, δενδρον (dendron), used e.g. in Matthew 3:10; 7:17-19; 12:33(3x); 13:32; 21:8; etc..

904 εξουσια (exousia) - “authority” - see footnote for Matthew 7:29.

905 See also John 12:31; 14:30; 16:11; Hebrews 2:14.

906 ετερος (eteros) - “another” - masculine noun

907 ανθρωπε (anthrôpe) - “Man” - masculine noun

and lead him into their council, saying, [67] “If you are the Christ, tell us.” And he said to them, “If I tell you, you will by no means believe. [68] And if I also ask, you will by no means answer or let me go. [69] From the now, the son of the man will be sitting at the right of the power of God.” [70] And they all said, “You, therefore, are the Son of God?” And he said to them, “You say that I am.” [71] And they said, “What further need do we have of testimony? For we ourselves heard it from his mouth!”

23[1] And the whole multitude of them arising, lead him unto Pilate. [2] And they began to accuse him, saying, “We found this one misleading the⁹⁰⁸ nation and forbidding to give taxes to Caesar, saying he himself is Christ, a king.”

[3] And Pilate asked him, saying, “Are you the king of the Jews?” And he answering him said, “You say.” [4] And Pilate said to the chief priests and the crowd, “I find no fault in this man.”

[5] But they were insisting, saying, “He stirs up⁹⁰⁹ the people, teaching throughout all Judea, beginning from Galilee until here.” [6] And Pilate, hearing Galilee, asked if the man is of Galilee. [7] And realizing that he is out of the authority of Herod, he sent him up to Herod, him being also in Jerusalem in those days. [8] And Herod, seeing Joshua, was exceedingly glad. For he was wanting, for a long while, to see him, because of the hearing much about him, and he hoped to see some sign being done by him. [9] And he was asking him in many words, but he answered him nothing. [10] And the chief priests and the scribes had stood vigorously⁹¹⁰ accusing him. [11] And Herod, treating him with contempt together with his troops, and mocking, arraying him in fine clothing,⁹¹¹ sent him up to Pilate. [12] And Pilate and Herod became friends on the same day with one another, for previously they were at enmity with each other.

[13] And Pilate, calling together the chief priests and the rulers and the people, [14] said to them, “You brought this man to me, as misleading the people. And behold, I before you examining, found no fault in this man of which you accuse him. [15] Yet, neither did Herod, for I sent you up to him, and behold, nothing worthy of death is done by him. [16] Therefore, after punishing, I will release him.” [17]⁹¹² And he was having necessity to release to them one at the feast.

[18] And they cried out all together, saying, “Take this one, and release to us Barabbas” [19] – who was, because of a certain rebellion being in the city and a murder, thrown into prison. [20] Again, therefore, Pilate called out,⁹¹³ wanting to release Joshua. [21] And they were crying out saying, “Crucify, crucify him!”

[22] And the third time he said to them, “For what bad did he do? I found no reason for death in him. Punishing, therefore, I will release him. [23] But they were insisting with loud voices, demanding he be crucified. And their voices and of the chief priests were prevailing. [24] And Pilate determined it to be their request. [25] And he released the one who for rebellion and murder had been thrown into the prison, whom they were requesting, and delivered Joshua to their will.

[26] And as they lead him away, taking hold of a certain Simon of Cyrene, coming from a field, they put upon him the cross to bear behind Joshua. [27] And a great multitude of the people followed him, and women who were also mourning and lamenting him. [28] But Joshua turning to them said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.⁹¹⁴ [29]

908 Critical Text has “our.”

909 *ανασειει* (anaseiei) - “stirs up” - This word is only also found in Mark 15:11 *ανασεισαν* (aneseisan) where they stir up the crowd.

910 *ευτονως* (eutonôs) - “vigorously” - found also only in Acts 18:28 (“vigorously”).

911 *εσθητα λαμπραν* (esthêta lampran) - “fine clothing” - These same two words are also only found together in Acts 10:30 (“bright clothing,” *εσθητι λαμπρα*); James 2:2 (“fine apparel,” *εσθητι λαμπρα*), 3 (“the fine clothes,” *την εσθητα την λαμπραν*). *λαμπραν* (lampran) is also found only in Revelation 15:6 (“bright”); 18:14 (“splendid”); 19:8 (“bright”); 22:1 (“clear”), 16 (“bright”).

912 Critical Text does not have verse 17.

913 Critical Text adds *αυτιος* (autios) “to them.”

914 This must have been quite a moment! The context is, He is saying little to nothing (Isaiah 53:7), and suddenly He opens His mouth and speaks.

For behold, the days are coming in which they will say, 'Blessed are the sterile'⁹¹⁵ and wombs that never bore and breasts⁹¹⁶ that never nursed.'⁹¹⁷ [30] Then they will begin to say to the mountains, 'Fall on us!' And to the hills, 'Cover us!' [31] For if in the green tree they do these things, in the dry what might happen?"

[32] And there were also two others, criminals, with him to be put to death. [33] And when they came upon the place that is called Skull,⁹¹⁸ there they crucified him, and the criminals, one on the right, the other on the left. [34] And Joshua was saying, "Father, forgive them, for they do not know what they do." And they divided his garments, casting a lot.⁹¹⁹ [35] And the people stood looking.

And the chief priests also with them were ridiculing, saying, "He saved others, let him save himself, if he is the Christ, the chosen of God." [36] And the soldiers also mocked him, coming and offering him sour wine, [37] and saying, "If you are the king of the Jews, save yourself."

[38] And an inscription was also written above him in letters of Greek and Roman⁹²⁰ and Hebrew: THIS IS THE KING OF THE JEWS. [39] And one of the criminals who were hanging was blaspheming, saying, "If you are the Christ, save yourself and us."

[40] And answering, the other rebuked him, saying, "Do you not fear God, since you are in the same condemnation? [41] And we indeed justly, for what we did is worthy of what we are receiving."⁹²¹ But this one did nothing wrong." [42] And he was saying to Joshua, "Remember me, Lord, when you come in your kingdom." [43] And Joshua said to him, "Truly I say to you, today with me you shall be in the paradise."⁹²²

[44] And it was about the sixth hour, and darkness was upon the whole earth until the ninth hour. [45] And the sun became dark, and the curtain of the temple was split in the middle. [46] And crying out with a loud voice Joshua said, "Father, into your hands I will commit"⁹²³ my spirit."⁹²⁴ And saying these things, he breathed out.⁹²⁵

[47] And the centurion,⁹²⁶ seeing what happened, glorified God, saying, "Surely, this man was righteous." [48] And all the crowd who came together upon this sight, seeing what happened, beating their breasts, were returning. [49] And all his acquaintances and women who followed together with him from Galilee had been standing by from a distance, watching these things.

[50] And behold, a man named Joseph, a council member, was present, a good and righteous man⁹²⁷ [51] (this one was not consenting to their counsel and deed), from Arimathea a city of the Jews, who also was waiting also himself for the kingdom of God, [52] this one, coming to Pilate, requested the body of Joshua. [53] And taking it down, he wrapped it in linen, and put it in a hewn tomb, which no

915 στειραι (steirai) - "sterile" - NKJV "barren" - found also only in Luke 1:7, 36; Galatians 4:27.

916 μαστοι (mastoi) - "breasts" - KJV "paps"

917 εθελασαν (ethêlasan) - "nurse" - KJV "gave suck"

918 Κρανιον (Kranion) - "Skull" - KJV, NKJV, "Calvary;" NAS "Skull" with footnote, "in Lat., *Calvarius; or Calvary*" - found also only in Matthew 27:33; Mark 15:22; John 19:17 (all three "skull" KJV; "Skull" NKJV).

919 κληρον (klêron) - "a lot" - Critical Text has κληρους (klêrous) "lots" (plural). Although the Received Text has κληρον (klêron) which is singular, KJV & NKJV translate it plural, "lots."

920 Ρωμαικοις (Rômaikois) only found here - "Roman" - referring to the Roman language, which historically was Latin. The word for "Roman" in John 11:48; Acts 2:10; 16:21, 37-38; 22:25-27, 29; 23:27; 25:16; 28:17 is ρωμαιος (rômaios).

921 αξια γαρ ων επραξαμεν απολαμβανομεν (axia gar ôn epraxamen apolambanomen) - "for what we did is worthy of what we are receiving" more literally, "for worthy what we did we are receiving." αξια (axia) "worthy" e.g. Luke 3:8; 7:4; 10:7; 12:48; 15:19, 21; 23:15.

922 παραδεισω (paradeisô) - "paradise" - only also found in 2 Corinthians 12:4; Revelation 2:7.

923 παραθησομαι (parathêsomai) future tense - "I will commit" - KJV "commend;" NKJV, NAS "commit" - Critical Text has παρατιθεμαι (parathêsomai) present tense. LXX Psalm 31:5 has παραθησομαι (parathêsomai). The whole sentence is identical in LXX as here in Luke, εις χειρας σου παραθησομαι το πνευμα μου (eis cheiras sou parathêsomai to pneuma).

924 See Ecclesiastes 8:8, but Jesus *did* have this power. See also Matthew 27:50; John 10:18; 19:30.

925 εξεπνευσε (exepneuse) - "breathed out" or "expired" - NKJV "breathed His last" - This is from the verb for breathe, πνεω (pneô), and the preposition "out," εκ (ek).

926 εκατονταρχος (ekatontarchos) - "centurion" - see footnote for Mark 15:39.

927 See John 19:38 and footnote.

one was ever lain. [54] And the day was preparation. A sabbath was dawning.⁹²⁸ [55] And women, who had been with him out of Galilee, following after, observed the tomb and as his body was placed. [56] And returning, they prepared spices⁹²⁹ and fragrant oils.⁹³⁰

24[1] And they rested on the sabbath according to the commandment. And on the one from the sabbath,⁹³¹ deep⁹³² morning, they came upon the tomb, bringing the spices⁹³³ they prepared. [2] And they found the stone rolled away from the tomb. [3] And coming in, they did not find the body of the Lord Joshua. [4] And it happened in the great perplexing of them about this, and behold, two men stood by them in lightening⁹³⁴ clothing. [5] And as they were terrified⁹³⁵ and bowing the face unto the earth, they said to them, “Why are you seeking the living among the dead? [6] He is not here, but risen! Remember as he spoke to you being still in Galilee, [7] saying that it is necessary for the son of the man to be delivered into the hands of sinful men, and be crucified, and on the third day arise.” [8] And they remembered his words.⁹³⁶

[9] And returning from the tomb, they announced all these things to the eleven and all the rest. [10] And they were the Magdalene Mary and Joanna and Mary of James, and the rest⁹³⁷ together with them, who were saying to the apostles these things. [11] And their words appeared before them as nonsense,⁹³⁸ and they did not believe them. [12] Yet, Peter arising ran to the tomb, and bending over, he sees the linen cloths⁹³⁹ lying alone, and he departed marveling to himself what had happened.

[13] And behold, two of them were journeying on that same day to a village having sixty stadia from Jerusalem, the name, Emmaus. [14] And these were speaking to each other about these things that had happened. [15] And it happened as they spoke and discussed, also Joshua himself approached traveling with them. [16] And their eyes were restrained so as to not recognize him.

[17] And he said to them, “What are these words that you are exchanging to one another while walking, and you are sad?”

[18] And the one whose name was Cleopas⁹⁴⁰ answering said to him, “Are you the only one sojourning⁹⁴¹ Jerusalem, and do not know the things happening in it in these days?”

928 επεφωσκε (epēphōske) - “was dawning” (i.e. drawing near, it was close to night fall) - KJV “drew on;” NKJV “drew near;” NAS “about to begin” with footnote, “Lit., dawn.” This word is also only found in Matthew 28:1 (NKJV “began to dawn” τη επιφωσκουση [epiphōskousē]). In Matthew 28:1 it is obviously referring to the beginning of the day (sunlight). Here in Luke it is used for the beginning of the new day which begins at twilight (night). For more on that, see Leviticus 23:32 and footnote.

929 αρωματα (arōmata) - “spices”

930 At this point, the English texts (e.g. NKJV; KJV; NAS; NIV) translate και το μεν σαββατον ησυχασαν κατα την εντολην (kai to men sabbaton hēsychasan kata tēn entolēn) “and they rested on the sabbath according to the commandment” as being part of verse 56. In the Majority, Received, and Critical Texts (UBS), they have it at the beginning of chapter 24. The Nestle-Aland text (a critical text type) has it at the beginning of chapter 24.

931 τη δε μια των σαββατων (tē de mia tōn sabbatōn) “on the one from the sabbath” - see footnote for Matthew 28:1.

932 βαθεως (batheōs) - more literally, “deep” (i.e. early). See John 8:2 and footnote.

933 αρωματα (arōmata) - “spices”

934 αστραπτουσαις (astraptousais) - participle, “lightening” - found also only in Luke 17:24 (“flashes”). This is the verb form of the noun for lightening, αστραπη (astrapē, e.g. see footnote for Luke 11:36).

935 εμφοβων (emphobōn) - “terrified” - found also in Luke 24:37; Acts 10:4; 22:9 (Received Text); 24:25; Revelation 11:13.

936 ρηματων (hrēmatōn) - “words”

937 αι λοιπαι (ai loipai) feminine plural noun - “the rest”

938 ληρος (lēros) singular masculine noun - “nonsense” - KJV, NKJV “idle tales”; NAS “nonsense” - only found here.

939 οθονια (othovia) - “linen cloths” - found also only in John 19:40; 20:5-7.

940 κλεοπας (kleopas) - “Cleopas” - only found here.

941 παροικιες (paroikies) present active indicative verb - “sojourning” - the idea is “inhabit as a stranger” - found also only in Hebrews 11:9 (“dwelt”). Related noun: παροικια (paroikia) “stay” or “sojourn” found only in Acts 13:17 “they dwelt as strangers” (NKJV translates it as a verb, but it is actually a noun, as the NAS more accurately translates it “stay.” It more literally reads, “in the sojourn in the land of Egypt”) & 1 Peter 1:17 (“stay”). Also, related noun: παροικος (paroikos) “stranger” found only in Acts 7:6 (“dwelt” more literally, “stranger” i.e. “would be a stranger”), 29 (“dweller”); Ephesians 2:19 (“strangers”); 1 Peter 2:11 (“sojourners”).

[19] And he said to them, “What things?”

And they said to him, “The things concerning Joshua the Nazarene,⁹⁴² who was a man, a prophet, powerful in deed and word before God and all the people, [20] and how the chief priests and our rulers delivered him into condemnation of death, and crucified him. [21] And we were hoping that it was he who was about to⁹⁴³ redeem Israel. But indeed with all these today brings this third day from which these happened. [22] But also some women among us astonished⁹⁴⁴ us, being early at the tomb. [23] And not finding his body, they came saying also a vision of angels they had seen, which say he lives. [24] And some of those with us departed to the tomb and found it so, just as also the women said, but him they did not see.”

[25] And he said to them, “Oh foolish⁹⁴⁵ and slow⁹⁴⁶ of the heart which to believe upon all which the prophets spoke! [26] Were these things not necessary, the Christ to suffer and enter into his glory?”

[27] And beginning from Moses and from all the prophets, he was interpreting⁹⁴⁷ to them in all the writings the things about himself.

[28] And they drew near unto the village to which they were journeying, and he was pretending⁹⁴⁸ to go farther. [29] And they urged⁹⁴⁹ him, saying, “Remain with us, for it is toward evening, and the day has declined.”⁹⁵⁰ And he went in to remain with them. [30] And it happened, while he reclined with them, taking the bread, he blessed, and breaking it, he gave to them. [31] And their eyes were opened and they recognized him. And he became invisible⁹⁵¹ from them. [32] And they said to each other, “Was not our heart burning⁹⁵² in us as he was speaking to us on the way, and as he was opening to us the writings?” [33] And arising the same hour, they returned unto Jerusalem, and found the eleven⁹⁵³ and those with them gathered together, [34] saying that “The Lord has certainly risen and appeared to Simon!” [35] And they reported the things on the way, and how he was made known to them in the

942 του ναζωραιου (tou nazôraiou) “the Nazarene” - KJV, NKJV “of Nazareth” - See footnote for Matthew 2:23. Critical Text has του ναζαρηνου (tou nazarênou) “of Nazareth”.

943 μελλων (mellôn) - “about to” - see footnote for Matthew 2:13.

944 εξεστησαν (exestêsan) - “astronished” - from εξιστημι (existêmi) more literally, to “put, place, or stand out”.

945 ανοητος (anoêtos) - “foolish” - found also only in Romans 1:14 (“unwise”); Galatians 3:1 (“foolish”); 3 (“foolish”); 1 Timothy 6:9 (“foolish”); Titus 3:3 (“foolish”).

946 βραδεις (bradeis) - “slow” - found also only in James 1:19 (“slow”).

947 διερμηνευεν (diêrmêneuen) - “was interpreting” - imperfect verb – Critical Text has διερμηνευσεν (diêrmêneusen) aorist verb, “interpreted” – found also only in Acts 9:36 (“translated”); 1 Corinthians 12:30 (“interpret”); 14:5 (“interprets”), 13 (“interpret”), 27 (“interpret”). The noun akin to this is διερμηνευτης (diêrmêneutês) “interpreter” found only in 1 Corinthians 14:28.

948 προσεποιετο (prosepoieito) - “was pretending” - imperfect verb – Critical Text has προσεποιησατο (prosepoiêsato) aorist verb, “pretended” - found also only in John 8:6 in the Critical and Received Text.

949 παρεbiasanto (parebiasanto) - “urged” - found also only in Acts 16:15 (“persuaded”).

950 κεκλικεν (keklikên) - “has declined” - see footnote for Matthew 8:20.

951 αφαντος (aphantos) - “invisible” - only found here: αφαντος εγενετο απ' αυτων (aphantos egeneto ap' autôn) “became invisible from them” i.e. vanished from them.

952 κατομένη (kaiomenê) - “burning” - this word is also only found in Matthew 5:15 (light a lamp); 13:40 (tares burned); Luke 12:35 (lamps burning); John 5:35 (burning . . . lamp); 15:6 (burned); 1 Corinthians 13:3 (body to be burned); Hebrews 12:18 (mountain . . . burned); Revelation 4:5 (seven lamps of fire burning); 8:8 (mountain burning), 10 (star burning); 9:2 (MT burning furnace; RT & CT great furnace); 19:20 (burning with brimstone); 21:8 (burning with fire and brimstone).

Similar idea of a hot heart (as in Luke 24:32) is found in the Hebrew word for melt (e.g. Exodus 16:21; Psalm 68:2; 97:5;

112:10) used e.g. in Deuteronomy 1:28 (הִמָּסוּ [hêmasu] discouraged our hearts); 20:8 (faint; לֹא יָמָס אֶת־לֵבָב לְקָבָו [lo' yimmas 'et-levav 'echâyv kilvâvo] more lit., “not melt the heart of his brethren as his heart”); Joshua 2:11 (יָמָסוּ [yimmas] our hearts melted); 5:1 (יָמָס [yimmas] heart melted); 7:5 (hearts . . . melted); Judges 15:14 (broke loose, יָמָסוּ [yimmas] heart melted completely); Psalm 22:14; Isaiah 13:7; 19:1; Ezekiel 21:7 (H12); Nahum 2:10 (H11, heart melts).

Likewise, Psalm 39:2-3 well illustrates sorrow dictating a hot/burning heart, which is the context of this statement in Luke 24:32 in which they say, “was not our heart burning . . .”. Luke 24:17 notes they were sad. Verse 21 says, “we were hoping” (= lost hope). Jesus rebukes them for being foolish and slow of heart to believe (vs. 25).

953 At this point this includes Thomas, but soon thereafter (the same day) he is gone. See John 20:19-28.

breaking of the bread.

[36] And as they spoke of these things, Joshua himself stood in the midst of them, and says to them,⁹⁵⁴ “Peace to you.” [37] And being frightened and terrified, they were thinking to see a spirit. [38] And he said to them, “Why are you troubled? And because of what are doubts arising in your hearts? [39] Look, my hands and my feet, that it is I myself. Handle me and see, for a spirit does not have flesh and bones, just as you see I have.” [40] And saying this, he showed them the hands and the feet. [41] And still they were not believing from the joy and marveling, he said to them, “What do you have eatable⁹⁵⁵ here?” [42] And they gave him a piece of baked fish, and from bee⁹⁵⁶ honeycomb. [43] And taking, he ate before them.

[44] And he said to them, “These are the words I spoke to you still being with you, that it was necessary to fulfill all things that have been written in the law of Moses and prophets and Psalms about me.” [45] Then he opened their mind to understand the writings.⁹⁵⁷ [46] And he said to them that, “Thus it has been written, and thus it was necessary for the Christ to suffer and arise from the dead on the third day, [47] and upon his name repentance and forgiveness of sins might be preached unto all the nations, beginning from Jerusalem. [48] And you are witnesses of these things. [49] And behold, I send the promise of my father upon you, and you shall stay in the city of Jerusalem⁹⁵⁸ until which you are clothed with power out of high.”⁹⁵⁹

[50] And he lead them outside until unto Bethany, and lifting up his hands, he blessed them. [51] And it happened, when he blessed them, he parted from and carried up into the heaven. [52] And worshipping him, they returned unto Jerusalem with great joy, [53] and were through all⁹⁶⁰ in the temple praising and blessing God. Amen.

954 This was minus Thomas. See John 20:19-28.

955 βρώσιμον (brôsimon) - “eatable” - adjective only found here. βρώματα (brôsimon) is “food” (e.g. Matthew 14:15; Luke 3:11; etc.). There is also τροφή (trophê) “food” (e.g. Matthew 3:4; 6:25; etc.).

956 μελισσιου (melissiou) adjective only found here - “bee” - και απο μελισσιου κηριου (kai apo melissiou kêriou) “and from bee honeycomb” is not found in the Critical Text.

957 He had previously kept them from understanding, Luke 9:45; 18:34. See also Acts 16:14 (“The Lord opened her heart”).

958 Critical Text omits ιερουσαλημ (ierousalêm) “of Jerusalem”.

959 οψους (opsous) - “high” - see footnote for Luke 1:78.

960 δια παντος (dia pantos) - “through all” - KJV, NKJV “continually”

John¹

According to John²

1[1] In the beginning was the word,³ and the word was with⁴ the God,⁵ and God was the word.⁶ [2] He was in the beginning with God.⁷ [3] All things were made through him,⁸ and without him not even one was made that was made.⁹ [4] In him was life,¹⁰ and the life was the light¹¹ of men. [5] And the light

1 This is the common English title for this book.

2 KATA ΙΩΑΝΝΗΝ (kata iōannên) - "According to John" - This is the title given in the Greek text.

3 The "word" (λογος, logos) in the book of John is identified as God (John 1:1), as coming in the flesh (i.e. Jesus, John 1:14), and used for the "word" (λογω, logō) which Jesus had spoken (John 2:22; 4:41, 50; 5:24), as the "saying" that is true (John 4:37), as the "word" the Samaritan woman spoke (λογον, logon, John 3:39), etc.. Moreover, λογος (logos) and ρημα (hrēma) are synonyms. They are clearly used synonymously in Luke 20:20 (λογου, NKJV "words" [Greek is singular]) and verse 26 (ρηματος, NKJV "words" [Greek is singular]); synonymously in John 10:19 (τους λογους, NKJV "these sayings") and 10:21 (ταυτα τα ρηματα, NKJV "these . . . words"); synonymously in John 12:47 (ρηματων "words") and 12:48 (ρηματα "words, and λογος "word"); synonymously in John 15:3 (λογον "word") and 15:7 (ρηματα "words"); synonymously in John 17:6 (λογον, "word"), and 17:8 (ρηματα "words"); synonymously in Acts 2:14 (ρηματα "words") and 2:22 (λογους "words"); synonymously in Acts 10:36 (λογον "word") and 10:37 (ρημα); synonymously in Acts 10:44 (ρηματα "words;" λογον "word"); synonymously in Hebrews 12:19 (ρηματων "words;" λογον "word"); and synonymously in 1 Peter 1:23 (λογου "word" of God) and 1:25 (ρημα "word" of the Lord). In Luke 22:61 the critical text has ρηματος (hramatos) for the "word" of the Lord, but the Majority Text (M) and Received Text (TR) has λογου (logou).

Also, ρημα is used for the "word(s) of God" in Matthew 4:4; Luke 3:2; 4:4 (M/TR); John 3:34 (verbal); 8:47 (verbal); Acts 11:16 (verbal); Ephesians 6:17; Hebrews 6:5; 11:3 (verbal), like λογος is used for the "word(s) of God" in Luke 5:1 (verbal); 8:11 (verbal), 21 (verbal); 11:28 (verbal); Acts 4:31 (verbal); etc.. Also, λογος is used for the written word of God in Mark 7:13; John 8:55 (at least includes the written word); 10:35; 17:17 (at least includes); Romans 9:6 (includes); 1 Timothy 4:4 (includes); Hebrews 4:12 (includes); Revelation 17:17 (includes).

Also, in its translation of "the Ten Commandments" the LXX bears witness to both λογος and ρημα being synonymous terms *and* that they are terms used for both the spoken and written word of God. Exodus 34:28 and Deuteronomy 10:4 have "τους δεκα λογους" (tous deka logous), i.e. "the Ten Words" (or "Sayings"). Deuteronomy 4:13 has "τα δεκα ρηματα" (ta deka hrēmata) i.e. "the Ten Words" (or "Sayings"). This LXX rendering of the "Ten Commandments" fits well with the Hebrew word for the "Ten Commandments," עֲשֶׂרֶת הַדְּבָרִים ('aseret haddevâriym), "the ten words" (or "things"). The word of God (ο λογος του θεου) and the Scripture (η γραφη) are synonymous (John 10:35). John 1:1 reveals that Scripture (the word) was in the beginning. This is elsewhere supported by Psalm 40:7; 139:16 ("in your book"); Isaiah 46:9-10; Revelation 17:8.

4 "The word was *with* God." Since Joshua is the word (John 1:14; Revelation 19:13), and Joshua is the wisdom of God (Luke 11:49/Matthew 23:34-35; 1 Corinthians 1:24, 30; Colossians 2:3), Proverbs 8:22-31 well illustrates how "the word was with God" in the beginning (see also Proverbs 8:32-36).

5 τον θεον (ton theon) - more literally "the God." This first occurrence of God (θεον) in this verse has the definite article. The second does not (θεος, theos). JW's add the indefinite article to the latter part of this verse, but there is no such thing as an indefinite article in the Greek. Nevertheless, the Word is "a God," He is *the* God (e.g. see in the NWT Isaiah 43:11/Titus 2:13; Hosea 13:4/2 Peter 1:1; John 8:24, 58; 20:28-29; Titus 1 John 5:20).

6 "God was the word" - The word of God is God (Galatians 3:8; Hebrews 4:12-13). Even though this says "was" (past tense), God does not change (Psalm 102:26-27; Malachi 3:6; Hebrews 13:8), and so God is still the word. John 1:1 reveals the plurality of God. Since God is the word, God is revealed to be both with God and God Himself. Though He is one God (Isaiah 45:5, 14, 21-22; 46:9), He is plural in who He is (Genesis 1:26-27; 3:22; 11:7-8; Isaiah 48:16; Matthew 28:19;

Revelation 1:4-5). "**He is Holy Gods**" as Joshua 24:19 says (אֱלֹהִים קְדֹשִׁים הוּא).

7 He (the word, Joshua, Scripture) was in the beginning with God. This is illustrated also in Genesis 1:26-27; Isaiah 46:10; 48:3; Revelation 1:8; 3:14; 22:12-13.

8 Genesis 1:1; Psalm 148:3; Isaiah 40:26; 42:5; 45:12, 18; Colossians 1:16; Hebrews 1:2; Revelation 4:11

9 Is there anything that was not made? God (Psalm 90:2; 93:2; Micah 5:2; Habakkuk 1:12; Hebrews 7:3). He created everything else (Colossians 1:16-17).

10 John 5:26; 6:33/51; 14:6; Job 34:14/Hebrews 1:2; 11:3; Psalm 104; 119:50, 93; Proverbs 3:21-22; 4:13, 20-22; 8:34-35

shines¹² in the darkness, and the darkness did not comprehend¹³ it.

[6] There was a man sent from God, whose name was John. [7] He came as a witness,¹⁴ that he might testify about the light,¹⁵ that all might believe¹⁶ through him. [8] He was not that light, but was sent that he might testify about the light.¹⁷ [9] It¹⁸ was the true light that gives light to every man coming into the world.¹⁹ [10] He was in the world, and the world was made through him, and the world did not know him.²⁰ [11] He came to his own,²¹ and his own did not receive him. [12] But as many as received him, to them he gave the right²² to become²³ children of God, to those who believe in his name.²⁴ [13] Who were born not of blood, nor of the will of the flesh,²⁵ nor of the will²⁶ of man, but of God.²⁷

[14] And the word became flesh²⁸ and dwelt among us, and we saw his glory,²⁹ the glory as of the only begotten³⁰ from the Father, full of grace³¹ and truth.³² [15] John testified about him and cried out saying, “This was whom I said, ‘He who comes after me is before me, because he was before me.’”³³ [16] And of his fulness we have all received,³⁴ and grace for grace.³⁵ [17] For the law was given

11 The light of men? See John 1:9 (also Psalm 36:9; Romans 1:19-20; John 8:12).

12 “light shines” is present tense - “comprehend” is past tense. The light is always shining (Psalm 19:1-4; Proverbs 1:20-23; 8:1-21; 9:1-6) in the darkness (Acts 26:18; Ephesians 5:8; 6:12; Colossians 1:13; 1 Peter 2:9), and when the light came in the flesh (John 1:14: 9:5; 12:46; 14:6) the darkness (Ephesians 5:8) did not comprehend it (e.g. John 8:43-44; 12:37-40 [see also Isaiah 44:14-20]; 1 Corinthians 2:14; 2 Corinthians 4:4).

13 καταλαβεν (katelaben) - “comprehend” - used in this way in Ephesians 3:18 (καταλαβεσθαι, katalabesthai). It can also be translated “overcome” (NKJV footnote). This same word is used for the demon who “seizes” (Mark 9:18), the darkness that might “overtake” you (John 12:35); the rulers who “perceived” (Acts 4:13); Peter who “perceived” (Acts 10:34); Festus who “found” (Acts 25:25); Gentiles who “attained” (Romans 9:30; see also Philippians 3:12), a prize that one may “obtain” (1 Corinthians 9:24), and a Day that can “overtake” (1 Thessalonians 5:4). For “the darkness did not overcome it” see e.g. Matthew 22:15-22, 34-46; John 10:17-18/2:19-21; Revelation 1:18.

14 Proverbs 14:5, 25

15 “testify about the light” - John 1:26-27, 29-36; Luke 3:16-17.

16 “that all might believe” - like Romans 11:32.

17 Although he was not the light, John was a light himself (John 5:33-35).

18 ην (an) - “He was” - KJV “That was,” NKJV “That was,” NAS “There was.” This is the same word used in verse 10 for “He was” at the beginning of the verse.

19 NIV is less literal with, “The true light that gives light to every man was coming into the world.” Also, see footnote for John 1:4.

20 This is how insane (Ecclesiastes 9:3) the world is, and how far from the Truth. They do not even know who made them, nor the purpose for which they were made (Colossians 1:16; Psalm 92:5-7; Romans 9:21-23).

21 The first “own” is in the neuter plural the second “own” is in the masculine plural. His “own” who did not receive Him = the Jews (see e.g. Matthew 15:24; John 5:16-18; 7:1, 20; 8:48, 52, 59).

22 εξουσιαν (exousian) - “right” - translated this way also e.g. in Romans 9:21; 1 Corinthians 9:12; Revelation 22:14. This can also be translated “power” (e.g. Matthew 9:8; Luke 12:5; Revelation 9:10) and “authority” (e.g. Matthew 21:23 [2x]; 28:18).

23 Philippians 2:14-15

24 “his name” = who he is. See e.g. Genesis 21:33; Exodus 33:19; 34:5; Leviticus 24:10-16; Deuteronomy 32:3-4; Psalm 113:1-3; 116:4; 148:13; Proverbs 18:10; Isaiah 30:27.

25 Jeremiah 13:23; Proverbs 17:11; John 3:20; Galatians 5:17

26 Romans 9:16

27 John 3:3; 1 John 3:9; 5:1/Hebrews 10:39

28 Zechariah 6:12-13; 13:7; John 3:13; 6:62; 1 Corinthians 15:47; Philippians 2:4-11; Revelation 13:8

29 Luke 9:32; 2 Peter 1:16-18; John 2:11; 11:4 (Psalm 24:10)

30 μονογενοῦς (monogenous) - “only begotten” - used of Christ and others (e.g. Luke 7:12; 8:42; 9:38; Hebrews 11:17).

31 e.g. John 8:1-11

32 John 7:16-18

33 Micah 5:2

34 Colossians 2:9-10

35 χαριν αντι χαριτος (charin anti charitos) - “grace for grace” - exact meaning difficult to determine. KJV, NKJV “grace for grace,” NAS “grace upon grace” with footnote “Lit. grace for grace,” NIV “one blessing after another.”

through Moses, the grace and the truth was through Joshua Christ.³⁶ [18] No one has ever seen God.³⁷ The only begotten son,³⁸ who is in the bosom³⁹ of the Father, he explained⁴⁰ him.

[19] And this is the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” [20] And he confessed, and did not deny, and confessed, “I am not the Christ.” [21] And they asked him, “Who then? Are you Elijah?”⁴¹ And he said, “I am not.”⁴² “Are you the prophet?”⁴³ And he answered, “No.” [22] They said therefore to him, “Who are you, so that we might give an answer to those who sent us? What do you say about yourself?” [23] He said, “I am a voice shouting in the wilderness make straight the way of the Lord’ as Isaiah the prophet said.”⁴⁴ [24] And those who were sent were from the Pharisees.

[25] And they asked him and said to him, “Why then are you immersing if you are not the Christ nor Elijah nor the prophet?” [26] John answered them saying, “I immerse in water, but in the midst⁴⁵ of you stands one you do not know. [27] This is the one who comes after me, who has been⁴⁶ before me, whom I am not worthy that I might loose the strap of his sandal.” [28] These things happened in Bethany⁴⁷ on the other side of the Jordan, where John was immersing.

[29] On the next day he saw Joshua coming to him and said, “Behold, the lamb of God who removes the sin of the world!”⁴⁸ [30] This is he of whom I said, ‘After me comes a man who has been before me, for he was before⁴⁹ me.’ [31] And I did not know him,⁵⁰ but that he might be manifested to Israel, because of this I came immersing in water.” [32] And John testified saying, “I have seen the Spirit descend as a dove from heaven, and it remained upon him. [33] And I did not know him, but the one who sent me to immerse in water, he said to me, ‘Upon whom you see the Spirit descend and remain upon him, this is the one who immerses in the Holy Spirit.’”⁵¹ [34] And I have seen and have testified that this is the Son of God.”⁵²

[35] Again, on the next day, John stood with two of his disciples, [36] and seeing Joshua walking

36 Romans 16:25-27

37 John 5:37; 1 John 3:6 (see also Exodus 33:11; 34:18-23)

38 CT - θεός (theos) - “God”

39 chest

40 ἐξηγήσατο (exêgêsato) - “explained” - found also in Luke 24:35; Acts 10:8; 15:12, 14; 21:19 (“told”). See Matthew 5:45-48; 6:1-8, 14-18, 26, 32; 7:11, 21; 10:20, 28; 11:25-27; 15:13; 16:17, 27; 18:10, 14, 19, 35; 20:23; 24:36; John 4:23-24; 5:17-23, 26, 36-38; 6:27, 44, 57; 8:16-18, 25-29; 10:15-18, 29-30, 36-38; 14:6-11, 21-24, 26-28; 15:8, 23; 16:15, 23, 25-28; 17:3.

41 Malachi 4:5-6

42 This actually could have been answered either yes or no. John said, “No” which was true. He was not Elijah. Yet, Joshua said he was (Malachi 4:5; Matthew 11:14; 17:10-13/Mark 9:11-13 - “as it is written of him” - This is no record we have).

43 Deuteronomy 18:18-19

44 Isaiah 40:3

45 Note verse 29. Joshua is there the next day. Joshua was actually standing in the midst of them. For similar wording (in the Greek as well), see John 20:19, 26; Acts 17:22; 27:21. Also, see 1 Samuel 10:23 and Zechariah 1:8, 10-11 for the same idea of standing in the midst.

46 γέγονεν (gegoven) - “has been” - KJV, NKJV “is preferred,” NAS “has a higher rank” with footnote “Lit., has become before me,” NIV “has surpassed.” The Greek word here is not a specific term, context weighs heavily upon it, and it is common in the NT with various translations (e.g. “born” Romans 1:3; “was” Luke 4:42; “made” John 1:3; “come to pass” Luke 2:15; etc.).

47 John 11:18 is another Bethany (βηθανία, Bêthania), because it is nowhere near the Jordan as this one is. The Received Text has “Bethabara” (βηθαβαρα, Bêthabara).

48 See also 2 Corinthians 5:18-21; 2 Peter 2:1; John 4:42/1 John 4:14/1 Timothy 4:10; Romans 5:2.

49 πρῶτος (prôtos) - “before” or “first” - The idea with this word is that Christ came first, even though John was actually born approximately 6 months before Christ (Luke 1:24-26). See also Micah 5:2.

50 Isaiah 53:2

51 This event must have taken place before Joshua’s immersion, because John knew who Joshua was before he baptized him (see Matthew 3:13-17, note particularly verse 14).

52 John openly testifies this. The demons do it and Joshua rebukes them (Mark 3:11-12; 5:7 [Luke 8:28]; Luke 4:41). Yet, Joshua Himself declared it (e.g. John 5:18-19; 9:35-39; Matthew 27:63-64).

around, he said, “Behold, the lamb of God!”⁵³ [37] And the two disciples heard him speak, and followed Joshua. [38] But Joshua turning and seeing them following, said, “What do you seek?” And they said to him, “Rabbi (which is to say, when interpreted, “Teacher”), “Where are you staying?” [39] He said to them, “Come and see.” They came and saw where he was staying, and stayed with him that day. It was about the tenth hour.⁵⁴

[40] One of the two who heard John and followed him was Andrew, the brother of Simon Peter.

[41] This one found first his own brother, Simon, and said to him, “We have found the Messiah” (which is translated, Christ).⁵⁵ [42] And he brought him to Joshua. ⁵⁶When Joshua looked at him he said, “You are Simon the son of Jonah.⁵⁷ You shall be called Cephas”⁵⁸ (which is translated Peter).⁵⁹

[43] On the next day, Joshua wanted to go to Galilee, and he found Philip and said to him, “Follow me.” [44] And Philip was from Bethsaida, from the city of Andrew and Peter. [45] Philip found Nathanael⁶⁰ and said to him, “We have found him of whom Moses in the law and the prophets wrote - Joshua from Nazareth, the son of Joseph.” [46] And Nathanael said to him, “Can anything good come out of Nazareth?” And Philip said to him, “Come and see.”

[47] Joshua saw Nathanael coming to him and said concerning him, “Behold, an Israeli⁶¹ in whom there is no deceit.”⁶² [48] Nathanael said to him, “How do you know me?” Joshua answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” [49] Nathanael answered and said to him, “Rabbi, you are the son of God! You are the king of Israel!”

[50] Joshua answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ you believe? Greater things than these you shall see.” [51] And he said to him, “Truly truly⁶³ I say to you, hereafter you shall see heaven opened and the messengers of God ascending and descending upon the son of the man.”⁶⁴

2[1] And on the third day there was a wedding in Cana of Galilee, and Joshua’s mother was there.

[2] And Joshua and his disciples were also invited to the wedding. [3] And when they ran out of wine, Joshua’s mother said to him, “They have no wine.”

[4] Joshua said to her, “What is it to me and you, woman?⁶⁵ My hour has not yet come.” [5] His

53 Revelation 5

54 This is about 10 AM. See John 19:14 and footnote.

55 The Received Text adds the definite article, thus “the Christ” (KJV, NKJV).

56 The Received Text (with a split Majority) has δε (de), thus NKJV has “Now” (KJV “And”).

57 ἰωάννα (iōnna) - “Jonah” - CT has ἰωάννου (iōannou) “John.” See also John 21:15-17 and footnotes.

58 κηφας (képhas) - “Cephas” - according to Bauer (p. 431) this is the Aramaic word for rock. It is found also in 1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 1:18 (CT); 2:9, 11 (CT), and 14 (CT).

59 πετρος (petros) - “Peter” - NKJV, KJV “Stone” - apparently means “stone.” πετρα (petra) is the word used for rock in e.g. Matthew 7:24-25; 16:18; 27:51, 60, etc.

60 Ναθαναηλ (nathanaël) - “Nathanael” - He is only mentioned by this name in this chapter and in John 21:2. But, this same name is found in the OT as “Nethanel” (NKJV, NAS; KJV “Nethaneel”). See footnote for Numbers 1:8.

61 Ἰσραηλίτης (Israēlītēs) - “Israeli” - this is the same exact Greek word as is found in LXX Leviticus 24:10 (see footnote) for ἡαῖρελῖ (hayisreēli) “the Israeli.” This Greek word can also be found in LXX Numbers 25:8 (ἄνθρωπον τὸν

Ἰσραηλίτην [anthrōpon ton Israēlītēn] for ἡαῖρελῖ-ῖσρα [‘iysh-yisrā’ēl] “man of Israel”); 2 Samuel 17:25; Acts 2:22 (plural Ἰσραηλῖται [Israēlītai] “Israelis” or “Israelites”); 3:12; 5:35; 13:16; 21:28; Romans 9:4; 11:1; 2 Corinthians 11:22.

62 δολος (dolos) - “deceit” - KJV, NAS “guile,” NKJV “deceit,” NIV “false.” This word is also found in Matthew 26:4; Mark 7:22; Acts 13:10; Romans 1:29; 2 Corinthians 12:16 (NKJV “cunning”); 1 Thessalonians 2:3; 1 Peter 2:1, 22; 3:10. Nathanael was a man who spoke the truth in his heart (Psalm 15:2) and to others (Ephesians 4:25). This is another example of a truly godly life. It *can* be lived, by the power of God (e.g. Job 1:1; 2:3; 29:7-17, 21-25; 31:1-40; Daniel 9:23; 10:11, 19; Ezekiel 14:14, 20). Even though no one living is righteous in the sight of God (Psalm 143:2; Ecclesiastes 7:20), there is a serious measure of righteousness that can be lived (Matthew 5:6; Romans 8:1; Galatians 5:16).

63 ἀμην ἀμην (amēn amēn) - “truly truly”

64 This is never recorded for us (see John 21:25). Context (verse 50) implies the event took place sometime during Nathanael’s time on earth with Christ.

65 τι μοι και σοι γυναι (ti emoi kai soi guvai) - more literally, “What to me and to you, woman.” See footnote for Matthew 27:4.

mother said to the servants, “Do whatever he says to you.”

[6] Now there were there six stone waterpots set according to the purification of the Jews, containing between two or three metratas.⁶⁶ [7] Joshua said to them, “Fill the waterpots with water.” And they filled them to the brim. [8] And he said to them, “Draw some out now, and bring it to the head waiter.” And they brought it.

[9] And when the head waiter tasted the water that had become wine, and did not know where it was from (but the servants who had drawn the water knew), the head waiter called the bridegroom [10] and said to him, “Every man puts out the good wine first, and when they have become drunk,⁶⁷ then the inferior. You have kept the good wine until now.” [11] This beginning of signs Joshua did in Cana of Galilee and manifested his glory, and his disciples believed in him.

[12] After this, he went down to Capernaum,⁶⁸ he and his mother and his brothers, and his disciples, and they stayed there not many days.

[13] And the passover of the Jews drew near, and Joshua went up to Jerusalem. [14] And he found in the temple those who sold oxen and sheep and doves, and money-changers sitting.⁶⁹ [15] And he made a whip out of ropes,⁷⁰ and drove all out of the temple, with the sheep and the oxen, and he poured out the money-changers money, and overturned the tables.⁷¹ [16] And to those selling the doves he said, “Take these things away from here! Do not make my father’s house a house of merchandise!” [17] And his disciples remembered that it is written, “The zeal⁷² for your house will consume⁷³ me.”

[18] Therefore, the Jews answered and said to him, “What sign do you show us, since you do these things?” [19] Joshua answered and said to them, “Destroy this temple, and in three days I will raise it up.”⁷⁴ [20] Therefore, the Jews said, “In forty six years this temple was built, and you will raise it up in three days?” [21] But he was speaking concerning the temple of his body.⁷⁵ [22] Therefore, when he was risen from the dead, his disciples remembered that he was saying this, and they believed the writing and the word which Joshua said.

[23] And when he was in Jerusalem during the Passover, during the feast, many believed in his

66 μετρητας (metrêtas) - a liquid measure equivalent to about 9 gallons (according to Bauer, p. 514). Thus, two or three is 18 or 27 gallons. KJV translates “firkins” which, according to Webster, a firkin is about 1/4 barrel.

67 μεθυσθωσιν (methusthōsin) - “have become drunk” (from μεθυσκομαι, *to become intoxicated*) - KJV translates “have drunk well,” NKJV “have well drunk,” NAS “have drunk freely” with footnote, “Or, *have become drunk*,” NIV “have had too much to drink.” The Greek word used here means to become intoxicated. It is found also in Luke 12:45 (“be drunk”); Ephesians 5:18; 1 Thessalonians 5:7 (“get drunk”); Revelation 17:2. Some (e.g. Moulton, *Concordance To The Greek New Testament*, p. 622) claim this word is from μεθω (methuo) “be drunk,” which is also found in Matthew 24:49 (“the drunkards”); Acts 2:15; 1 Corinthians 11:21; 1 Thessalonians 5:7 (“are drunk”); Revelation 17:2 (according to Moulton) and Revelation 17:6. The Greek noun for “drunkard” is μεθυσος (methusos) and it is found in 1 Corinthians 5:11 and 6:10.

The Greek word for simply drinking (not getting drunk necessarily) is πινω (pino). It is used, for example, in Matthew 6:25-26 for simply drinking, and Romans 14:21 for drinking wine, but there the context is not intoxication. In Matthew 24:49 it is used in the context of drinking with drunkards (i.e. getting drunk). It looks like Jesus was applying Proverbs 31:6-7.

68 A city in Galilee (Luke 4:31)

69 καθημενους (kathêmenous) - “sitting” (KJV) - NKJV “doing business” with footnote, “Lit. sitting.”

70 σχοινιον (schoinion) - “ropes” (or “cords” NKJV) - found one other place, Acts 27:32. With the making of the whip, this was obviously premeditated.

71 See also Mark 11:11-23.

72 ζηλος (zêlos) “zeal” - found also in Acts 5:17 (“indignation”); 13:45 (“envy”); Romans 10:2 (“zeal”); 13:13 (“envy”); 1 Corinthians 3:3 (“envy”); 2 Corinthians 7:7, 11 (“zeal”); 9:2 (“zeal”); 11:2 (“jealousy”); 12:20 (“jealousies”); Galatians 5:20 (“jealousies”); Philippians 3:6 (“zeal”); Colossians 4:13 (“zeal”); Hebrews 10:27 (“indignation”); James 3:14, 16 (“envy”).

73 καταφαγεται (kataphagetai) - “will consume” (CT, MT) - καταφαγε (kataphage) - “consumed” (RT, LXX, see Psalm 69:9).

74 This was later used against the Lord (Matthew 26:61; 27:40; Mark 14:58).

75 1 Corinthians 6:19

John

name, seeing from him the signs which he did. [24] But Joshua himself⁷⁶ was not believing⁷⁷ himself in them, because he knew all, [25] and because he had no need that anyone should testify concerning the man;⁷⁸ for he himself⁷⁹ knew what was in the man.⁸⁰

3[1] Now there was a man out of the Pharisees whose name was Nicodemus,⁸¹ a ruler of the Jews. [2] This one came to him at night and said to him, “Rabbi, we know that you are a teacher come from God, for no one is able to do these signs which you do unless God is with him.”⁸²

[3] Joshua answered and said to him, “Truly truly I say to you, unless someone has been born from above,⁸³ he is not able to see⁸⁴ the kingdom of God.” [4] Nicodemus said to him, “How is a man able to be born when he is old? He is not⁸⁵ able to go into his mother’s womb a second time and be born?”

[5] Joshua answered, “Truly truly I say to you, unless someone has been born out of water⁸⁶ and spirit, he is not able to enter the kingdom of God.⁸⁷ [6] That which has been born out of the flesh is flesh, and that which has been born out of the spirit is spirit. [7] Do not marvel that I said to you,⁸⁸ ‘You⁸⁹ must be born from above.’ [8] The wind⁹⁰ blows where it will, and the sound of it you hear, but you do not know from where it comes and where it goes. So is everyone who has been born out of the spirit.”⁹¹

[9] Nicodemus answered and said to him, “How can these things be?” [10] Joshua answered and said to him, “You are the teacher of Israel and you do not know these things?⁹² [11] Truly truly I say to you,⁹³ that which we know we speak and what we have seen we testify, and our testimony you have not received.⁹⁴ [12] If I told you earthly things and you do not believe, how, if I tell you heavenly things, will you believe.”⁹⁵

[13] “And no one has ascended⁹⁶ into the heaven except the one who has descended out of the

76 αὐτος (autos) “Himself” - KJV, NKJV, and NIV do not translate this word. NAS translates it, “on His part.”

77 ἐπίστευεν (episteuen) - “believing”

78 Psalm 14:1-3; 53:1-3; Romans 3:9-18 (Ecclesiastes 7:20)

79 αὐτὸς (autos) - “himself”

80 A wicked heart is in man (Jeremiah 17:9).

81 νικοδημος (nikodēmos) “Nicodemus” - only found in this chapter and in John 7:50; 19:39.

82 This is piercing truth the Pharisees did not want to acknowledge (see Matthew 12:22f; John 9:16-34; 10:25, 37-38).

83 ἀνωθεν (anōthen) “from above;” KJV, NKJV “again” - found also only in Matthew 27:51 (“top”); Mark 15:38 (“top”); Luke 1:3 (“from the beginning”); John 3:7 (“again”), 31 (“from above”); 19:11 (“from above”); Acts 26:5 (“from the first”); Galatians 4:9 (no translation in the NKJV & KJV. NAS has “all over” for “παλιν ἀνωθεν [palin anōthen]” “all over again” [NAS]; “παλιν [palin]” is “again”); James 1:17 (“from above”); 3:15 (“from above”), 17 (“from above”). See John 3:6-8 for the definition of “born from above” (or “born again”) being “born out of the spirit.” This concept of being born from above is also found in John 1:13; 1 Peter 1:3, 23; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18.

84 This is present tense “not able to see.” This has to do with the sight of understanding (as in Romans 11:8, 10; 15:21; 1 Corinthians 13:12; Hebrews 3:19; James 2:22, 24). What about those who fall away? See Luke 8:18.

85 KJV and NKJV (“Can he . . .”) leaves out the negative particle. NAS (“He cannot . . . , can he”) and NIV (“Surely he cannot . . .”) leave it in.

86 The water and the spirit are explained in the next verse. Water = born of the flesh. Spirit = born of the spirit.

87 Here it has to do with entering the kingdom. This would be both in this life (Matthew 12:28; Mark 10:15; Luke 8:10; 17:21; Romans 14:17; 1 Corinthians 4:20) and in the next (Mark 14:25; Luke 13:28-29; 1 Corinthians 15:50; Galatians 5:21).

88 singular

89 plural

90 πνευμα (pneuma) “wind” - this is the same word for spirit in the prior verses.

91 2 Corinthians 5:17

92 No flattery here!

93 plural

94 Who is the “we” in this verse? The Father and the Son (Genesis 1:26-27; John 5:19; 8:16-18, 28-29, 38; 10:30; 12:49-50; 14:10).

95 1 Corinthians 2:14. These words indicate Nicodemus was not yet saved. Although, Joshua is not referring just to Nicodemus, because the “you”s in this verse are all plural. In verse 11 the first “you” is singular and the last one is plural.

96 This is a curious passage. For one, Christ says He has already ascended before He has ascended (as in Luke 24:51; Acts 1:9-11). Second, there are others who have ascended to heaven, angels (Genesis 28:12), Enoch (Genesis 5:22-24; Hebrews

heaven, the son of the man who is in the heaven.⁹⁷ [14] And just as Moses lifted up the serpent in the wilderness,⁹⁸ so the son of the man must be lifted up,⁹⁹ [15] that everyone who believes in him may not perish but have eternal life. [16] For so¹⁰⁰ God loved the world that he gave his only begotten son,¹⁰¹ that everyone who believes in him should not perish¹⁰² but have eternal life. [17] For God did not send his son into the world to condemn¹⁰³ the world, but that the world might be saved¹⁰⁴ through him.”

[18] “He who believes in him is not condemned,¹⁰⁵ but he who does not believe has already been condemned,¹⁰⁶ because he has not believed in the name of the only begotten son of God.¹⁰⁷ [19] And this is the condemnation, that the light has come into the world, and men loved the darkness rather than the light, for their deeds were evil. [20] For everyone who does evil hates the light¹⁰⁸ and does not come to the light,¹⁰⁹ so that his deeds are not exposed. [21] But he who practices the truth comes to the light that his deeds might be manifested that in God it is done.”¹¹⁰

11:5), and Elijah (2 Kings 2:9-11; Luke 9:30).

Evidently, the angels, Enoch, and Elijah did not ascend in the way Christ is talking about how He has ascended. Now, how could He have already ascended at this point in time in John 3 (before His crucifixion, resurrection, and ascension)? Remember the Man, the Lord God, was **walking** in the garden (Genesis 3:8)? He met with Abraham (Genesis 14:18-20/Hebrews 7; Genesis 18). He wrestled Jacob (Genesis 32:22-30). He's been on earth, and has ascended to heaven, *and* descended.

Proverbs 30:4 is a great commentary (Psalm 36:9) on this. In Proverbs 30:2 Agur (the son of Jakeh) speaks as if he were "more stupid than any man." In other words, these are things that should be known, but he's speaking like he doesn't know them. He says he does "not have the understanding of a man," nor does he "have knowledge of the Holy One" (verse 3). In other words, he's speaking like he is ignorant of what a man should know about God.

In this context, Agur asks several questions. The very first question he asks is: "Who has ascended into heaven and descended?" (It is literally, "and" not "or" as the NKJV & KJV have it). The rest of the questions are all things that **only** God has done, and he ends asking what His name is (who has done all these things), and what is His **Son's** name. Proverbs 30:2-4 teaches the same concept as John 3:13.

Note also, verse 12 of John 3. Joshua ends that verse talking about heavenly things, and immediately after that says, "No one has ascended to heaven" except Him. In other words, He is the only one who has gone to heaven, and here He is, on the earth, ready (if you will), or able, to talk about heavenly things, obviously, with authority. He's been there. He not only has been there, but is still there as He speaks ("who is in heaven").

The crux of the passage is: Christ is letting Nicodemus know He can authoritatively speak of heavenly things like no other. No one else has ascended as He has, and here He is on the earth able to tell about it. In other words, He has ascended and descended, just as Proverbs 30:4 says. [See also Deuteronomy 30:12-14; Psalm 68:18; Romans 10:6-8; Ephesians 4:8-10.]

97 ο ὢν ἐν τῷ οὐρανῷ (ho ōn en tō ouravou) "who is in the heaven" is not in the Critical Text. Also, every "heaven" in this verse has the definite article in the Greek.

98 Numbers 21:4-9 (2 Kings 18:4)

99 John 8:28; 12:32-33

100 οὕτω (outō) "so" - i.e. in this manner

101 "only begotten son" begotten in eternity (Isaiah 57:15; see also Psalm 2:7, verse 11-12 he is here, long before the incarnation, the son; see also Proverbs 30:2-4).

102 This is the term Christ used to describe the eternal state of the lost. The "perishing" is an eternal conscious state of death and torment (e.g. Isaiah 66:24; Revelation 14:9-11; 20:10; 21:8).

103 κρίνει (krinē) - "condemn" - this word can be translated judge or condemn. In the context of Christ's life this is obviously meaning He did not come to judge or condemn in the sense of bringing judgment (destruction). Christ clearly "judged" or "condemned" in the sense of exposing evil men (e.g. Matthew 23; Luke 11:37-54; John 8:44). Revelation 19 reveals Christ coming in judgment, and this same Greek word is used in Revelation 19:11 ("He judges" NKJV). For other examples of the use of the word κρίνει see Matthew 5:40 ("sue"); 7:1-2; 19:28; Luke 6:37a; 7:43; 12:57; 19:22; 22:30; John 5:22, 30; 7:24, 51; Revelation 6:10; 11:18; 16:5; 18:8, 20; **19:2**; 20:12-13; etc.

104 "that the world might be saved" - for similar teaching see Romans 11:32; 1 Timothy 2:4. This is an interesting statement in light of John 17:9.

105 Romans 8:1, 28-39 (continue to love God and this all will apply to you, Matthew 12:30; Luke 16:13); Hebrews 9:28

106 For this "already been condemned" there is a cure (see e.g. Acts 2:22-24, 37; Ephesians 2:3; 1 Timothy 1:12-16).

107 1 John 5:9-13

108 "hates the light" - John 8:12; 15:18-25

109 "does not come to the light" = evil men do not seek God (Romans 3:11) and will not come to Him (Romans 3:12).

110 ἐν θεῷ ἐστὶν ἐργασμένα (en theō estin eirgasmena) - "in God it is done" - Romans 3:22; Galatians 2:20; Philippians 3:9

[22] After these things Joshua and his disciples came into the land of Judea, and there he remained with them and immersed.¹¹¹ [23] And John also was immersing in the Aenon¹¹² near Salim, because there was much water there. And they were coming and being immersed. [24] For John had not yet been thrown into prison.

[25] Then there came a debate out of John's disciples with the Jews about purification.¹¹³ [26] And they came to John and said to him, "Rabbi, he who was with you on the other side of the Jordan, to whom you have testified - look, he is immersing, and all are coming to him."

[27] John answered and said, "A man is not able to receive anything unless it has been given to him from heaven.¹¹⁴ [28] You yourself testify that I said, 'I am not the Christ,' but that 'I was sent before him.' [29] He who has the bride is the bridegroom.¹¹⁵ And the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. Therefore, this my joy has been fulfilled. [30] He must increase, and I decrease."

[31] "He who comes from above¹¹⁶ is above all things.¹¹⁷ He who is from the earth,¹¹⁸ is from the earth and speaks from the earth. He who comes from heaven is above all things. [32] And what he has seen and heard, this he testifies; and his testimony no one receives.¹¹⁹ [33] He who has received his testimony has certified¹²⁰ that God is true.¹²¹ [34] For he whom God sent speaks the words¹²² of God, for God does not give the spirit by measure.¹²³ [35] The father loves the son and has given all things into his hand.¹²⁴ [36] He who believes in the son has eternal life, but he who disobeys¹²⁵ the son shall

111 John 4:2 reveals Joshua was not doing the actual immersing.

112 αινων (ainôn) - "Aenon" - Aenon and Salim (σαλημ, salam) are only found here.

113 καθαρισμού (katharismou) - "purification" - This word is also found in Mark 1:44; Luke 2:22; 5:14; John 2:6; Hebrews 1:3; 2 Peter 1:9. It does not say what particular purification issue was debated.

114 Romans 11:36

115 Joshua used a similar analogy in Mark 2:19-20.

116 ανωθεν (anôthen) - "from above" - This is the same word found in verse 3 for "born again" (NKJV). See footnote for John 3:3.

117 Even though Philippians 2:6-11 says what it says, yet even before Christ died He was above all.

118 "from the earth" - see Genesis 2:7; 3:19; Psalm 103:14; Ecclesiastes 3:20; 1 Corinthians 15:47.

119 The next verse proves this to not be an absolute statement.

120 εσφραγισεν (esphragisen) - "certified" - This same word is found in Matthew 27:66; John 6:27; Romans 15:28; 2 Corinthians 1:22; Ephesians 1:13; 4:30; Revelation 7:3-5, 8; 10:4; 20:3; 22:10. The noun form ("seal," σφραγίς, sphragis) is used in Romans 4:11; 1 Corinthians 9:2; 2 Timothy 2:19; Revelation 5:1-2, 5, 9; 6:1, 3, 5, 7, 9, 12; 7:2; 8:1; 9:4.

121 Titus 1:2

122 ρήματα (rêmata) - "words"

123 John 7:37-39 (? 2 Kings 2:9-10, something different)

124 Matthew 28:18? John 3:35 reveals this was already done before Matthew 28:18 (see also Revelation 1:18).

125 απειθων (apeithôn) - "disobeys" - KJV, NKJV "does not believe," NAS "disobeys," NIV "rejects." This word is also found in Acts 14:2; 19:9; Romans 2:8; 10:21; 11:30-31; 15:31; Hebrews 3:18; 11:31; 1 Peter 2:8; 3:1, 20; 4:17. The noun akin to this for "disobedience" is απειθεια (apeitheia) and it is found in Romans 11:30, 32; Ephesians 2:2; 5:6; Colossians 3:6; Hebrews 4:6, 11. Also, the noun akin to this for "disobedient" απειθης (apeithas) is found in Luke 1:17; Acts 26:19; Romans 1:30; 2 Timothy 3:2; Titus 1:16; 3:3. For this concept of disobedience to the Son which results in condemnation, see, e.g. Psalm 2:12; Matthew 7:26-27; 2 Thessalonians 1:8.

απειθω (apeithô) is πειθω (peithô) with the negating alpha (α) in front of it. πειθω (peithô) is found in Matthew 27:20 ("persuaded"), 43 ("trusted"); 28:14 ("appease"); Mark 10:24 ("trust"); Luke 11:22 ("trusted"); 16:31 ("persuaded"); 18:9 ("trusted"); 20:6 ("persuaded"); **Acts 5:36-37** ("obeyed"), 40 ("agreed"); 12:20 ("having made . . . their friend" i.e. "befriended"); 13:43 ("persuaded"); 14:19 ("persuaded"); 17:4 ("persuaded"); 18:4 ("persuaded"); 19:8 ("persuading"), 26 ("persuaded"); 21:14 ("persuaded"); 23:21 ("yield"); 26:26 ("convinced"), 28 ("persuade"); 27:11 ("persuaded"); 28:23-24 ("persuading"/ "persuaded"); **Romans 2:8** ("obey"; απειθουσι [apeithousi] "do not obey"), 19 ("confident"); 8:38 ("persuaded"); 14:14 ("convinced"); 15:14 ("confident"); 2 Corinthians 1:9 ("trust"); 2:3 ("having confidence"); 5:11 ("persuade"); 10:7 ("convinced"); **Galatians 1:10** ("persuade"); **3:1** ("obey", RT & MT texts); **5:7** ("obeying"), 10 ("confidence"); Philippians 1:6 ("confident"), 14 ("confident"), 25 ("confident"); 2:24 ("trust"); 3:3 ("confidence"), 4 ("confidence" 2x); 2 Thessalonians 3:4 ("confidence"); 2 Timothy 1:5 ("persuaded"), 12 ("persuaded"); Philemon 21 ("confidence"); Hebrews 2:13 ("trust"); 6:9 ("confidence"); 11:13 ("assured", RT); **13:17** ("obey"), 18 ("confident"); **James 3:3** ("obey"); 1 John 3:19 ("assure").

The noun akin to πειθω (peithô) is πειθοις (peithois) and it is only found in 1 Corinthians 2:4 ("persuasive").

not see life; but the wrath of God remains upon him.”¹²⁶

4[1] Therefore, when the Lord knew that the Pharisees heard that Joshua was making disciples and immersing more than John [2] (although Joshua himself was not immersing, but his disciples), [3] he left Judea and departed to Galilee. [4] And he had to go through Samaria.¹²⁷ [5] So, he came to a city of Samaria called Sychar,¹²⁸ near the land¹²⁹ that Jacob gave to his son Joseph.¹³⁰ [6] And Jacob’s spring¹³¹ was there. Therefore, Joshua, being weary¹³² from the journey, sat thus by¹³³ the spring. It was about the sixth hour.¹³⁴

[7] A woman of Samaria comes to draw water. Joshua says to her, “Give me a drink.”¹³⁵ [8] For his disciples had gone away into the city in order to buy food. [9] So, the woman of Samaria says to him, “Why do you, being a Jew,¹³⁶ ask me, being a Samaritan woman, for a drink?” For Jews have no dealings with Samaritans.¹³⁷

[10] Joshua answered and said to her, “If you had known the gift of God and who it is who says to you, ‘Give me a drink,’ you would have asked him and he would have given you living water.”¹³⁸ [11] The woman says to him, “Sir,¹³⁹ you have no bucket¹⁴⁰ and the well¹⁴¹ is deep. Where then do you have¹⁴² the living water? [12] You are not greater than our father Jacob who gave us the well, and drank from it himself and his sons and his livestock, are you?”¹⁴³

[13] Joshua answered and said to her, “Everyone who drinks from this water will thirst again, [14] but whoever drinks from the water that I will give him will not thirst forever.¹⁴⁴ But the water I give him will become in him a spring of water springing up¹⁴⁵ to eternal life.”

126 Psalm 7:11f

127 σαμαρειας (samareias) - “Samaria”

128 συχαρ (suchar) - “Sychar”

129 χωριου (chōriou) - “land” - NKJV & NIV “plot of ground,” KJV & NAS “parcel of ground.” NKJV translates this same word “place” in Matthew 26:36; Mark 14:32; “field” in Acts 1:18-19; “land” in Acts 4:34; 5:3, 8; and “estate” in Acts 28:7.

130 Genesis 33:18-20 (48:22); Joshua 24:32

131 πηγη (pêgê) - “spring” - found also in Mark 5:29; John 4:14; James 3:11; 2 Peter 2:17; Revelation 7:17; 8:10; 14:7; 16:4; 21:6. See also footnote for John 4:11.

132 Joshua was truly human. He was in this weak flesh. See “**the flesh is weak**” Matthew 26:41 (Mark 14:38); “**flesh of men**” 1 Corinthians 15:39; “**God was manifested in the flesh**” 1 Timothy 3:16; “**He shared in the same**” Hebrews 2:14; “**days of His flesh**” Hebrews 5:7; “**suffered for us in the flesh**” 1 Peter 4:1.

133 επι (epi) - “by” or “upon”

134 This is about 6 AM. See John 19:14 and footnote.

135 Joshua is a stranger to this woman (see context) and yet there is no “please” here (at least recorded).

136 How would she know He was a Jew? Apparently, simply by looks.

137 Evidently, Joshua didn’t follow this protocol. John 8:48 reveals the Jews thought very lowly of Samaritans. Thus, is the significance of Luke 17:16 noting “And he was a Samaritan.” Also, this gives some context to Joshua’s story of the good Samaritan in Luke 10:33.

138 What is the living water? Water is spiritually used to speak of the Spirit of truth (i.e. the Holy Spirit, John 7:37-39; 14:15-18; 15:26; 16:13), God (Jeremiah 2:13/17:13), and salvation (Isaiah 55:1; Psalm 36:9; John 4:10-14; Revelation 7:17; 21:6; 22:1,17).

139 κυριε (kurie) - “Sir” - This is the same word translated “Lord” (e.g. Matthew 7:21-22; 8:2, 6, 8) most of the time, but it is translated “Sir” several times (e.g. NKJV in Matthew 13:27; 21:30; 27:63; Luke 13:8; John 4:15, 19, 49; 5:7; 12:21; 20:15; Revelation 7:14). Clearly, context dictates here that it is appropriately translated “Sir.”

140 αντημα (antlêma) - “bucket” - a noun only found here.

141 φρεαρ (phrear) - “well” - found also in the next verse (“well”) and in Luke 14:5 and Revelation 9:1-2 translated “pit.”

142 εχεις (echeis) - “have” - this is the same exact Greek word as the first “have” in this verse. NKJV translates like this Greek word like this (“get”) only one other time and that’s in John 4:52 (“he got better” or it could be translated “he had improved”).

143 μη συ μειζων (mê su meizôn) - more literally, “You are not greater . . .” with the idea, “You are not greater . . . are you?” But there is no “are you” in the Greek.

144 ου μη διψηση εις τον αιωνα (ou mê dipsêsê eis ton aiôna) - “will not thirst forever”

145 αλλομενου (allomenou) - “springing up” - can also be translated “bubbling up” or “welling up.” This word is found also in Acts 3:8 and 14:10. For the concept Christ is speaking of, see also John 7:37-39.

[15] The woman said to him, “Sir, give me this water, so that I may not thirst and not come here to draw.” [16] Joshua said to her, “Go, call your husband and come here.” [17] The woman answered and said, “I have no husband.” Joshua said to her, “You have well said, ‘I have no husband,’ [18] for you have had five husbands, and the one you have now is not your husband. This you have spoken truly.”

[19] The woman said to him, “Sir, I perceive that you are a prophet. [20] Our fathers worship on this mountain, and you¹⁴⁶ say that in Jerusalem is the place where one must worship.”¹⁴⁷

[21] Joshua said to her, “Woman, believe me that the hour is coming when neither on this mountain nor in Jerusalem you will worship¹⁴⁸ the father. [22] You worship what you do not know.¹⁴⁹ We worship what we know, for the salvation is from the Jews.¹⁵⁰ [23] But the hour is coming, and now is, when the true worshippers will worship the father in spirit and truth; for also the father is seeking¹⁵¹ such to worship him. [24] God is spirit, and those who worship him must worship in spirit and in truth.”¹⁵²

[25] The woman said to him, “I know that the Messiah¹⁵³ is coming (who is called Christ). When he comes, he will tell us all things.” [26] Joshua said to her, “I who speak to you am he.”

[27] And at this, his disciples came and were amazed that he was speaking with a woman, yet no one said, “What are you seeking?” or “Why are you speaking with her?” [28] Then the woman left her water pot and went¹⁵⁴ into the city, and said to the men, [29] “Come, see a man who told me all I ever did. Is not¹⁵⁵ this the Christ?”

[30] They went out of the city and were coming to him. [31] But¹⁵⁶ in the meantime, his disciples were beseeching him, saying, “Rabbi, eat.” [32] But he said to them, “I have food to eat that you do not know.” [33] Therefore, the disciples were saying to one another, “Did someone not¹⁵⁷ bring him something to eat?”

[34] Joshua said to them, “My food is to do the will of the one who sent me and to finish his work. [35] Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift

146 υμεις (umeis) - “you” plural

147 According to the law, Jerusalem was the place one ought to worship (that is, sacrifice in particular). See Deuteronomy 12:2-14; 14:22-26; 16:5-6. See also Joshua 22:10-29.

148 προσκυνησετε (proskunêsete) - “you [plural] will worship”

149 Speaking in the plural “you,” Joshua here indicates the Samaritans did not know God.

150 The salvation is from the Jews. See Psalm 147:19-20; Romans 11; Ephesians 2:11-13. See also Philippians 3:2-3 (“we are the circumcision”). What matters is being a true Jew (Romans 2:28-29; Galatians 3:6-9). See also 2 Corinthians 1:20, “all the promises of God in Him are yes.”

151 “the father is seeking” - see 2 Chronicles 16:9a (NAS); Acts 17:26-27, 30; 1 Timothy 2:4 (Matthew 22:14 “many are called”).

152 Truth - Exodus 18:21 (“men of truth”); Deuteronomy 32:4 (“A God of truth”); Joshua 24:14 (“serve Him in sincerity and truth”); 1 Samuel 12:24 (“serve Him in truth”); Psalm 15:4; 33:4 (“all His work is done in truth”); 45:4 (“because of truth”); 51:6; 54:5; 57:10; 60:4; 91:4; 96:13; 100:5 (117:2; 146:6); 119:160 (John 17:17); 145:18; Isaiah 26:2; 38:18 (“cannot hope for your truth”); 59:4 (“nor does anyone plead for truth”); Jeremiah 5:3 (“are not Your eyes on the truth?”); 9:3 (“not valiant for the truth”); Zechariah 8:3 (“city of truth”); 8:19 (“love truth”); Romans 2:8 (“do not obey the truth”).

Spirit - The spirit that dwells in this body. See Job 32:8 (“there is a spirit in man”); Psalm 32:2 (“in whose spirit there is no deceit”); 51:17 (“broken spirit”); Proverbs 20:27 (“spirit of a man is the lamp of the Lord, searching all the inner depths”); Isaiah 26:9 (“by my spirit within me I will seek You early”); 42:5 (“and spirit to those who walk on it”); 57:15 (“humble spirit”); 66:2 (contrite spirit); Daniel 7:15 (grieved in spirit); Romans 1:9; 2:29; 1 Corinthians 2:11; Ephesians 3:16 (inner man).

153 μεσias (mesias) - “Messiah”

154 KJV & NKJV add “her way,” but there is no “her way” in the Greek. NAS & NIV have no “her way.”

155 μητι (mêti) - usually not translated, but it is a negative particle. Found also in Matthew 7:16; 12:23; 26:22, 25; Mark 4:21; 14:19; Luke 6:39; 9:13; John 8:22; 18:35; Acts 10:47; 2 Corinthians 1:17; 12:18; James 3:11.

156 δε (de) - “But” - Although the KJV and NKJV follow the Received Text which has this word in it, they do not translate it. This word is not found in the Critical Text, but is in the Majority Text.

157 μη τις ηνεγκεν αυτω φαγειν (mê tis ênegken autô phagein) - “Someone didn’t bring him something to eat, did they?” Similar to verse 29, this is a negative statement in the Greek, but is typically translated without the negative. The “did they” is not in the Greek, but it is what is implied and doesn’t make good or meaningful English without it.

up your eyes and look at the fields, for they are white for harvest already!¹⁵⁸ [36] And the one who reaps receives wages, and gathers fruit¹⁵⁹ unto eternal life; so that both the one who sows¹⁶⁰ and the one who reaps may rejoice together. [37] For in this the saying is true, ‘One sows and another reaps.’ [38] I sent you to reap what you did not labor for. Others labored, and you have come into their labor.”

[39] And out of that city many of the Samaritans believed in him because of the word of the woman who testified, “He told me all I ever did.” [40] So when the Samaritans came to him, they beseeched him to stay with them, and he stayed there two days.¹⁶¹ [41] And many more believed because of his word. [42] And they said to the woman, “No longer because of your word do we believe, for we ourselves have heard and know that this is truly the Savior of the world, the Christ.”¹⁶²

[43] And after the two days, he went out from there and departed to Galilee. [44] For Joshua himself testified that a prophet in his own homeland¹⁶³ does not have honor. [45] So when he came into Galilee, the Galileans received him, having seen all that he did in Jerusalem at the feast, for they themselves also came to the feast.

[46] So Joshua came again into Cana of Galilee where he made the water wine. And there was a certain royal official¹⁶⁴ whose son was sick in Capernaum. [47] This one, hearing that Joshua had come from Judea into Galilee, went to him and was beseeching him that he might come down and heal his son; for he was about to die.

[48] So Joshua said to him, “If you do not see signs and wonders, you will not believe.”¹⁶⁵ [49] The royal official said to him, “Lord, come down before my child dies!” [50] Joshua said to him, “Go.”¹⁶⁶ Your son lives.” And the man believed the word that Joshua spoke to him, and departed.¹⁶⁷ [51] Now as he came down, his servants met him and announced, saying, “Your child lives!” [52] Then he inquired from them the hour in which he got better. And they said to him, “Yesterday, at the seventh hour¹⁶⁸ the fever left him.” [53] So the father knew that it was in that hour in which Joshua said to him, “Your son lives.” And he himself believed and his whole house. [54] This again was the second sign Joshua did when he came out of Judea into Galilee.

5[1] After these things, there was a feast of the Jews, and Joshua went up to Jerusalem. [2] Now there was in Jerusalem by the Sheep Gate a pool which is called in Hebrew Bethesda,¹⁶⁹ having five porches. [3] In these lay a great multitude of sick people, blind, lame, withered,¹⁷⁰ waiting for the moving of the water. [4] For a messenger came down at a certain time in the pool and stirred up the water. Then, the first one who stepped down after the stirring of the water was made well of whatever

158 e.g. John 7:31; 8:30; 10:42; 11:45; 12:11 (some believing was not unto salvation, e.g. John 12:42-43/Galatians 1:10; John 2:23-24; Acts 8:13, 18-23).

159 Romans 1:13; Philippians 1:22; Colossians 1:6.

160 Matthew 13:18-23; Mark 4:13-20

161 Joshua totally debunks the “Jews have no dealings with Samaritans” (verse 9), and not only talks with them, but stays a couple of days with them!

162 How would they know? Job 38:36 (Ephesians 2:1-10)

163 πατριδι (patriidi) - “homeland” - found in Matthew 13:54, 57; Mark 6:1, 4; Luke 4:23-24; Hebrews 11:14 (“homeland” NKJV).

164 βασιλικος (basilikos) - “royal official” (see NKJV footnote)

165 The “you”s in this verse are plural.

166 πορευου (poreuou) - “Go” - KJV, NKJV, NAS add “your way.” NIV reads, “You may go.” There is no “your way” in the Greek. Young’s Literal translation has simply “Go!”

167 επορευετο (eporeueto) - “departed” - from the same word for “Go” earlier in the verse. Again, KJV & NKJV add “his way.” NAS & NIV do not. NAS reads, “he started off,” NIV “departed.”

168 This is about 7 AM. See John 19:14 and footnote.

169 βηθesda (bethesda) - “Bethesda” - Critical Text has βηθζαθα (bethzatha).

170 ξηρων (xêrôn) - “withered” - This is the same word used for the withered hand in Matthew 12:10; Mark 3:3; and Luke 6:6, 8. The basic idea is dry, and is used this way in Luke 23:31 and Hebrews 11:29. In Matthew 23:15 it is translated “land.” Also, at this point the Critical Text ends verse 3 and completely omits verse 4, but verse 7 is in the Critical Text, which mentions the stirring of the water. NIV omits the last part of verse 3 and all of verse 4 in its text and places these in a footnote.

disease he was held by. [5] And a certain man was there who had been sick thirty and eight years.

[6] When Joshua saw him lying there, and knew that he had it already for a long time, he said to him, “Do you wish to be well?” [7] The one who was sick answered him, “Lord, I do not have a man, so that when the water is stirred, he may put me into the pool, but while I am coming, another steps down before me.” [8] Joshua said to him, “Rise, take up your bed and walk.” [9] And immediately the man was well, and he took up his bed and was walking. [10] And that day was the Sabbath.

Therefore, the Jews were saying to the one who was healed, “It is the Sabbath. It is not lawful for you to carry the bed.”¹⁷¹ [11] He answered them, “The one who made me well, he said to me, ‘Take up your bed and walk.’” [12] They therefore asked him, “Who is the man who said to you, ‘Take up your bed and walk?’” [13] But the one who was cured did not know who he was, for Joshua withdrew, a crowd being in the place.

[14] After these things Joshua found him in the temple and said to him, “Look, you have been made well. No longer sin,¹⁷² lest a worse thing¹⁷³ happen to you.”¹⁷⁴ [15] The man departed and told the Jews that Joshua is the one who made him well. [16] And because of this, the Jews were persecuting Joshua, and sought to kill him, because he did these things on the Sabbath.

[17] But Joshua answered them, “My father is working until now, and I am working.”¹⁷⁵ [18] Because of this, therefore, the Jews sought to kill him more, because not only was he breaking the Sabbath, but he also was saying God was his own father making himself equal with God.

[19] Therefore, Joshua answered and said to them, “Truly, truly, I say to you, the son is not able to do anything from himself,¹⁷⁶ except what he sees the father doing. For whatever he does, these also the son likewise does. [20] For the father loves the son and shows him all things that he does, and greater works than these he will show him; that you may marvel. [21] For just as the father raises the dead and gives life, so also the son gives life to whom he wishes. [22] For the father judges no one, but has given all judgment to the son,¹⁷⁷ [23] so that all might honor the son just as they honor the father. [24] He who does not honor the son does not honor the father who sent him.”

[24] “Truly, truly, I say to you that he who hears my word and believes the one who sent me, has eternal life, and does not come into judgment, but has passed out of death into life. [25] Truly, truly, I say to you that the hour is come and now is, when the dead shall hear the voice of the son of God, and those who hear shall live. [26] For just as the father has life in himself, so he has given the son also to have life in himself. [27] And he has given him authority to execute judgment, because he is son of man.¹⁷⁸ [28] Do not marvel¹⁷⁹ at this: because the hour is coming in which all who are in graves shall hear his voice [29] and come forth - those who did good, unto a resurrection of life, but those who did evil, unto a resurrection of condemnation.”

[30] I am not able to do anything from myself. Just as I hear, I judge, and my judgment is righteous; because I do not seek my will, but the will of the father who sent me.”

[31] “If I testify concerning myself, my testimony is not true.¹⁸⁰ [32] There is another who

171 Did Joshua break the Sabbath? Verse 18 says He did. See also Jeremiah 17:21-22.

172 John 8:11; Matthew 5:48

173 “worse thing” - χειρον τι (cheiron ti) - more literally, “lest some hand happen to you” (ινα μη χειρον τι σοι γενηται, iva mê cheiron ti genêtai).

174 e.g. 2 Chronicles 26:3-5, 16-21.

175 i.e. God works on the Sabbath (Romans 11:36; Hebrews 1:3)

176 See John 6:57 and 1 Corinthians 11:3. Romans 11:36 includes Christ (Psalm 2:7; John 1:18).

177 1 Peter 1:17? See John 8:16; 5:19, 30.

178 υιος ανθρωπου - “son of man” - Christ uses this term “son of man” without any definite articles only here. See footnote for Matthew 8:20 regarding the use of the definite articles in “the Son of the Man” in Scripture. Here in John 5:27 Christ is evidently referring to His humanity, being a son of man, i.e. a son of mankind. God the Father has given Christ “the authority to execute judgment” “because He is son of man.”

179 “Do not marvel” - see also Ecclesiastes 5:8; John 3:7; 1 John 3:13.

180 John 8:13-18

testifies¹⁸¹ concerning me, and I know that the testimony which he testifies concerning me is true. [33] You sent to John, and he bore witness to the truth. [34] But I do not receive testimony from man,¹⁸² but I say these things that you might be saved.¹⁸³ [35] He was the burning and shining lamp, and you were willing to rejoice for a time in his light. [36] But I have the greater witness than John.¹⁸⁴ For the works which the father gave me that I might finish the same, the same works which I do, testify concerning me that the father has sent me.”

[37] “And the father who sent me, he has testified concerning me. You have not heard his voice at any time nor seen his form.¹⁸⁵ [38] And his word you do not have remaining in you, because whom he sent, him you do not believe. [39] You search the writings, because you think in them you have eternal life,¹⁸⁶ and these are they which testify concerning me. [40] And you are not willing to come to me that you might have life.¹⁸⁷

[41] I do not receive glory from men.¹⁸⁸ [42] But I know you, that the love of God¹⁸⁹ you do not have in yourselves. [43] I have come in the name of my father, and you do not receive me. If another comes in his own name, him you will receive.¹⁹⁰ [44] How are you able to believe, receiving glory from one another, and the glory which is from the only God you do not seek?¹⁹¹ [45] Do not think that I will accuse you before the father. The one who accuses you is Moses, in whom you hope. [46] For if you were believing Moses, you would be believing me, for he wrote concerning me.¹⁹² [47] But if you do not believe his writings, how will you believe my words?”

6[1] After these things Joshua departed to the other side of the sea of Galilee, that of Tiberias. [2] And a great multitude followed him, because they saw his signs which he performed upon those who were sick. [3] And Joshua went up to the mountain, and there he sat with his disciples. [4] And the Passover, the feast of the Jews, was at hand. [5] Then, when Joshua lifted up the eyes, and saw that a great multitude was coming to him, he said to Philip, “Where shall we buy bread that these may eat?” [6] But this he was saying to test him,¹⁹³ for he knew what he was about to do.

[7] Philip answered him, “Bread from two hundred denarii¹⁹⁴ is not enough for them, so that each of them might receive some small amount.” [8] One of his disciples, Andrew, Simon Peter’s brother, said to him, [9] “There is one lad here that has five loaves of barley and two fish,¹⁹⁵ but what are these for so many?”

[10] But Joshua said, “Make the men¹⁹⁶ sit down.” And there was much grass in the place. So the men¹⁹⁷ sat down. The number was five thousand. [11] And Joshua received the bread, and after he gave thanks, he distributed them to the disciples, and the disciples to those reclining, likewise also from

181 e.g. Matthew 3:17; John 12:27-28

182 John the Baptist was sent for men, not Christ.

183 1 Timothy 2:4

184 1 John 5:9

185 εἶδος (eidos) - “form” - can also be translated “outward appearance.” This Greek word is also found in Luke 3:22; 9:29; 2 Corinthians 5:7; and 1 Thessalonians 5:22. Joshua is obviously not speaking of the reality of John 14:9 here.

186 This is not wrong thinking, Matthew 4:4; John 1:1, 14; 14:6; James 1:21; 1 Timothy 4:16.

187 i.e. you are not willing to heed the very Scriptures you think you get eternal life from!

188 John 5:44; 12:42-43 - Christ not only pays no heed to this, but he does not receive it.

189 1 John 5:3

190 Nothing new, Isaiah 30:11.

191 Proverbs 29:25; Isaiah 2:22

192 Yes indeed, everytime the Lord was mentioned, he wrote of Him.

193 Psalm 11:4-5a

194 δηναρίων (dênariôn) - “denarii” - Matthew 20:2 illustrates a denarius for one day’s worth of work. Matthew 22:19 illustrates a denarius as currency. Luke 10:35 illustrates two denarii being given to the innkeeper to care for a man. Revelation 6:6 mentions the denarius in time of famine.

195 ὄψαρια (opsaria) - “fish” - found also in John 6:11; 21:9, 10, 13. The other Greek word used for “fish” is ἰχθῦας (ichthuas), e.g. Matthew 14:17.

196 ἀνθρώπους (anthrôpous) - “men” - The Greek word for people is λαός (laos, e.g. Matthew 27:25).

197 ἀνδρες (andres) - “men” - This is another Greek word for men.

the fish, as much as they were wanting. [12] And when they were satisfied, he said to his disciples, “Gather together the leftover fragments, so that none is lost.” [13] So they gathered together and filled twelve baskets of fragments from the five loaves of barley that were left over from those who had eaten. [14] Then the men who saw the sign Joshua did, said “This is truly the prophet¹⁹⁸ who is coming into the world.” [15] Joshua, therefore, knowing that they were about to come and seize him so that they might make him king, withdrew to the mountain by Himself alone.

[16] And when it was late, his disciples went down by the sea, [17] and getting into the boat, they went to the other side of the sea to Capernaum. And it was already dark, and Joshua had not come to them. [18] And the sea arose with a great wind blowing. [19] So when they had rowed twenty five or thirty stadia,¹⁹⁹ they saw Joshua walking upon the sea and coming near the boat, and they were afraid.

[20] But he said to them, “It is me. Do not be afraid.” [21] Therefore, they were willing to receive him into the boat, and immediately the boat was by the land where they were going.

[22] On the next day, when the crowd that was standing on the other side of the sea saw that there was not another boat there except that one his disciples entered, and that Joshua did not go with his disciples into the boat, but the disciples departed alone - [23] however boats came from Tiberias near the place they ate bread after the thanking of the Lord - [24] when, therefore, the crowd saw that Joshua was not there, nor his disciples, they themselves entered the boats and went to Capernaum, seeking²⁰⁰ Joshua. [25] And when they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?”

[26] Joshua answered them and said, “Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate from the bread and were filled. [27] Work not for the food that perishes, but for the food that remains unto eternal life, which the son of the man will give you. For God the father has set his seal²⁰¹ on him.”

[28] Therefore, they said to him, “What shall we do that we might work the works of God?” [29] Joshua answered and said to them, “This is the work of God, that you believe in him whom he sent.”

[30] Therefore, they said to him, “What sign then do you perform that we may see and believe you? What work do you do? [31] Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread out of heaven to eat.’”

[32] Therefore, Joshua said to them, “Truly, truly, I say to you, Moses did not give you the bread out of heaven, but my father gives you the true bread out of heaven. [33] For the bread of God is what comes down out of heaven and gives life to the world.”

[34] Therefore, they said to him, “Lord, always give us this bread.” [35] So Joshua said to them, “I am the bread of life. He who comes to me will not hunger, and he who believes in me will never thirst.²⁰² [36] But I said to you that you also have seen me and do not believe. [37] All that the father gives me will come to me, and he who comes to me I will certainly not cast out. [38] For I have come down out of²⁰³ heaven, not so that I might do my will, but the will of the one who sent me. [39] And this is the will of the father who sent me, that all that he gives me I should not lose any of it, but raise it up in the last day.²⁰⁴ [40] And this is the will of him who sent me, that all who see the son and believe in him should have eternal life, and I will raise him up in the last day.”

[41] Therefore, the Jews complained about him because he said, “I am the bread that came down out of heaven.” [42] And they said, “Is this not Joshua the son of Joseph, whose father and mother we know? How then does he say, ‘I have come down out of heaven?’”

198 Deuteronomy 18:15-19

199 σταδίους (stadious) - “stadia” - This is purportedly approximately 185 meters.

200 John 6:26

201 εσφαγίσεν (esphagisen) - “seal” - same word used in Matthew 27:66; John 3:33; Romans 15:28; 2 Corinthians 1:22; Ephesians 1:13; 4:30; Revelation 7:3-5, 8; 10:4; 20:3; 22:10.

202 Isaiah 55:1-7; In this verse (John 6:35) Joshua well defines what He is talking about in this context. Eating His flesh = coming to Him = “will not hunger,” and drinking His blood = “believes in me” = “will never thirst.”

203 εκ (ek) - “out of” - Critical Text has απο (apo) “from.”

204 1 Thessalonians 4:15-5:3

[43] Therefore, Joshua answered and said to them, “Do not complain with one another. [44] No one is able to come to me unless the father who sent me drags²⁰⁵ him, and I will raise him up in the last day. [45] It is written in the prophets, ‘And they shall all be taught of God.’²⁰⁶ Therefore, everyone who hears²⁰⁷ from the father and learned, comes to me. [46] Not that anyone has seen the father, except he who is from God; he has seen the father.²⁰⁸ [47] Truly, truly, I say to you, he who believes in me has eternal life. [48] I am the bread of life. [49] Your fathers ate the manna in the wilderness and died. [50] This is the bread which is come down out of heaven, so that one may eat of it and not die.²⁰⁹ [51] I am the bread of life which came down out of heaven. If one eats of this bread, he shall live forever. And the bread that I shall give is my flesh, which I shall give²¹⁰ for the life of the world.”

[52] Therefore, the Jews quarreled among themselves saying, “How is he able to give the²¹¹ flesh to eat?” [53] Joshua therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the son of the man and drink his blood, you have no life in you.²¹² [54] He who feeds on²¹³ my flesh and drinks my blood has eternal life,²¹⁴ and I will raise him up in the last day. [55] For my flesh is true food, and my blood is true drink. [56] He who feeds on my flesh and drinks my blood abides in me and I in him. [57] Just as the living father sent me, and I live because of the father, so he who feeds on me, he also shall live because of me. [58] This is the bread which came down out of heaven, not as your fathers ate the manna and died. He who feeds on this bread shall live forever.” [59] These things he said in the synagogue as he taught in Capernaum.

[60] Therefore, many of his disciples when they heard him said, “This word is hard.²¹⁵ Who is able to hear it?”

[61] And Joshua perceiving in himself that his disciples complained about this, said to them, “Does this cause you to stumble? [62] What then if you should see the son of the man ascend to where he was before? [63] It is the spirit who gives life. The flesh profits nothing. The words which I speak to you are spirit and they are life.²¹⁶ [64] But there are some of you who do not believe.” For Joshua knew from the beginning who it is who did not believe and who it is who would betray him. [65] And he said, “Because of this, I have said to you that no one is able to come to me unless it has been given him from my father.”

[67] From this, many of his disciples went back and no longer walked with him. [67] Therefore, Joshua said to the twelve, “Do you not also want to go?” [68] Then Simon Peter answered him, “Lord, to whom shall we go? You have words of eternal life. [69] And we have come to believe and know that you are the Christ, the son of the living God.”

[70] He answered them, “Did I not choose you the twelve, and one of you is a devil?”²¹⁷ [71] But he was speaking of Judah²¹⁸ Iscariot,²¹⁹ of Simon, for this was he who would betray him, being one of the

205 ἐλκυση (elkusê) aorist subjunctive - “drags” - KJV “draw;” NKJV, NAS “draws” - see footnote for John 12:32.

206 Isaiah 54:13

207 ακουων (akouôn) - a present participle - “who hears.” The Critical Text and Received Text have ακουσας (akousas) which is an aorist participle.

208 From this statement it is evident that the father can be seen, at the very least, by the Son. What about Daniel 7:9-14? See Exodus 33:11, 20.

209 The same word used for “died” in verse 49 is used here in verse 50.

210 Critical Text does not have “which I shall give” (ην εγω δωσω, ên egô dôsô).

211 Critical Text has αυτου (autou) “his” in brackets.

212 This is in the present tense. In other words, unless you presently eat and drink the flesh and blood of the son of man, you presently do not have life (Matthew 8:22; Luke 9:6).

213 τρωγων (trôgôn) - “feeds” - This is a different Greek word than the one that has been used (φαγητε, phêgate, verse 53) throughout chapter 6 thus far. This Greek word is found only here in chapter 6 and in John 13:18 and Matthew 24:38.

214 See John 6:63; 1:1, 14; Hebrews 4:12-13; 5:12-14; 1 Peter 2:2.

215 σκληρος (sklēros) - “hard” - found also in Matthew 25:24; Acts 26:14; James 3:4; Jude 15.

216 See footnote for John 6:35.

217 John 12:6, yet, Matthew 10:1-4!

218 Ἰουδαν (ioudan) - “Judah” - typically translated “Judas” - see footnote for Matthew 1:2.

219 ισκαριωτην (iskariôtên) - “Iscariot” - Critical Text has ισκαριωτου (iskariôtou), which would make it, “of Simon of

7[1] And after these things Joshua walked around in Galilee, for he did not want to walk in Judea because the Jews were seeking to kill him.²²⁰ [2] And the Jew's feast of tabernacles²²¹ was near. [3] Therefore, his brothers said to him, "Depart from here and go into Judea, that your disciples may see your works that you do. [4] For no one does what he is doing in secret while he himself seeks to be in the open. If you do these things, show yourself to the world." [5] For not even his brothers were believing in him.

[6] Therefore, Joshua said to them, "My time is not present, but your time is always ready.²²² [7] The world is not able²²³ to hate you,²²⁴ but it hates me; because I testify about it that its works are evil.²²⁵ [8] You go down to this feast. I am not yet²²⁶ going down to this feast, because my time has not yet been fulfilled." [9] After he said these things to them, he remained in Galilee.

[10] But when his brothers went down, then he also went down to the feast, not publicly, but as in secret.²²⁷ [11] Then the Jews were seeking him at the feast and were saying, "Where is he?" [12] And there was much complaining about him in the crowds. Some were saying, "He is good." Others were saying, "No, but he deceives the crowd."²²⁸ [13] Yet, no one spoke openly about him because of the fear of the Jews.

[14] Now in the middle of the feast, Joshua went down to the feast and taught. [15] And the Jews were amazed saying, "How does he know letters, not having been educated?"²²⁹

[16] Therefore, Joshua answered them and said, "My doctrine is not mine but the one who sent me.²³⁰ [17] If anyone is willing to do his will, he will know about the doctrine, whether it is from God, or I speak from myself.²³¹ [18] He who speaks from himself, seeks his own glory. But he who seeks the glory of the one who sent him, he is true, and there is no unrighteousness in him.²³² [19] Did not Moses give you the law, and none of you do the law? Why do you seek to kill me?"

[20] The crowd answered and said, "You have a demon. Who is seeking to kill you?" [21] Joshua answered and said to them, "I did one work, and you all marvel. [22] Because of this Moses gave you the circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. [23] If a man can receive circumcision on the Sabbath, that the law of Moses might not be broken, are you angry at me because I made a whole man healthy on the Sabbath? [24] Do not judge

Iscariot." Some manuscripts (א [Sinaiticus], Θ [Tiflis: Koridethi], f13 [a family of manuscripts, 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689]) have απο καρυωτου (apo karuôtou) apparently meaning "from Kerioth." Thus, "Iscariot" looks as if it is from קְרִיִּיֹוֹת שִׁי (qeriyot shi) ("man of Kerioth." שִׁי (sh) is "man" in Hebrew and קְרִיִּיֹוֹת (qeriyot) literally means "cities" and is translated that way e.g. in Amos 2:2, πολεων (poleôn), in the LXX. Moreover, in the Septuagint (LXX), Jeremiah 48:24, 41 (LXX 31:24, 41) has καρυωθ (karuôth) for "Kerioth" (NKJV), which is similar to the "Iscariot," ισκαριωθ (iskariôth), found in the Critical Text in Mark 3:19; 14:10; and Luke 6:16. See also footnote for John 13:26.

220 Jesus' prudence (Proverbs 22:3; 27:12) is an excellent example. Fleeing danger *is* consistent with trusting God. Jesus' time to die was set (John 7:6, 30; 8:20; Romans 5:6). He was even supernaturally spared death (e.g. Luke 4:28-30). Yet, Jesus protects himself nonetheless (see also John 8:59; 10:39). David's life is another good example. God clearly declared that he is and would be king, yet David repeatedly fled from before Saul (1 Samuel 13:14; 16:12-13 [16:1-5]; 18:10-11; 19:9-12; 21:10-15/Psalm 34; 23:26-29; 24:1-22; 26:21-27:1-4).

221 Leviticus 23:33-44; Deuteronomy 16:13-17

222 See Ecclesiastes 9:12. Also, were Joshua's brothers not elect (Acts 1:14; Psalm 139:16; Isaiah 46:10)? Yet, their time was "always ready."

223 Romans 1:32

224 At the time, they were of the world.

225 This is like Amos 5:10, 12-13; Isaiah 59:13-15a.

226 ουπω (oupô) - "not yet" - Critical Text has ουκ (ouk) "not," thus the NAS has no "yet."

227 Proverbs 12:23

228 This is as 2 Corinthians 6:8 says, "as deceivers, yet true."

229 Somehow they knew, or assumed, he wasn't educated.

230 This is the stand of any and every godly man who teaches (1 Corinthians 2:1-5).

231 Psalm 145:18

232 2 Corinthians 5:21

according to appearance, but judge with righteous judgment.”

[25] Therefore, some from Jerusalem were saying, “Is this not he whom they are seeking to kill?
[26] And look! He speaks openly, and they are saying nothing to him. Do the rulers indeed know that this is truly the Christ? [27] But we know where he is from. But when the Christ comes, no one will know where he is from.”

[28] Therefore, Joshua cried out in the temple teaching and saying, “You both know me, and know where I am from.²³³ And I have not spoken from myself, but the one who sent me is true, whom you do not know. [29] I know him, because I am from him, and he sent me.”

[30] Therefore, they sought to seize him, and no one laid a hand on him, because his hour had not yet come. [31] Yet, many out of the crowd believed in him and were saying, “When the Christ comes, he will not do more signs than these which he has done, will he?”²³⁴

[32] The Pharisees heard the crowd murmuring²³⁵ these things about him, and the Pharisees and chief priests sent officers to seize him. [33] Joshua therefore said,²³⁶ “I am with you yet a little while, and then I go to the one who sent me. [34] You shall seek me and not find me,²³⁷ and where I am²³⁸ you are not able to come.”²³⁹

[35] The Jews therefore said to themselves, “Where does he intend to go that we will not find him? He does not²⁴⁰ intend to go into the dispersion among the Greeks and teach the Greeks, does he? [36] What is this word which he said, “You shall seek me and not find,²⁴¹ and where I am you are not able to come?”

[37] And on the last day of the great feast Joshua stood and cried out saying, “If anyone thirsts,²⁴² let him come to me and drink. [38] He who believes in me, as the writing said, out of his belly²⁴³ shall flow rivers of living water.” [39] And this he said about the Spirit, which those who believing in him would receive, for the Holy Spirit was not yet,²⁴⁴ because Joshua was not yet glorified.²⁴⁵

[40] Therefore, many out of the crowd when they heard the word²⁴⁶ were saying, “This is truly the prophet.” [41] Others were saying, “This is the Christ.” Others were saying,²⁴⁷ “For the Christ does not²⁴⁸ come out of Galilee, does he?”²⁴⁹ [42] Has not the writing said that the Christ comes out of the seed of David and from the town of Bethlehem, where David was?” [43] Therefore, there was a division²⁵⁰ in the crowd because of him. [44] And some of them wanted to seize him, but no one laid hands on him.

[45] Then the officers to the chief priests and Pharisees came, and they said to them, “Why did you

233 Matthew 2:23

234 This question is actually asked in the negative (μητι, mati), but it is difficult to express the same idea in the English using a negative particle.

235 γογγυζοντος (gognuzovtos) - this is from the same root word translated earlier in John for complaining (e.g. John 6:41, 43, 61).

236 Received Text adds αυτοις (autois) “to them.”

237 Proverbs 1:28

238 “where I am” - see John 3:13. He was presently in heaven at that same time.

239 John 14:6

240 The negative particle μη (mê) is used here and to give the idea, “does he” is added at the end.

241 Majority Text does not have “me” (με, me). The Critical Text has it in brackets.

242 Psalm 42:2; 63:1; Isaiah 55:1; Revelation 21:6; 22:17 (see also Psalm 16:2)

243 κοιλιας (koilias) - “belly” - found also in Matthew 12:40; 15:17; 19:12; Mark 7:19; Luke 1:15, 41-42, 44; 2:21; 11:27; 15:16; 23:29; John 3:4; Acts 3:2; 14:8; Romans 16:18; 1 Corinthians 6:13; Galatians 1:15; Philippians 3:19; Revelation 10:9-10.

244 This is how it literally reads. The word “given,” as in the NKJV, is not in the Greek, but is implied by the context. The Holy Spirit obviously has always existed (e.g. Genesis 1:2; Psalm 90:2; John 4:24).

245 John 14:16-18; Acts 1:6-8; 2:1-4; Hebrews 2:1-4

246 τον λογον (ton logon) - “the word” - Critical text has “these words,” των λογων τουτων (tôn logôn toutôn).

247 Received Text adds “but” (δε, de).

248 The negative particle is used (μη, ma) and “does he” is added to express the idea.

249 Yes He does (Isaiah 9:1-2; Matthew 4:13-16).

250 σχισμα (schisma) - “division”

not bring him?” [46] The officers answered, “Never so spoke a man like this man!” [47] Then the Pharisees answered them, “You are not²⁵¹ deceived also, are you? [48] No one out of the rulers or the Pharisees believed in him, have they? [49] But this crowd who does not know the law is cursed.”

[50] Nicodemus said to them (the one who came at night to him, being one of them), [51] “Our law does not²⁵² condemn the man unless it hears from him first and knows what he does, does it?” [52] They answered and said to him, “You also are not²⁵³ from Galilee, are you? Search and see, that a prophet has not arisen²⁵⁴ out of Galilee.” And they went each to his house.²⁵⁵

8[1] And Joshua went to the Mount of Olives. [2] And in deep²⁵⁶ morning Joshua came again into the temple, and all the people came to him, and sitting down, he taught them.

[3] And the scribes and Pharisees brought to him a woman caught in adultery,²⁵⁷ and set her in the midst, [4] and said to him, “Teacher, we found²⁵⁸ this one in the act of adultery. [5] And in our²⁵⁹ law Moses commanded such a one to be stoned.²⁶⁰ Therefore, what do you say about her?”²⁶¹ [6] And this they said testing him, that they might have an accusation against him.

But Joshua bending down, wrote with the finger on the ground.²⁶² [7] And as they continued asking him, looking up²⁶³ he said to them, “The one of you without sin, let him cast the first stone at her.” [8] And again, bending down he wrote on the ground. [9] And when they heard this, they went out one by one, beginning from the oldest even to the last.²⁶⁴ And Joshua was left alone, and the woman being in the midst.²⁶⁵ [10] And Joshua standing up²⁶⁶ looked at her and said,²⁶⁷ “Woman, where are those accusers of yours? Did no one condemn you?” [11] And she said, “No one, Lord.” And Joshua said to her, “Neither do I condemn you. Go and from now on sin no more.”²⁶⁸

[12] Then Joshua spoke to them saying, “I am the light of the world.²⁶⁹ He who follows me shall not walk in the darkness, but will have the light of life.”

[13] Therefore, the Pharisees said to him, “You are testifying about yourself. Your testimony is not

251 The negative particle is used (μη, mē) and “are you” is added to express the idea.

252 The negative particle is used (μη, mē) and “does it” is added to express the idea.

253 The negative particle is used (μη, mē) and “are you” is added to express the idea.

254 ἐγγεῖρται (eggeirtai) - This is in the perfect form. Critical Text has it in the present tense (ἐγείρεται, egeiretai). Also, see footnote for verse 41 in regards to a prophet from Galilee.

255 The Critical Text brackets John 7:53 through John 8:11 noting that these verses are not found in several Greek manuscripts. Received and Majority Texts include these verses.

256 βάθως (batheōs) - more literally, “deep” (i.e. early). This Greek word is also only used in Luke 24:1 (“deep morning”); John 4:11 (“well is deep”); Acts 20:9 (“deep sleep”); Revelation 2:24 (“depths of Satan”). The Received and Critical Texts do not have this word in this verse.

257 Where’s the man? Leviticus 20:10

258 Majority Text has “we found this one,” Received and Critical Texts, “this woman was caught.”

259 Majority Text has “our law.” Received Text and Critical Text have “the law” with “commanded us.” RT has “us” after the word “Moses,” CT before “Moses.”

260 Deuteronomy 22:23-24

261 Received and Critical Texts do not have “about her.”

262 Received Text adds, μη προσποιουμενος (ma prospoioumenos) - “taking no notice,” or “pretending not to hear.”

This Greek word is also found in Luke 24:28 (προσεποιειτο), “He acted as though” (NAS).

263 αναβλεψας (anablepsas) - Majority Text. Received Text has ανακυψας - (anakupsas), Critical Text, ανεκυψεν (anekupsen) “raised up,” or “stood up.”

264 Received Text adds, “και υπο της συνειδησεως ελεγχομενοι” (kai hupo tēs suneidēseōs elegchomevoi) - “and being convicted by *their* conscience.”

265 ουσα (ousa) “being” - Majority and Critical Text. Received Text has εστωσα (estosa) - “standing.”

266 ανακυψας (anakupsas) - “standing up” - see footnote for Luke 13:11.

267 Received Text reads, “και μηδενα θεασαμενος πλην της γυναικος” (kai mêdeva theasamenos plan tēs gunaikos) - “and seeing no one but the woman.” Thus it reads, “And Joshua raising up, and seeing no one but the woman, said to her.” Critical Text simply has, “And straightening up, Joshua said to her,” (NAS).

268 απο του νυν μηκει αμαρτανε (apo tou nun mêketi hamartane) - more literally, “from the now, no longer sin.”

Received Text does not have “απο του νυν” (apo tou nun) “from the now,” or “from now on.” Also, see Matthew 5:48.

269 John 1:9; Job 33:29-30; Proverbs 6:23

true.”²⁷⁰ [14] Joshua answered and said to them, “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I come from and where I am going. [15] You judge according to the flesh. I judge no one.”²⁷¹ [16] And even if I judge, my judgment is true, because I am not alone; but I and the father²⁷² who sent me. [17] And also in your law it is written that the testimony of two men²⁷³ is true. [18] I am he who testifies about myself, and the father who sent me testifies about me.”²⁷⁴

[19] Then they were saying to him, “Where is your father?” Joshua answered, “You do not know me or my father.”²⁷⁵ If you had known me, you would have known my father also.” [20] These words Joshua spoke in the treasury, as he was teaching in the temple, and no one seized him; because his hour had not yet come.²⁷⁶

[21] Then Joshua again said to them, “I am going away and you will seek me, and you will die in your sin.”²⁷⁷ Where I go you are not able to come.”²⁷⁸ [22] Then the Jews were saying, “He is not going to kill himself, is he,²⁷⁹ because he says, ‘Where I go you are not able to come’?”

[23] And he said to them, “You are from below. I am from above. You are of this world. I am not of this world. [24] Therefore, I said to you that you shall die in your sins, for if you do not believe that I am,²⁸⁰ you will die in your sins.”

[25] Therefore, they were saying to him, “Who are you?” And Joshua said to them, “Just what I have been saying to you from the beginning.”²⁸¹ [26] I have much²⁸² concerning you to speak and to judge, but the one who sent me is true, and I, what I hear from him, these I say to the world.” [27] They did not know that he was speaking to them of the father. [28] Joshua therefore said to them, “When you lift up the son of the man, then you will know²⁸³ that I am and I do nothing from myself; but just as my father teaches me, these I speak. [29] And the one who sent me is with me. The father has not left me alone, because I always do things pleasing to him.” [30] When he spoke these things, many believed in him.

[31] Therefore, Joshua was saying to those Jews who had believed in him, “If you remain²⁸⁴ in my word, truly you are my disciples. [32] And you shall know the truth, and the truth shall set you free.”

[33] They answered him, “We are Abraham’s offspring²⁸⁵ and we have never been enslaved to anyone. How do you say that you shall be set free?” [34] Joshua answered them, “Truly, truly, I say to you that everyone who practices sin is a slave of sin. [35] And the slave does not remain in the house

270 This goes back to Joshua’s previous statement in John 5:31 (see also John 5:19, 30a).

271 Joshua is certainly not talking about discerning as in 1 Corinthians 2:15, for in the very same sentence immediately prior to saying, “I judge no one” he judges (discerns) them by saying they judge according to the flesh. In the context, it is evident Christ judges no one (presently) as he did not judge (condemn) the woman. He came to save men’s lives, not destroy them (John 3:17; **12:47**).

272 “father” is in the nominative form. NKJV adds “with.” There is no “with” in the text. NAS does not follow the Critical Text here. It leaves out “father” and instead has “He,” apparently because of two Greek manuscripts and two versions (old translations) which omit “father.”

273 “two men” - δυο ανθρωπων (duo anthrôpôn)

274 These verses testify that there are two men in the Godhead (see also Genesis 1:26-27 and our article, *The Lord Is A Man*).

275 John 14:7-9

276 Not because they didn’t want to seize Him (John 7:1, 13, 25, 32, 44-46).

277 Dying in your sin equals going to hell (see Ezekiel 3:19-20; Revelation 21:8).

278 Not able to come to paradise (e.g. Luke 23:43).

279 The negative particle μητι (mati) is here so “is he” is added to complete the idea in English.

280 εγω ειμι (egô eimi) - This is identical to the end of John 8:58, “I am.” See also Exodus 3:13-14. This statement and context (John 8:58) reveals, if you don’t believe Joshua is God (John 1:1, 14), you go to hell (Revelation 21:8).

281 John 5:17-18, 21-23, 24-27

282 Luke 12:2 (Ecclesiastes 12:14; Matthew 10:26; Mark 4:22; Luke 8:17); John 5:22

283 “then you will know” - Luke 23:44-48?

284 Acts 11:23; 13:43; 14:22

285 σπερμα (sperma) “offspring”

forever. The son remains forever. [36] Therefore, if the son sets you free, you shall be free indeed.”²⁸⁶

[37] I know that you are the offspring of Abraham, but you seek to kill me, because my word has no place in you. [38] What I have seen²⁸⁷ with my father I speak, and you then, do what you have seen with your father.”²⁸⁸

[39] They answered and said to him, “Our father is Abraham.” Joshua says to them, “If you were children of Abraham, you would do the works²⁸⁹ of Abraham. [40] But now you seek to kill me, a man who has spoken the truth to you, which I heard from God. This Abraham did not do. [41] You do the works of your father.” Therefore, they said to him, “We have not been born out of fornication, we have one father - God.”

[42] Joshua therefore said to them, “If God were your father, you would love me, for I came and am from God.”²⁹⁰ For I have not come of myself, but he sent me. [43] Why do you not understand my speech? Because you are not able²⁹¹ to hear my word. [44] You are of the devil father,²⁹² and the desires of your father you want to do. He was a murderer from the beginning,²⁹³ and he has not stood in the truth; because truth is not in him. When he speaks the lie, he speaks from himself, because he is a liar and the father of it. [45] But I, because I speak the truth, you do not believe me. [46] Who of you convicts me of sin? But since I speak the truth, why do you not believe me? [47] He who is of God hears the words of God. Because of this you do not hear, because you are not of God.”

[48] The Jews therefore answered and said to him, “Do we not rightly say that you are a Samaritan and have a demon?” [49] Joshua answered, “I do not have a demon, but I honor my father; and you dishonor me. [50] And I do not seek my glory. There is one who seeks and judges.”²⁹⁴ [51] Truly, truly, I say to you, if anyone keeps my word, he shall by no means see death forever.”²⁹⁵

[52] Therefore, the Jews said to him, “Now we know that you have a demon! Abraham died and the prophets, and you say, ‘If anyone keeps my word he shall by no means taste death forever.’ [53] You are not greater than our father Abraham, who died, are you?”²⁹⁶ Also the prophets died. Who do you make yourself out to be?”

[54] Joshua answered, “If I glorify myself, my glory is nothing.”²⁹⁷ My father is the one who glorifies me, which you say that he is your God. [55] And you do not know him, but I know him. And if I say that I do not know him, I will be a liar like you, but I do know him; and I keep his word. [56] Your father Abraham was overjoyed that he might see my day, and he saw and rejoiced.”

[57] The Jews therefore said to him, “You are not yet fifty years old, and have you seen Abraham?” [58] Joshua said to them, “Truly, truly, I say to you, before Abraham was born, I am.” [59] Therefore, they picked up stones to throw at him, but Joshua hid himself and went out of the temple, going through the midst of them and so passed by.

9[1] And passing by he saw a man blind from birth. [2] And his disciples asked him saying, “Rabbi,”²⁹⁸ who sinned, this one or his parents, that he should be born blind?”

286 Romans 6:18-21

287 John 5:19-20

288 Critical Text has α ηκουσατε παρα του πατρος ποιειτε (a êkousate para tou patros poieite) - “you do what you heard with the father.” What father? See John 8:44.

289 James 2:21-23

290 1 Corinthians 15:47; Philippians 2:6-7

291 Romans 9:18

292 του πατρος του διαβολου (tou patros tou diabolou) - “of the devil father”

293 1 John 3:10-12

294 Philippians 2:9-11; See also John 5:22, yet see also John 5:30/8:26.

295 θανατον ου μη θεωρηση εις τον αιωνα (thanaton ou mê theôpêshê eis ton aiôna) - more literally, “death no no he shall see unto forever” or “he shall by no means see death forever.”

296 The negative particle (μη, mê) is in this question. “Are you” is added to complete the idea in English.

297 Proverbs 15:33; 18:12; 25:27; Luke 14:11

298 Joshua allows himself to be called “Rabbi” (“teacher” in Hebrew) because *he is* our teacher, but we shouldn’t be called “teacher,” as he points out in Matthew 23:8.

[3] Joshua answered, “Neither this one sinned nor his parents, but that the works²⁹⁹ of God might be manifested in him. [4] I must work the works of the one who sent me while it is day. The night is coming³⁰⁰ when no one is able to work.³⁰¹ [5] While I am in the world, I am the light of the world.”³⁰² [6] When he had said these things, he spat³⁰³ on the ground and made clay out of the spit,³⁰⁴ and smeared³⁰⁵ the clay upon the eyes of the one blind. [7] And he said to him, “Go wash in the pool of Siloam” (which is translated, Sent). So, he went and washed, and came back seeing.³⁰⁶

[8] Therefore, the neighbors and those who had seen him formerly that he was blind, were saying, “Is this not the one who sat and begged?” [9] Some were saying, “This is the one.” But others were saying, “He is like him.” He was saying, “I am.”³⁰⁷

[10] Therefore, they were saying to him, “How were your eyes opened?” [11] He answered and said, “A man called Joshua made clay and smeared my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So, after going and washing, I received sight.” [12] Therefore, they said to him, “Where is he?” He says, “I don’t know.”

[13] They brought him, the one formerly blind, to the Pharisees. [14] And it was the Sabbath when Joshua made the clay and opened his eyes. [15] Therefore, again the Pharisees asked him how he received sight. And he said to them, “He put clay upon my eyes, and I washed, and I see.”

[16] Then, some of the Pharisees were saying, “This man is not from God, because he does not keep the Sabbath.”³⁰⁸ Others were saying, “How is a man who is a sinner able to do such signs?” And there was a division³⁰⁹ among them. [17] They said to the blind one again, “What do you say about him, because he opened your eyes?” And he said, “He is a prophet.” [18] Therefore, the Jews did not believe concerning him, that he was the one blind and received sight, until they called the parents of him who received sight. [19] And they asked them saying, “Is this your son, whom you say that he was born blind? How then does he now see?”

[20] And his parents answered them and said, “We know that this is our son and that he was born blind. [21] But how he now sees we do not know, or who opened his eyes we do not know. He has age, ask him. He will speak for himself.” [22] His parents said these things, because they feared the Jews; for the Jews had already decided that if anyone confessed him to be Christ, he would be a banished one from the synagogue.³¹⁰ [23] Because of this, his parents said, “He has age, ask him.”

[24] Therefore, they called for the man who was blind a second time and said to him, “Give glory to God!”³¹¹ We know that this man is a sinner.”³¹² [25] He answered and said, “If he is a sinner, I don’t know. One thing I know, that I was blind. Now I see.”

[26] And they said to him again, “What did he do to you? How did he open your eyes?” [27] He answered them, “I told you already, and you did not listen. Why do you want to hear it again? You

299 “works” plural, there is more than just one work of God in this chapter.

300 Luke 22:53; John 16:32

301 This verse indicates the disciples were not even able to do the works of God during that terrible time of betrayal and deliverance up of Christ to the wicked.

302 John 16:10

303 “he spat” - επτυσεν (eptusen) from πτυω (ptuō), an onomatopoeia (a word that sounds like its action).

304 πτυσματος (ptusmatos)

305 επεχρισεν (epechrisen) - “smeared” found only here (KJV, NKJV “anointed,” NAS “applied”). The normal word for “anoint” in the Greek is αλειφω (aleiphō) found e.g. in John 11:2; 12:3; James 5:14.

306 This man was *born* blind. He had never seen the light of day! Now, suddenly, he is seeing!

307 εγω ειμι (egō eimi) - “I am” - In other words, “I am the one.”

308 Exodus 31:14-15; 35:2-3 - it appears they considered the making of the clay work.

309 σχισμα (schisma)

310 “banish one from the synagogue” is one Greek word, αποσυναγωγος (aposunagōgos). See footnote for John 12:42.

311 These evil men who are refusing to give glory to God, in hypocrisy they tell the man to give glory to God (Psalm 81:15).

312 They are completely wrong on this as well (2 Corinthians 5:21; Hebrews 4:15).

don't also want to be his disciples, do you?"³¹³ [28] They reviled³¹⁴ him and said, "You are his disciples, but we are Moses' disciples. [29] We know that God has spoken to Moses, but this one we do not know where he is from."

[30] The man answered and said to them, "For in this is a wonder, that you do not know where he is from; yet he opened my eyes. [31] And we know that God does not hear sinners,³¹⁵ but if someone is a worshiper of God and does his will, he hears him.³¹⁶ [32] From eternity³¹⁷ it was unheard of that anyone opened the eyes of one who had been born blind. [33] If this one was not from God, he would not be able to do anything."

[34] They answered and said to him, "You were born completely in sin,³¹⁸ and are you teaching us?"³¹⁹ And they threw him outside.³²⁰

[35] Joshua heard that they threw him outside, and finding him, he said to him, "Do you believe in the son of God?"³²¹ [36] He answered and said, "And who is he, Lord, that I might believe in him?" [37] And Joshua said to him, "You have both seen him, and it is he who is speaking with you." [38] And he said, "I believe, Lord!" And he worshiped³²² him.

[39] And Joshua said, "Unto judgment I came into this world, so that those who do not see, might see, and those who see may become blind."³²³ [40] And those from the Pharisees who were with him heard these things and said to him, "We are not blind also, are we?"³²⁴ [41] Joshua said to them, "If you were blind,³²⁵ you would not have sin, but now you say, 'We see.' Therefore, your sin remains."

10[1] "Truly, truly, I say to you, he who does not enter through the door into the fold³²⁶ of the sheep, but climbs over at another place, he is a thief³²⁷ and a robber.³²⁸ [2] But the one who enters through the door is the shepherd³²⁹ of the sheep. [3] To this one the door keeper³³⁰ opens, and the sheep

313 The negative particle μη (ma) is used, and "do you" is added to complete the idea.

314 ελοιδόρησαν (eloidorêsan) - "reviled" = verbally abusive. This context teaches well what reviling is. For use of this same Greek word elsewhere see Acts 23:4; 1 Corinthians 4:12; 1 Peter 2:23. For noun forms of the same Greek word see 1 Peter 3:9; 1 Timothy 5:14 (λοιδορία, loidoria) and 1 Corinthians 5:11; 6:10 (λοιδορος, loidoros). Jude 9 "reviling" is βλασφημίας (blasphêmias), to speak evil of.

315 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.

316 Hebrews 11:6

317 εκ του αιωνος (ek tou aiônos) - "from eternity" - "eternity" does not always mean eternity in the future. Here it means eternity past, as in Psalm 90:2; Micah 5:2. See also footnote for Luke 1:70 on αιωνος (aiônos).

318 And they weren't? See Psalm 51:5; 58:3/53:2-3 ("children of men").

319 Here's a question without the use of the negative particle. Also, the pride of the Pharisees is revealed in their words, "are you teaching us?" (Proverbs 9:7; 12:1).

320 εξω (exô) - "outside"

321 Critical Text has "son of man" - ανθρωπου (anthrôpou).

322 προσεκύνησεν (prosekunêsen) - This word is used for worship (Matthew 4:9-10; John 4:20-24; Acts 7:43; Revelation 3:9); and for falling down before someone (e.g. Matthew 18:26).

323 Luke 8:18

324 The negative particle μη (mê) is used, and "are we" is added to complete the idea. They seem here to have an idea of what Joshua's is talking about.

325 They are not physically blind, but they *are* spiritually blind (John 12:40); yet Joshua says, "If you were blind . . .". If they were physically blind they would not have sin? No, Psalm 14:1-3 (this includes the blind). If they were spiritually blind, they would not have sin? No, 2 Corinthians 4:4/Revelation 21:8. Their sin lies within their claim (as in 1 John 2:4), "you say, 'We see.' Therefore, your sin remains." Therefore, if they didn't claim to see (if they were blind), they would not have sin.

326 See footnote on Luke 11:21

327 κλεπτης (kleptês)

328 This verse describes coming into the fold through another way other than the truth (John 10:9; 14:6). This person, who is both a thief *and* a robber, is there to steal sheep (as in Acts 20:30). A thief is simply someone who steals. A robber (here, ληστης, lêstês) is someone who steals, and if need be, violently (e.g. ληστης is found in Matthew 26:55 [Mark 14:48; Luke 22:52]; Luke 10:30, 36; 2 Corinthians 11:26).

329 John 10:11, 16 (one shepherd); Hebrews 13:20; 1 Peter 2:25; 5:4; Joshua enters in through Himself (John 10:,7, 9).

330 Who is the door keeper? John 10:15a; 17:11-12

hear his voice.³³¹ And he calls his own sheep by name,³³² and leads them out.³³³ [4] And when he brings out his own sheep, he goes before them, and the sheep follow him; because they know his voice.³³⁴ [5] Yet, they will by no means³³⁵ follow another³³⁶ but will flee³³⁷ from him, because they do not know the voice of others.³³⁸ [6] This proverb³³⁹ Joshua said to them, but they did not understand what it was that he spoke to them.

[7] Therefore, Joshua said again to them, "Truly, truly, I say to you, that I am the door of the sheep. [8] All who came,³⁴⁰ are thieves and robbers,³⁴¹ but the sheep did not hear them.³⁴² [9] I am the door.³⁴³ If anyone enters through me, he shall be saved, and shall go in and go out and find pasture.³⁴⁴ [10] The thief does not come except to steal and kill and destroy.³⁴⁵ I came that they might have life and might have an abundant one.³⁴⁶ [11] I am the good shepherd. The good shepherd lays down his soul³⁴⁷ for the sheep. [12] But the hireling,³⁴⁸ who is not the shepherd, who does not own the sheep, sees the wolf³⁴⁹ coming and leaves the sheep and flees, and the wolf snatches them and scatters the sheep.³⁵⁰ [13] And

331 Whose voice? John 10:27

332 Galatians 4:9

333 Verse 3 looks like the process in which the Father gives Christ the sheep (John 17:11-12/6:44).

334 John 8:47; 10:27 (i.e. they follow the truth) - Also, He leads and the sheep follow, beyond this life (e.g. Revelation 7:17).

335 There is no way one of Christ's sheep will follow anyone other than Christ.

336 ἀλλοτριῶ (allotriō) - "another" - the basic idea is "another" (i.e. someone else). It is used also in Matthew 17:25-26 ("strangers"); Luke 16:12 ("another man's"); Acts 7:6 ("foreign"); Romans 14:4 ("another's"); 15:20 ("another man's"); 2 Corinthians 10:15-16 ("other man's," "another man's"); 1 Timothy 5:22 ("other people's"); Hebrews 9:25 ("another"); 11:9 ("foreign"), 34 ("aliens"). There are other words for stranger in the Greek: παροικος (paroikos), found in Acts 7:6 (NKJV "dwell," better, "would be strangers in a foreign land"), 29 ("dweller"); Ephesians 2:19 (NKJV "foreigners"); 1 Peter 2:11 (NKJV "sojourners"), and ξενος (xenos) found in Matthew 25:35, 38, 43-44; 27:7; Acts 17:18; Romans 16:23; Ephesians 2:12, 19; Hebrews 11:13; 13:9; 1 Peter 4:12; 3 John 5.

337 Continuance with someone else (i.e. not fleeing) reveals that person to be not one of Christ's sheep. See also Proverbs 17:4a.

338 Those who fear the Lord depart from evil (Proverbs 14:16; 16:6), and false teachers and false doctrine are evil. Without holiness, that is, separation from lies and liars, no one will see the Lord (Hebrews 12:14; see also 2 Corinthians 6:14-7:1; 2 Timothy 2:20-21).

339 παροιμιαν (paroimian) - "proverb" - NKJV "illustration"; KJV "parable" - found also in John 16:25 (NKJV "figurative language"; KJV "proverbs"), 29 (NKJV "figure of speech"; KJV "proverb"); 2 Peter 2:22 ("proverb"). 2 Peter 2:22 and the LXX in Proverbs 1:1 testify that this is the Greek word for "proverb." LXX begins with, "Παροιμιαί Σαλωμωντος (paroimiai salōmōntos)," "Proverbs of Solomon." The Greek word for parable is παραβολή (parabolē, e.g. Matthew 13:3).

340 Received Text has προ εμου (pro emou) "before me." Critical Text brackets these words. This is a "split" majority (if you will). There are many manuscripts that have these words in them. From the apparatus in the CT it appears it is a slim majority at best.

341 Joshua speaks in the context of false spiritual leaders (John 9:40-41), and here speaks of those whom the sheep did not hear (i.e. follow).

342 The sheep of the past, just as the sheep of the present (John 10:5), did not follow false spiritual leaders. Moreover, Matthew 24:24 brings up the question of the possibility of deceiving the elect. John 10:5, 8, 27-29 indicate this to be an impossibility (that is, unto perdition), along with Romans 8:30-39; 1 John 3:9; 5:18.

343 That door is truth (John 14:6).

344 Find pasture = find food (Jeremiah 15:16; 1 Peter 2:2; Job 23:12).

345 This well describes the sole purpose of false teachers (2 Peter 2:3), being nonetheless deceived themselves (2 Timothy 3:13).

346 περισσόν (perisson) accusative adjective - "abundant one"

347 ψυχὴν (psukhēn) - Matthew 2:28; Mark 10:45; John 13:37-38; 15:13; and 1 John 3:16, all likewise use the word "soul" in the sense of life. See the word study on soul in footnote for Genesis 1:20 & 2:7. His suffering was in His flesh (see 1 Peter 2:24; 4:1; Colossians 1:22a; 2:14), and Leviticus 17:11 reveals, "The soul of the flesh is in the blood."

348 μισθωτός (misthōtos) - "hireling" = a hired man, found also in Mark 1:20. This is what false teachers are in it for, wages (2 Peter 2:3, 14-15; 1 Timothy 6:5). Hireling = another description of a false spiritual leader.

349 A wolf is someone who would be spiritually harmful to the sheep (Zephaniah 3:3; Matthew 7:15; Luke 10:3; Acts 20:29). That could be, for example, a false teacher or a false brother or sister (2 Corinthians 11:26). False spiritual leaders do not protect the sheep from other false spiritual leaders or spiritually harmful people.

350 What sheep? The sheep the hireling is hired to watch. This verse is a description of a hireling. It is not a description of

the hireling flees,³⁵¹ because he is a hireling and it does not matter to him about the sheep. [14] I am the good shepherd, and I know those who are mine,³⁵² and I am known by my own. [15] As the father knows me, I also know the father, and I lay down my soul for the sheep. [16] And other sheep I have which are not of this fold,³⁵³ and them also I must bring; and they shall hear my voice. And there shall be one flock,³⁵⁴ one shepherd.³⁵⁵ [17] Because of this,³⁵⁶ my father loves me, because I lay down my soul that I may take it again.³⁵⁷ [18] No one takes it from me,³⁵⁸ but I lay it down of myself. I have authority³⁵⁹ to lay it down,³⁶⁰ and I have authority to take it again. This commandment³⁶¹ I received from my father."

[19] Therefore, there was a division³⁶² again among the Jews because of these words. [20] And many of them were saying, "He has a demon and is mad.³⁶³ Why listen to him?" [21] Others were saying, "These are not the words of one demon possessed. Is a demon able to open the eyes of the blind?"³⁶⁴

[22] And it was the dedication³⁶⁵ in Jerusalem, and it was winter. [23] And Joshua was walking in the temple in the porch of Solomon. [24] Then the Jews surrounded him and were saying to him, "Until when do you suspend our soul? If you are the Christ, tell us plainly."

[25] Joshua answered them, "I told you,³⁶⁶ and you did not believe. The works that I do in my father's name, these testify about me.³⁶⁷ [26] But you do not believe, for you are not my sheep, as I said to you. [27] My sheep hear my voice, and I know them; and they follow me. [28] And I give them eternal life, and they shall by no means perish forever; and no one will snatch them out of my hand. [29] My father, who gave them to me, is greater than all, and no one is able to snatch them out of my father's hand. [30] I and the father are one."

Christ's sheep. Nowhere does it say it is. Nowhere is Joshua depicted as ever leaving His sheep with a hireling. On the contrary, Christ is in contrast to the hireling. He is not a hireling. He is the good shepherd (John 10:14). How would He be any better than the hireling, if he left His sheep to a hireling, knowing beforehand (as He describes here) how the hireling will act? No, Joshua is the good shepherd who leads His sheep (John 10:4), and they follow Him and not a stranger (John 10:4-5, 27). A hireling is a stranger (another other than Christ) to the sheep. Christ's sheep would not follow a hireling. Moreover, there is only one shepherd of Christ's sheep (John 10:16). Thus, this verse is a description of how a hireling cares not for the sheep (any sheep).

351 He leaves the sheep to themselves and to the danger around them.

352 Joshua's point in this chapter is not to say all sheep are His. He never says that. He does say He knows His own.

353 This fold = the Jews (Matthew 10:5-6; 15:24).

354 One flock = Ephesians 2:11-3:6

355 This is an interesting Greek sentence. The words for "one" are two different Greek words, *μία* (*mia*) and *εις* (*eis*), and the words for "flock" and "shepherd" are identical, *ποιμην* (*poimên*), except that the accent is on the first syllable for "flock," and it is on the last syllable for shepherd.

356 Hebrews 5:7 (man also, because . . . Psalm 116:1)

357 He laid down His soul from the foundation of the world. See Revelation 13:8 & John 17:24 (see also Revelation 1:18).

358 Even though it says, Acts 2:22-23, no one actually took His life. He willingly laid it down (Matthew 26:51-53).

359 *ἐξουσίαν* (*exousian*) - can be translated power (e.g. Revelation 12:10; 11:6) or authority (e.g. Matthew 7:29; 8:9) or right (e.g. John 1:12).

360 Luke 23:46; John 19:30

361 It was a command from God to both die *and* raise from the dead.

362 *σχίσμα* (*skisma*)

363 The insane (Ecclesiastes 9:3) accuse the Wisdom of God (Luke 11:49-51/Matthew 23:34-36; 1 Corinthians 1:24) to be insane.

364 The implied answer here is "no." Scripture never explicitly answers this question, but Christ points to His works (miracles) as proof He is from God (John 5:36; 10:25, 37-38; 15:24). Also, this is clearly stated as the work of God (John 9:3).

365 *εγκαινία* (*egkainia*) - "dedication" or "Hanukkah" (also spelled "Chanukkah") – according to history this commemorates the dedication of the temple around 165 BC (for some history, see 1 Maccabees 4:36-59 [vs. 56, *εγκαινισμον* (*egkainismon*)]); 2 Maccabees 10:1-8; these are not Scripture, see our report on the apocrypha). The Hebrew word for Hanukkah, *חֲנֻכָּהּ* (*chanukkâh*), is found in Numbers 7:10-11, 84, 88; 2 Chronicles 7:9; Nehemiah 12:27; Psalm 30:1 (title) and means dedication.

366 John 8:58

367 Luke 7:18-23

[31] Therefore, the Jews again picked up stones in order to stone him. [32] Joshua answered them, "Many good works I showed you from my father. For which of those works do you stone me?" [33] The Jews answered him saying, "For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself God."

[34] Joshua answered them, "Has it not been written in your law, 'I said, you are gods'?³⁶⁸ [35] If he called them gods, to whom the word³⁶⁹ of God came (and the writing is not able to be destroyed), [36] do you say of the one whom the father sanctified and sent into the world, "You blaspheme," because I said, 'Son of God I am'? [37] If I do not do the works of my father, do not believe in me. [38] But if I do, even if you do not believe in me, believe in the works, that you may know and believe that the father is in me and I in him." [39] Therefore, they sought again to seize him, and he escaped from their hand.

[40] And he departed again beyond the Jordan to the place where John was first immersing, and he remained there. [41] And many came to him and were saying, "Indeed, John did no sign, but all things that John said about him were true." [42] And many believed in him there.

11[1] And there was a certain one sick, Lazarus from Bethany, from the town of Mary and Martha her sister, [2] and it was Mary who anointed the Lord with fragrant oil and wiped his feet with her hair,³⁷⁰ whose brother Lazarus was sick. [3] So, the sisters sent for him saying, "Lord, behold, he whom you love³⁷¹ is sick."

[4] And when Joshua heard it he said, "This sickness is not unto death, but about the glory of God, so that the son of God might be glorified through it."³⁷² [5] And Joshua loved³⁷³ Martha and her sister and Lazarus. [6] So, when he heard that he is sick, he indeed then remained in the place where he was two days. [7] Then after this he says to the disciples, "Let us go into Judea again."

[8] The disciples say to him, "Rabbi, recently the Jews were seeking to stone you, and again you are going there?"³⁷⁴

[9] Joshua answered, "Are there not twelve hours in the day? If someone walks in the day he will not stumble, because he sees the light of this world."³⁷⁵ [10] And if someone walks in the darkness³⁷⁶ he stumbles, because the light is not in him." [11] These things he said, and after this he says to them, "Our friend³⁷⁷ Lazarus has fallen asleep,³⁷⁸ but I go so that I may awaken him."

[12] His disciples therefore said, "Lord, if he has fallen asleep he will be saved."³⁷⁹ [13] But Joshua had spoken about his death, but they thought that he spoke about the slumbering³⁸⁰ of sleep.³⁸¹

[14] Therefore, then Joshua said to them plainly, "Lazarus died. [15] And I rejoice for you, so that you might believe, because I was not there. Nevertheless, let us go to him."

[16] Thomas, who is called Twin, said to his fellow disciples, "Let us go also that we might die with him."

368 Psalm 82:6 (see also verses 1-7). Scripture also calls men gods in Exodus 18:11 (compare with Nehemiah 9:9-10). It also calls angels gods in Psalm 8:5 ("angels" Hebrew is אֱלֹהִים [elohiym], "gods," compare w/Hebrews 2:7 ἄγγελοι).

369 λογος (logos)

370 John 12:1-8

371 φιλεις (phileis) - "you love"

372 John 12:9-11

373 Ηγαπα (êgapa) - "loved"

374 John 8:58; 10:31, 39

375 John 8:12; 9:5; Matthew 5:14

376 John 12:35; 1 John 2:11

377 φιλος (philos) - "our friend"

378 κοιμῆται (kekoimêtai) - "has fallen asleep" - see footnote for Matthew 27:52.

379 σωθήσεται (sôthêsetai) - "he will be saved"

380 κοιμησεως (koimêsôs) - "slumbering" - found only here, but the verb akin to this is κοιμαω (koimaô) and is found in Matthew 27:52; 28:13; Luke 22:45; John 11:11-12; Acts 7:60; 12:6; 13:36; 1 Corinthians 7:39 ("dies" NKJV); 11:30; 15:6, 18, 20, 51; 1 Thessalonians 4:13-15; 2 Peter 3:4.

381 υπνου (upnou) - "sleep" - found also in Matthew 1:24; Luke 9:32; Acts 20:9(2x); Romans 13:11.

[17] Then, when Joshua went, he found him having already been in the tomb four days. [18] And Bethany was near Jerusalem, about fifteen stadia.³⁸² [19] And many of the Jews had come to those³⁸³ around Martha and Mary, so that they might comfort them concerning their brother. [20] Then, when Martha heard that Joshua is coming, she went to meet him, and Mary was sitting in the house.

[21] Then Martha said to Joshua, "Lord, if you were here, my brother would not have died. [22] But even now I know that whatever you ask God, God will give you."

[23] Joshua says to her, "Your brother shall rise again."

[24] Martha says to him, "I know that he shall rise again in the resurrection on the last day."

[25] Joshua said to her, "I am the resurrection³⁸⁴ and the life.³⁸⁵ He who believes in me, even though he dies, he shall live. [26] And everyone who lives and believes in me shall by no means die unto eternity.³⁸⁶ Do you believe this?"

[27] She says to him, "Yes, Lord, I have believed that you are the Christ, the son of God, he who comes into the world."

[28] And after these sayings, she departed and called Mary her sister secretly, saying, "The teacher is here and is calling you." [29] When she heard, she arose quickly and went to him. [30] And Joshua had not yet come into the town, but was in the place where Martha met him. [31] Then the Jews who were with her in the house and comforting her, seeing that Mary quickly rose up and went out, followed her, saying that, "She is going to the tomb in order to weep there."

[32] Then Mary, when she came where Joshua was, seeing him, fell at his feet, saying to him, "Lord, if you were here, my brother would not have died."

[33] Therefore, when Joshua saw her weeping and the Jews who came with her weeping, he groaned³⁸⁷ in the spirit and was disturbed himself. [34] And he said, "Where have you put him?"

They say to him, "Lord, come and see."

[35] Joshua wept.³⁸⁸

[36] The Jews therefore were saying, "Look how he loved³⁸⁹ him!"

[37] And some of them said, "Was not this one, who opened the eyes of the blind,³⁹⁰ able to do something so that he also would not have died?"

[38] Joshua, therefore, again groaning in himself, comes to the tomb. And it was a cave, and a stone lay upon it. [39] Joshua says, "Remove the stone."

Martha, the sister of the one who was dead, says to him, "Lord, he already smells,³⁹¹ for it is the forth day."

[40] Joshua says to her, "Did not I say to you that if you believe you will see the glory of God?"³⁹²

[41] They removed, therefore, the stone where the dead one was laying. And Joshua lifted up the eyes upward and said, "Father, I thank you that you heard me. [42] And I know that you always here me, but because of the crowd standing around I spoke,³⁹³ that they might believe that you sent me." [43] And after saying these things, he cried out with a loud voice, "Lazarus, come out!"³⁹⁴ [44] And he who

382 σταδιων (stadiōn) - "stadia" - about the distance of a stadium. According to BDB this about 185 meters.

383 τας (tas) - "those" - This is a plural feminine definite article. Critical Text has την (tên) which is a singular feminine definite article.

384 John 5:21-29

385 John 1:4; 5:26; 14:6; 1 John 5:12 (Revelation 1:18)

386 εις τοσ αιωνα (eis tos aiōna) - "unto eternity" - see footnote for Matthew 21:19.

387 ενεβριμησατο (evebrimēsato) - "groaned" - found also in Matthew 9:30 ("sternly warned" NKJV); Mark 1:43 ("strictly warned" NKJV); 14:5 ("they criticized . . . sharply" NKJV); John 11:38 ("groaning" NKJV).

388 εδακρυσεν (edakrusen) - "wept" - only found here in the NT.

389 εφιλει (ephilei) - "loved" - imperfect

390 John 9

391 οζει (ozei) - "he . . . smells" - only found here. KJV "he stinketh."

392 See John 11:4, 23. Where did He say this?

393 Even though Joshua prayed this prayer to be seen by these people, he was not living against Matthew 6:5. It was for their soul's sake, "that they might believe."

394 εξω (exō) - "out" or "outside"

had been dead came out, the feet and the hands bound with grave clothes,³⁹⁵ and his face wrapped with a handkerchief.³⁹⁶ Joshua says to them, "Loose him and release to go."³⁹⁷

[45] Therefore, many of the Jews who came to Mary and saw what Joshua did, believed in him.

[46] But some of them went away to the Pharisees and told them what Joshua did.

[47] Then, the chief priests³⁹⁸ and the Pharisees gathered together³⁹⁹ a council,⁴⁰⁰ and were saying, "What should we do? For this man does many signs. [48] If we let him continue,⁴⁰¹ all will believe in him, and the Romans shall come and take away both our place and the nation."⁴⁰²

[49] And a certain one of them, Caiaphas, who was chief priest⁴⁰³ that year, said to them, "You do not know anything,⁴⁰⁴ [50] nor do you consider⁴⁰⁵ that it is profitable for you that one man should die for the people,⁴⁰⁶ and not the whole nation perish." [51] And this he did not say from himself,⁴⁰⁷ but being chief priest that year he prophesied that Joshua was about to⁴⁰⁸ die for the nation, [52] and not for the nation only, but so that the children of God who are scattered might be gathered into one.⁴⁰⁹ [53] Therefore, from that day they plotted so that they might kill him.

[54] Therefore, Joshua no longer walked publicly among the Jews, but went from there into the area⁴¹⁰ near the wilderness, into a city called Ephriam. And there he was staying with his disciples.

[55] And it was near the Passover of the Jews, and many out of the area⁴¹¹ went up into Jerusalem before the Passover, in order to purify⁴¹² themselves. [56] Then they were seeking Joshua and speaking with one another standing in the temple, "What do you think - that he will by no means come to the feast?" [57] And the chief priests and the Pharisees had also given a command, that if anyone knows where he is, he should report it that they might seize him.

12[1] Then, six days before the Passover, Joshua came into Bethany, where Lazarus was, the one who had been dead, whom he raised from the dead. [2] Then they made for him a supper there, and Martha served, and Lazarus was one of those reclining⁴¹³ with him. [3] Then Mary took a pound of

395 κειριαίς (keiriais) - "grave clothes" - found only here

396 σουδαρίω (soudariō) - "handkerchief" - found also only in Luke 19:20; John 20:7; Acts 19:12.

397 ἀφετε υπαγειν (aphete upayein) - more literally, "release to go" - Critical Text has an additional αὐτον (auton), "him," so the end of the verse may read, "let him go."

398 ἀρχιερεῖς (archiereis) - "chief priests"

399 Σουνηγαγον (sounêgagon) - "gathered together" - aorist active indicative third plural from συναγω (sounagō)

400 συνεδριον (sunedrion) - "council" - translated also as "Sanhedrin." See footnote for Matthew 5:22.

401 ἀφωμεν αὐτον οὕτω (aphōmen auton outō) - "we let him continue" - more literally, "let him so."

402 The very argument they give to preserve themselves and the nation is the very thing that destroyed them and the nation. See Luke 19:41-44

403 ἀρχιερεὺς (archiereus) - "chief priest" - this is the same word as used in verse 47 for "chief priests" except that this is in the singular and that in the plural.

404 He is correct on this. They were of the same nature as in 1 Timothy 6:3-4.

405 This is true as well. They did not consider Isaiah 53 and Daniel 9:26.

406 This is truth, at least in part, that had already been prophesied (Isaiah 53:5-12).

407 John 18:14 reveals he was giving advice.

408 ἐμελλεν (emellen) - "was about to" - NKJV "would," NAS "was going to," Jay P. Green "was about to." See footnote for Matthew 2:13.

409 Ephesians 2:11-3:6

410 χώραν (chōran) - "area"

411 χώρας (chōras) - "area" - may also be translated "country" or "region" or "place" or "district" or "field" or "land." This is the same word as in the prior verse. It is also found in Matthew 2:12; 4:16; 8:28; Mark 1:5; 5:1, 10; 6:55; Luke 2:8; 3:1; 8:26; 12:16 (land); 15:13-15 (country); 19:12; 21:21; John 4:35 (fields); Acts 8:1; 10:39; 12:20; 13:49; 16:6; 18:23; 26:20; 27:27; James 5:4 (fields).

412 ἀγνισώσιν (agnisōsin) - "purify" - from ἀγνίζω (agnizō) found also only in Acts 21:24, 26; 24:18; James 4:8; 1 Peter 1:22; 1 John 3:3.

413 ἀνακειμένων (anakeimenōn) - "reclining" NKJV, "sat at the table" - found also in Matthew 9:10 (NKJV "sat at the table"); 22:10-11 (NKJV "guests"); 26:7 (NKJV "He sat at the table"), 20 (NKJV "He sat down"); Mark 6:26 (NKJV "those who sat"); 14:18 (NKJV "sat"); 16:14 (NKJV "sat at the table"); Luke 22:27(2x, NKJV "sits at the table"); John 6:11 (NKJV "sitting down"); 13:23 (NKJV "leaning"), 28 (NKJV "one at the table").

fragrant oil⁴¹⁴ of costly pure⁴¹⁵ nard,⁴¹⁶ and anointed Joshua's feet, and wiped his feet with her hair. And the house was filled from the fragrance of the fragrant oil.

[4] Then one of his disciples, Judah Iscariot, of Simon, who was about to betray him, says, [5] “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” [6] And this he said not because he cared about the poor, but because he was a thief; and he had the money box⁴¹⁷ and was taking the things put in.

[7] Then Joshua said, “Leave her. For the day of my burial she has kept this. [8] For the poor you you always have with you, but me you do not always have.”

[9] Then, a crowd, many of the Jews, that were there, came also, not because of Joshua only, but in order to see Lazarus also, whom he raised from the dead. [10] But the chief priests plotted to also kill Lazarus, [11] for because of him many of the Jews were going away and believing in Joshua.

[12] On the next day, a crowd, many who came for the feast, hearing that Joshua is coming to Jerusalem, [13] took Palm branches and came out to meet him and cried out, “Hosanna!⁴¹⁸ Blessed is he who comes in the name of the Lord, King⁴¹⁹ of Israel!”

[14] And Joshua, finding a little donkey,⁴²⁰ sat upon it, just as it is written, [15] “Do not fear, daughter of Zion. Behold, your king is coming sitting on a colt of a ⁴²¹donkey.”⁴²²

[16] And these things the disciples did not understand⁴²³ at first, but when Joshua was glorified, then they remembered that these things were written about him; and they did these things to him. [17] Then, the crowd who was with him when he called Lazarus out of the tomb and raised him from the dead, testified. [18] Because of this, the crowd met him, because they heard he had done this sign. [19] Then the Pharisees said to each other, “You see that you are accomplishing nothing. Look, the world went after him!”

[20] And there were some Greeks⁴²⁴ out of those who went up that they might worship at the feast.

[21] These, therefore, went to Philip, who is from Bethsaida of Galilee, and were asking him, saying, “Lord,⁴²⁵ we desire to see Joshua.” [22] Philip goes and speaks to Andrew, and in turn, Andrew and Philip speak to Joshua.

[23] And Joshua answered them, saying, “The hour has come that the son of the man might be glorified. [24] Truly, truly, I say to you, if the grain of wheat does not, falling into the ground, die, it remains alone. But if it dies, it bears much fruit. [25] He who loves his soul shall lose it, and he who

414 μύρου (murou) - “fragrant oil” - KJV “ointment,” NKJV “oil,” NAS “perfume” - found also only in Matthew 26:7, 12; Mark 14:3-5; Luke 7:37-38, 46; 23:56; John 11:2; 12:3, 5; Revelation 18:13.

415 πιστικής (pistikês) - “pure” (NAS) – only found here and in the parallel passage in Mark 14:3. According to BGAD later Greek usage has it belonging to πιστις (pistis), the word for faith and trust.

416 νάρδου (nardou) - “nard” - KJV, NKJV “spikenard,” NAS “nard” - found also only in Mark 14:3. The Hebrew word is נֶרֶד (nêred) and is found in Song of Solomon 1:12 & 4:13-14.

417 γλῶσσοκομον (glôssokomon) - “money box” - only found also in the NT in John 13:29. It is also found in LXX in 2 Chronicles 24:8, 10-11 for the Hebrew word אֲרוֹן ('aron), NKJV “chest,” which is also the word used for the ark of God (e.g. Exodus 25:10).

418 ὡσαννά (hôsanna) - “Hosanna!” - found also only in Matthew 21:9(2x), 15; Mark 11:9-10. Apparently, this equals הוֹשִׁיעַ הוֹשִׁיעַ (hoshia` nâ) in Aramaic, and in Hebrew it would be הוֹשִׁיעָה (hoshiy`âh nâ), meaning “save now” or “save please.” הוֹשִׁיעַ can mean now (e.g. Exodus 3:3 NKJV) or please (e.g. Genesis 18:4 NKJV) depending on the context. הוֹשִׁיעָה (hoshiy`âh) means “save” (e.g. same form found in Judges 7:2; Psalm 44:3 [Hebrew 44:4]; 98:1, NKJV “gained . . . victory”).

419 Critical and Received Text both have the definite article for King. Majority Text does not.

420 ονάριον (onarion) - “little donkey” - KJV “young ass,” NKJV, NAS “young donkey” - BGAD says, “Lit. little donkey.”

421 ονου (onou) - “donkey”

422 Neither the Hebrew in Zechariah 9:9 nor the Greek (LXX) in Zechariah 9:9 exactly match this quote, but the Hebrew and Greek (LXX) in Zechariah 9:9 coincide with each other quite well. Perhaps, it is a reference to what is written elsewhere (in the heavens? Psalm 119:89), or meant not to be exacting (as in 2 Kings 9:32).

423 ἐγνώσαν (egnôsan) - “understand”

424 Ἕλληνες (Ellênes) - “Greeks” - apparently proselytes, a convert to Judaism (Acts 2:10 “proselytes,” προσήλυτοι [prosêlutoi]; 13:43; see also Esther 8:17)

425 κυρίε (kurie) - “Lord”

hates his soul in this world will keep it unto eternal life. [26] If someone serves me, let him follow me, and where I am, there my servant shall be. And if someone serves me, the father will honor him.”

[27] Now my soul has been troubled,⁴²⁶ and what should I say? ‘Father, save me from this hour?’ But because of this I came into this hour. [28] Father, glorify your name.”

A voice, therefore, came out of the heaven, “I both glorified and I will glorify again.”

[29] Therefore, the crowd standing and hearing were saying it had thundered.⁴²⁷ Others were saying, “A messenger has spoken to him.”

[30] Joshua answered and said, “This voice did not come for me, but for you. [31] Now is the judgment of this world. Now the ruler of this world will be cast outside.⁴²⁸ [32] And I, if I am lifted up⁴²⁹ from the earth, I will drag⁴³⁰ all to myself.” [33] And he was saying this, indicating what kind of death he was about to die.

[34] The crowd answered him, “We heard out of the law that the Christ remains forever.⁴³¹ So how do you say, ‘The son of the man must be lifted up?’ Who is this the son of the man?”

[35] Joshua said, therefore, to them, “Yet a little time the light⁴³² is with you. Walk while you have the light, so that darkness does not overtake you. And he who walks in the darkness does not know where he is going.⁴³³ [36] While you have the light, believe in the light, so that you may become⁴³⁴ sons of light.”

Joshua said these things, and departing, hid from them. [37] And though he had done so many signs before them, they did not believe in him, [38] that the word of the prophet Isaiah might be fulfilled which said, “Lord, who believed our report? And to whom was the arm of the Lord revealed?”⁴³⁵

[39] Because of this, they were not able to believe, because again Isaiah said, [40] “He has blinded their eyes, and hardened their heart, so that they might not see with their eyes, nor understand in their heart and turn and I should heal them.”⁴³⁶ [41] These things Isaiah said when he saw his glory and spoke concerning him.

[42] Nevertheless, yet⁴³⁷ even among the rulers many believed⁴³⁸ in him, but because of the Pharisees they did not confess, that they might not be banished ones from the synagogue.⁴³⁹ [43] For they loved the glory⁴⁴⁰ of men rather than the glory of God.⁴⁴¹

[44] And Joshua cried out and said, “He who believes in me, does not believe in me, but in the one

426 τεταρακται (tetaraktai) - “has been troubled” - perfect passive indicative - found also only in Matthew 2:3; 14:26; Mark 6:50; Luke 1:12; 24:38; John 5:4 (“stirred”), 7; 11:33; 12:27; 13:21; 14:1, 27; Acts 15:24; 17:8, 13 (“stirred”); Galatians 1:7; 5:10; 1 Peter 3:14. Though it says here Jesus was troubled, and the context is His concern about what is coming (the crucifixion), nonetheless He never sinned (Hebrews 4:15). See also Proverbs 12:25; Ezekiel 12:18-20 (Deuteronomy 32:26-29).

427 Job 37:1-5a

428 Hebrews 2:14

429 John 3:14-15

430 ελκυσω (elkusō) - “will drag” - KJV, NKJV, NAS “draw” - used also in John 6:44 (“draw” NKJV); 18:10 (drew); 21:6 (“draw” NKJV), 11 (dragged); Acts 16:19 (dragged); 21:30 (dragged); James 2:6 (drag). The context for “will drag all to myself” is judgment (verse 31). For this dragging, see e.g. John 5:21-29 (Matthew 25:31f).

431 Isaiah 9:6-7

432 John 8:12; 9:5; 11:9-10 (Romans 13:13; 1 Thessalonians 5, 8)

433 1 John 2:11

434 Philippians 2:14-15

435 Isaiah 53:1

436 Isaiah 6:9-10 (see also verses 1-8)

437 μεντοι (mentoi) - “yet” - found also only in John 4:27 (yet); 7:13 (yet); 20:5 (yet); 21:4 (yet); 2 Timothy 2:19 (nevertheless); James 2:8 (really); Jude 8 (not translated) NKJV.

438 Exodus 4:31; 14:31; Psalm 106:12-13; John 2:23-24

439 αποσυναγωγοι (aposynagōgoi) - “banished ones from the synagogue” - plural adjective found also only in John 9:22; 16:2. Apparently, this word is not found in LXX or secular literature.

440 δοξαν (doxan) - “glory” - The word for “honor” is τιμην (timēn) e.g. Romans 2:7.

441 John 5:44

who sent me. [45] And he who sees me sees the one who sent me.⁴⁴² [46] I have come, light into the world, so that everyone who believes in me may not remain in darkness. [47] And if someone hears my words and does not believe, I do not judge him, for I did not come so that I judge⁴⁴³ the world, but that I will save⁴⁴⁴ the world.⁴⁴⁵ [48] He who rejects me and does not receive my words has the one who judges him – the word⁴⁴⁶ which I spoke, that judges him on the last day. [49] For I did not speak out of myself, but the father who sent me, he has given me commandment, what I might say and what I might speak.⁴⁴⁷ [50] And I know that his commandment is eternal life.⁴⁴⁸ That, therefore, I speak, just as the father has said to me, so I speak.”

13[1] And before the feast of the Passover,⁴⁴⁹ Joshua knowing that his hour had come, that he should pass⁴⁵⁰ out of this world to the father, loving his own who are in the world, unto the end he loved them. [2] And supper being over, the devil⁴⁵¹ already having thrown into the heart of Judah, of Simon, Iscarot, that he might betray him, [3] Joshua knowing that the father had given all things to him, into the hands, and that he came from God and is going to God, [4] arose from the supper and setting aside the garments, and taking a towel, girded himself. [5] Then he throws water into the wash basin⁴⁵² and began to wash⁴⁵³ the disciples feet and to wipe with the towel with which he was girded.

[6] Then he comes to Simon Peter, and that one says to him, “Lord, you wash my feet?” [7] Joshua answered and said to him, “What I do you do not know now, but you shall know after these things.” [8] Peter says to him, “By no means shall you wash my feet unto eternity!”⁴⁵⁴ Joshua answered him, “If I do not wash you, you have no part with me.” [9] Simon Peter says to him, “Lord, not my feet only, but also the hands and the head!” [10] Joshua says to him, “He who has bathed has no need⁴⁵⁵ to wash

442 John 14:7-11; 2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3

443 κρίνω (krinō) - “I judge” - present active indicative

444 σώσω (sōsō) - “I will save” - future active indicative 1st person, singular. See also John 3:17; Romans 11:32; 2 Corinthians 5:19

445 τον κόσμον (kosmon) - “the world” - accusative

446 Hebrews 4:12-13

447 John 5:19

448 Psalm 33:18-22; 34:22

449 Προ δε της εορτης του Πασχα (Pro de tēs eortēs tou Pascha) - “And before the feast of the Passover” - The gospel of John anticipates the Passover, here and in John 18:28; 19:14, 42. John 18:39 says, “at Passover.” The other three gospels mention the Passover having already taken place the night just before Jesus is betrayed. See Matthew 26:17-19; Mark 14:12-16; Luke 22:7-15. The answer to this apparent contradiction is found in Numbers 28:16-17 and Leviticus 23:5-6. These passages reveal the fourteenth day of the first month (of Abib, Exodus 13:4; 23:15; 34:18; Deuteronomy 16:1) is Passover and the next day, the fifteenth, is the feast of unleavened bread which is also called the Passover (see e.g. Luke 22:1). Here in John 13:1 it is called “the feast of the Passover” which equals “the feast of unleavened bread” which began on the fifteenth (Numbers 28:17). That feast, that fifteenth of the month, didn't start until twilight in the evening of the day Jesus was crucified. The Biblical days are evening to evening (Leviticus 23:32).

Therefore, the Passover of the fourteenth was what the disciples and Joshua celebrated. They celebrated it at the beginning of the fourteenth in the evening (Numbers 9:2-5). That fourteenth day started at twilight of the evening of the night Joshua was betrayed and continued on as the fourteenth day until the next evening. Thus, Joshua was crucified on the fourteenth of Abib, which was the Preparation Day, as Matthew 27:62; Mark 15:42; Luke 23:54; and John 19:14, 31, 42. note. It was in preparation for the fifteenth day (Numbers 28:17) which began the week long feast of Passover (Numbers 28:17). That fifteenth day was a sabbath (Numbers 28:18), which they were anticipating (Mark 15:42). It was a high sabbath (John 19:31), no doubt, because of the Passover feast. See also footnote for John 18:28.

450 μεταβη (metabê) - “pass” - found also only in Matthew 8:34 (depart); 11:1 (departed); 12:9 (departed); 15:29 (departed); 17:20 (move); Luke 10:7 (“go” i.e. move); John 5:24 (passed); 7:3 (depart); Acts 18:7 (departed); 1 John 3:14 (passed) NKJV.

451 For further insight into the working of Satan and man's subjugation to him, see Mark 4:15; Acts 5:3; 26:18; 2 Timothy 2:26.

452 τον νιπτηρα (ton niptêra) - “the wash basin” - KJV “a bason;” NKJV “a basin;” NAS “the basin”

453 νιπτειν (niptein) - “to wash” - for washing of feet, see Genesis 18:4; 19:2; 24:32; 43:24; Exodus 30:17-21; 40:30-32; Judges 19:21; 1 Samuel 25:41; 2 Samuel 11:8; Song of Solomon 5:3; 1 Timothy 5:10. Future, Psalm 58:10.

454 εις τον αιωνα (eis ton aiōna) - “unto eternity” - see footnote for Matthew 21:19.

455 “need” - as this language depicts, and as the verses on foot washing illustrate (vs. 5 footnote), Jesus was dealing with a

other than the feet, but is wholly clean. And you are⁴⁵⁶ clean, but not all.” [11] For Joshua knew⁴⁵⁷ the one who was betraying him.⁴⁵⁸ Because of this he said, “You are not all clean.”

[12] When then he washed their feet and took his garments, reclining again, he said to them, “Do you know what I have done to you? [13] You call me, 'The teacher,' and 'The Lord,' and you speak rightly, for I am.⁴⁵⁹ [14] If therefore, I washed your feet, the Lord and the teacher, you also ought to wash one another's feet. [15] For I have given you an example,⁴⁶⁰ so that just as I did to you, so you should do.⁴⁶¹ [16] Truly truly I say to you, the slave is not greater than his lord, nor is the one sent greater than the one who sent him. [17] If you know these things, blessed are you if you do them. [18] I do not speak concerning all of you. I know whom I choose, but so that the writings might be fulfilled, 'The one who eats bread with me, lifted his heel⁴⁶² against me.' [19] For now I speak to you before it is to be, so that when it is, you might believe that I am.⁴⁶³ [20] Truly truly I say to you, the one who receives whomever I sent, receives me.⁴⁶⁴ And the one who receives me, receives the one who sent me.”

[21] Saying these things, Joshua was moved⁴⁶⁵ in the spirit and testified and said, “Truly truly I say to you that one out of you shall betray me.” [22] The disciples therefore were looking at one another, perplexed about whom he speaks. [23] And there was reclining one of his disciples on the breast⁴⁶⁶ of Joshua, whom Joshua was loving.⁴⁶⁷ [24] Simon Peter nods⁴⁶⁸ therefore to this one to ask who it might be about which he speaks. [25] And that one thus leaning upon Joshua's chest,⁴⁶⁹ says to him, “Lord, who is it?” [26] Joshua answers, “It is that one whom I, dipping the piece of bread, will give it.” And dipping the piece of bread, he gives it to Judah Iscariot,⁴⁷⁰ of Simon. [27] And after the piece of bread, then Satan entered⁴⁷¹ into that one. Joshua says therefore to him, “What you do, do quickly.”⁴⁷² [28] But no one of those reclining was knowing why he said this to him. [29] For some were thinking since Judah was having the money-box,⁴⁷³ that Joshua was saying to him, “Buy what we need for the feast,” or that he might give something to the poor. [30] Receiving therefore the piece of bread, that one immediately went out. And it was night.

[31] When he went out, Joshua says, “Now the son of the man was glorified,⁴⁷⁴ and God was glorified⁴⁷⁵ in him. [32] If God was glorified in him, also God will glorify him in himself, and will glorify him immediately. [33] Children, a little longer I am with you. You will seek me, and just as I

need in washing their feet. It was not a religious ceremony.

456 εστε (este) - “you are” - plural you

457 See also John 6:64; 70.

458 John 6:64, 70

459 Matthew 23:8

460 υποδειγμα (upodeigma) - “example” - found also only in Hebrews 4:11; 8:5 (“copy”); 9:23 (“copies”); James 5:10; 2 Peter 2:6.

461 Mark 9:35; 10:42-45

462 Psalm 41:9

463 John 8:24, 58

464 Galatians 2:20

465 εταραχθη (etarachthê) - “moved”

466 κολπω (kolpô) - “breast”

467 ηγαπα (êgapa) - “was loving” - imperfect, active, indicative

468 νευει (neuei) - “nods” - present, active, indicative – This verb is only found also in Acts 24:10 (“nodded” NKJV).

469 στήθος (stêthos) - “chest”

470 ισκαριωτη (iskariôtê) - “Iscariot” - The noun here (ισκαριωτη) is in the dative form coinciding with τουδα (iouda) “Judas” which is also in the dative. Thus we have “to Judas Iscariot.” The Critical Text has ισκαριωτου (iskariôtu) which is the genitive form which would make it, of Simon “of Iscariot.” See also footnote for John 6:71.

471 εισηλθεν . . . ο Σατανας (eisêthen . . . ho Satanas) - “Satan entered” - Satan entered Judas prior to this as well. See Luke 22:3.

472 Jesus is telling Judas to do his wickedness quickly! See also Amos 4:4; Matthew 23:32 (Numbers 22:20-22a)

473 γλωσσοκομον (glôssokomon) - “money-box” - see footnote for John 12:6.

474 εδοξασθη (edoxasthê) - “was glorified” - aorist, passive, indicative

475 εδοξασθη (edoxasthê) - “was glorified” - aorist, passive, indicative

said to the Jews that 'Where I go, you are not able to come,' so I say to you now. [34] A new⁴⁷⁶ commandment I give to you, that you love one another. Just as I loved you, so also you love one another. [35] In this all⁴⁷⁷ will know that you are my disciples, if you have love in one another.”

[36] Simon Peter says to him, “Lord, where are you going?” Joshua answered him, “Where I go you are not able now to follow me, but later you will follow me.” [37] Peter says to him, “Lord, why am I not able to follow you now? I will lay down my soul for you.” [38] Joshua answered him, “Will you lay down your soul for me? Truly truly I say to you, a rooster will by no means make a noise until which you will deny me three times.”⁴⁷⁸

14[1] “Do not let your⁴⁷⁹ heart be moved.⁴⁸⁰ Believe in God and believe in me. [2] In my father's house⁴⁸¹ are many dwellings,⁴⁸² and if not, I would have told you. I go to prepare a place for you. [3] And if I go and prepare a place for you, I am coming again and will take you along to myself, so that where I am you also might be. [4] And where I go you know, and the way you know.”

[5] Thomas says to him, “Lord, we do not know where you are going, so how are we able to know the way?” [6] Joshua says to him, “I am the way and the truth and the life. No one comes to the father except through me. [7] If you were knowing me, you were knowing also my father, and from now you know him and have seen him.”

[8] Philip says to him, “Lord, show us the father and it is enough for us.” [9] Joshua says to him, “So much time with you I am and you have not known me, Philip? He who has seen me has seen the father. So how do you say, 'Show us the father?' [10] Do you not believe that I am in the father and the father is in me? The words which I speak to you I do not speak from myself, but the father who remains in me, he does the works. [11] Believe me that I am in the father and the father is in me, and if not, because of the works themselves believe me.”

[12] “Truly truly I say to you, he who believes in me, the works which I do also that one will do, and greater than these he will do, because I go to my father. [13] And whatever you ask in my name, this I will do, so that the father might be glorified in the son. [14] Whatever you ask in my name, I will do. [15] If you love me, keep⁴⁸³ my commandments. [16] And I will ask the father, and another⁴⁸⁴ helper⁴⁸⁵ he will give you, so that he might remain with you forever, [17] the spirit of truth,⁴⁸⁶ which the world is not able to receive, because it does not perceive it⁴⁸⁷ nor know it. But you know it, for he remains with⁴⁸⁸ you and will be in you. [18] I will not leave you orphaned. I am coming to you.”

[19] “Yet a little and the world no longer perceives me, but you perceive me. Because I live, so you will live. [20] In that day you will know that I am in my father, and you in me, and I in you. [21] He who has my commandments and keeps them, that one is the one who loves me. And the one who loves

476 The new commandment is to love one another (i.e. love the brethren), not before specifically commanded.

477 “all” = all believers, e.g. 1 John 3:23; 4:7-12, 21 (1 Peter 1:22; 1 John 2:9, 11; 3:15; 2 John 1:5).

478 See footnote for Matthew 26:34.

479 υμων (humôn) - “your” - plural

480 ταρασσεσθω (tarassesthô) - “moved” - this is from the same verb as is used in John 13:21, εταραχθη (etarachthê), where Jesus was “moved.”

481 οικια (oikia) - “house”

482 μοναι (monai) - “dwellings” - KJV, NKJV “mansions;” NAS “dwelling places;” NIV “rooms” - only found here and in John 14:23 (μονην [monên], NKJV “home”). This word, μονη (monê), for “dwelling,” is the same spelling in the nominative form as the adjective μονη (monê) “alone” or “only” found e.g. in Luke 10:40 (μονην [monên]), and in this form, μονη (monê), e.g. in the LXX in Isaiah 49:21 (also in Esther 4:13 & Isaiah 3:26, but not evident in NKJV).

483 τηρησατε (têrêsate) - “keep” - aorist, active, imperative – Critical Text has τηρησετε (têrêsete), future, active, indicative, “you will keep” - a few manuscripts have τηρησητε (têrêsete) aorist, active, subjective, “keep.”

484 αλλον (allon) - “another” - this indicates Christ is a παρακλητον (paraklêton) “helper” by the use of this word “another.” 1 John 2:1 calls Christ a παρακλητον (paraklêton), “advocate” (NKJV).

485 παρακλητον (paraklêton) - “helper” (NKJV; NAS); KJV “Comforter” - only found also in John 14:26; 15:26; 16:7; 1 John 2:1 (“advocate” NKJV). παρα (para) is “beside” or “from” and κλητον (klêton) is “called.”

486 “spirit of truth” = “the holy spirit” (John 14:26)

487 αυτο (auto) - “it” - neuter - “spirit,” πνευμα (pneuma), is neuter.

488 παρ' (par) - “with” - could also be translated as in John 19:25 “by” (παρα) the cross.

me will be loved by my father, and I will love him and manifest⁴⁸⁹ myself to him.”

[22] Judah, not Iscariot, says to him, “Lord, and⁴⁹⁰ what happened that to us you are about to manifest yourself and not to the world?” [23] Joshua answered and said to him, “Whoever loves me, will keep my word.⁴⁹¹ And my father will love him, and we will come to him and make a dwelling with him. [24] The one who does not love me, does not keep my words. And the word which you hear is not mine, but the father's who sent me.”

[25] “These things I have spoken to you while remaining with you. [26] And the helper, the holy spirit, whom the father will send in my name, that one will teach you all things⁴⁹² and remind you of all things which I said to you.”

[27] “Peace I leave to you. my peace I give to you, not as the world gives, I give to you. Do not let your heart be moved,⁴⁹³ nor let it be cowardly.⁴⁹⁴ [28] You heard that I said to you, 'I go and come to you.' If you were loving⁴⁹⁵ me, you rejoiced⁴⁹⁶ that I said, 'I go to the father,' because my father is greater than I. [29] And now I have told you before it is to be, that when it is, you might believe. [30] I will no longer speak with you much, for the ruler of the world is coming, and he does not have anything in me. [31] But that the world might know that I love the father, and just as the father commanded me, so I do. Arise, let us go from here.”

15[1] “I am the true vine, and my father is the farmer.⁴⁹⁷ [2] Every branch in me not bearing fruit, he takes it away. And everyone bearing the fruit, he prunes⁴⁹⁸ it that it might bear more fruit. [3] Already you are clean⁴⁹⁹ because of the word which I have spoke to you. [4] Remain in me, and I in you. Just as the branch is not able to bear fruit from itself, if it does not remain in the vine, so neither are you if you do not remain in me. [5] I am the vine. You are the branches. He who remains in me and I in him, this one bears much fruit, for apart from me, you are not able to do anything. [6] If someone does not remain in me, he is thrown outside as the branch and dried up,⁵⁰⁰ and they gather them and throw them into the fire, and they are being burned.⁵⁰¹ [7] If you remain in me and my words⁵⁰² remain in you, you shall ask whatever you will, and it shall be to you. [8] In this my father was glorified, that you might bear much fruit, and you shall be to me disciples.”

[9] “As the father loved me, so I loved you. Remain in my love. [10] If you keep my commandments, you remain in my love, just as I have kept my father's commandments and remain in his love. [11] These things I have spoken to you that my joy might remain in you and your joy might be full. [12] This is my commandment, that you love one another, just as I loved you. [13] No one has greater love than this, that he lay down his soul for his friends. [14] You are my friends,⁵⁰³ if you do

489 εμφανισω (emphanisô) - “manifest,” (KJV, NKJV); NAS “disclose” - found also only in Matthew 27:53 (“appeared”); John 14:22; Acts 23:15 (“suggest”), 22 (“revealed”); 24:1 (“gave evidence”); 25:2 (“informed”), 15 (“informed”); Hebrews 9:24 (“appear”); 11:14 (“plainly”).

490 και (kai) - “and” - found in the Majority and Critical Texts, but not in the Received Text.

491 λογον (logon) - “word” - see footnote for John 15:7, ρηματα (hrēmata) - “words”

492 “teach you all things” = 1 John 2:27 “anointing teaches you concerning all things”

493 ταρασσεσθω (tarassesthô) - “moved” - see footnote for John 14:1.

494 δειλιατω (deiliatô) - “let it be cowardly” - only found here. A word akin to this, δειλιας (deilias), is found only in 2 Timothy 1:7 (“fear” NKJV; “timidity” NAS). Also akin is δειλος (deilos) found only in Matthew 8:26 (“fearful”); Mark 4:40 (“fearful”); Revelation 21:8 (“cowards”).

495 ηγαπατε (êgapate) - “you were loving” - imperfect active indicative

496 εχαρητε (echarête) - “you rejoiced” - aorist passive (deponent) indicative

497 γεωργος (geôrgos) - “farmer” - see footnote for Mark 12:1.

498 καθαيري (kathairei) - “prunes” - only found here.

499 καθαροι (katharoi) - “clean”

500 εξηρανθη (exêranthê) - “dried up” - aorist passive indicative – same exact verb as is used in Revelation 16:12 (“dried up,” εξηρανθη).

501 καιεται (kaietai) - “they are being burned” - present passive indicative

502 ρηματα (hrēmata) - “words”

503 φιλοι (philoï) - “friends”; Abraham was a friend of God, Isaiah 41:8; James 2:23. Christ calls a wicked man “friend” (NKJV) in Matthew 22:12 & 26:50, yet it is a different Greek word, εταιρε (etaire), “Companion,” which is used also in

what I command you. [15] I no longer call you slaves,⁵⁰⁴ for the slave does not know what his lord is doing; but I have called you friends, because all things that I heard from my father I made known to you. [16] You did not choose me, but I choose you and appointed you that you might go and bear fruit; and your fruit remain, that whatever you ask the father in my name, he might give you. [17] These things I command you, that you love one another.”

[18] “If the world hates you, you know that it has hated me before⁵⁰⁵ you. [19] If you were out of the world, the world would love it's own. But because you are not out of the world, but I chose you out of the world, because of this the world hates you. [20] Remember the word which I said to you, 'The slave is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will also yours.⁵⁰⁶ [21] But all these things they do to you because of my name, for they do not know the one who sent me. [22] If I did not come and speak to them, they would not have sin,⁵⁰⁷ but now an excuse they do not have for their sin. [23] The one who hates me, also hates my father. [24] If I did not do the works among them which no other had done, they would not have sin. But now they have both seen and hated both me and my father. [25] But that the word might be fulfilled which was written in their law that, 'They hated me without a cause.'”⁵⁰⁸

[26] “When the helper comes, whom I will send to you from the father, the spirit of truth, who goes out from the father, that one will testify about me. [27] And you also will testify, because you were with me from the beginning.”

16[1] These things I have spoken to you that you might not be made to stumble. [2] They will expel you from the synagogues, but the hour comes in that all who kill you think to offer service to God. [3] And these things they will do, because they do not know the father nor me. [4] But these things I have spoken to you, that when the hour comes, you might remember that I told you of them. And these things I did not tell you from the beginning, because I was with you.”

[5] “But now I am going to the one who sent me, and none of you ask me, 'Where are you going?' [6] But because of these things I have spoken to you, the sorrow⁵⁰⁹ has filled your heart. [7] But I tell you the truth. It is to your advantage that I leave. For if I do not leave, the helper will not come to you. But if I go, I will send him to you. [8] And when that one comes he will convict the world about sin and about righteousness and about judgment: [9] about sin indeed,⁵¹⁰ because they do not believe in me, [10] about also⁵¹¹ righteousness, because I go to my father and you no longer see me; [11] and about judgment, because the ruler of this world has been judged. [12] I have still many things to say to you, but you are not able to bear them now.⁵¹² [13] But when that one comes, the spirit of truth, he will lead you into all the truth. For he will not speak from himself, but whatever he hears he will speak; and the coming things he will announce to you. [14] That one will glorify me, because he will receive from me and announce to you. [15] All things which the father has are mine. Because of this I said that he receives from me and announces to you.”

[16] “A little and you are not seeing me, and again a little and you will see me, because I go to the father.” [17] Therefore, some out of his disciples said to one another, “What is this that he says to us, 'A little and you are not seeing me, and again a little and you will see me,' and that, 'I go to the father?'” [18] They were saying, therefore, “What is this that he says, 'the little'? We do not know what he is

Matthew 11:16 (“companions”).

504 No longer δουλους (doulous) - “slaves” - see e.g. Matthew 24:45; Luke 17:5-10; yet, δουλος (doulos) is used for Peter in 2 Peter 1:1 and John in Revelation 1:1 (and for believers), Paul in Romans 1:1; Galatians 1:10; a believer, 2 Timothy 2:24; Revelation 2:20; 7:3; 19:2, 5; 22:3, 6. See also Galatians 4:1-7 and Philemon 16 for “no longer slaves.”

505 πρωτον (prôton) - “before” or “first”

506 1 John 4:6; John 8:47; Matthew 10:40-41

507 “they would not have sin” - see also verse 24 & John 9:41.

508 δωρεαν (dôrean) - “without a cause” - see also Psalm 35:19; 69:4; 109:3; 119:161.

509 η λυπη (hê lupê) - “the sorrow”

510 μεν (men) - “indeed”

511 δε (de) - “also”

512 Luke 24:27?

saying.”

[19] Joshua therefore knowing that they were desiring to ask him, also said to them, “About this are you seeking with one another that I said, ‘A little and you are not seeing me, and again a little and you will see me?’ [20] Truly truly I say to you that you will weep and lament, and the world will rejoice. And you will be sorrowful, but your sorrow will become joy. [21] The woman when she is in labor has sorrow, because her hour has come. And when the child is born, she no longer remembers the tribulation,⁵¹³ because of the joy that a man⁵¹⁴ has been born into the world. [22] So you therefore, sorrow you indeed have now, but I will see you again, and your heart will rejoice; and your joy no one takes away from you. [23] And in that day you will not ask me anything. Truly truly I say to you that whatever you ask the father in my name he will give to you. [24] Until now you did not ask anything in my name. Ask and you shall receive, that your joy might be fulfilled.”

[25] “These things I have spoken to you in proverbs,⁵¹⁵ but the hour is coming when I will no longer speak to you in proverbs; but in frankness I will announce to you about the father. [26] In that day you will ask in my name, and I do not say to you that I will ask the father about you. [27] For the father himself loves⁵¹⁶ you, because you have loved⁵¹⁷ me, and have believed that I came from⁵¹⁸ God. [28] I came from the father and I have come into the world. Again, I am leaving the world and going to the father.”

[29] His disciples say to him, “See, now in frankness you are speaking and speaking no proverb. [30] Now we know that you know all things and have no need that someone ask you. In this we believe that you came from God.” [31] Joshua answered them, “Now do you believe? [32] Behold, the hour is coming and now has come, that each one of you will be scattered to his own things, and you will leave me alone. And I am not alone, because the father is with me. [33] These things I have spoken to you that in me you might have peace. In the world you have tribulation, but be of good cheer, I have overcome⁵¹⁹ the world.”

17[1] These things Joshua spoke and lifted up his eyes unto the heaven and said, “Father, the hour has come. Glorify your son, that also your son might glorify you, [2] just as you gave⁵²⁰ him authority over all flesh, so that all which you have given him, he might give to them eternal life. [3] And this is eternal life, that they might know you, the only true God, and whom you sent, Joshua Christ. [4] I glorified you upon the earth. The work which you had given me that I might do I finished. [5] And now glorify me, you, father, with⁵²¹ yourself, in the glory which I was having with⁵²² you before the world was.”

[6] “I manifested your name to the men whom you have given me out of the world. They were yours, and you have given them to me, and your word they have kept. [7] Now they have known that all that you have given me is from you. [8] For the words which you have given me I have given them. And they received them and knew truly that I came from you, and believe that you sent me. [9] I ask⁵²³ about them. I do not ask about the world, but about whom you have given me, because they are yours.

513 θλιψεως (thlipseōs) - “tribulation” - same exact word as is used in Revelation 7:14 (θλιψεως).

514 ανθρωπος (anthrōpos) - “man”

515 παροιμιας (paroimiais) - “proverbs” - see footnote for John 10:6.

516 φιλει (philei) - “loves”

517 πεφιληκατε (pephilēkate) - “have loved” - perfect active indicative, from the same root as φιλει (philei) “loves.”

518 παρα (para) - “from” - as in John 19:25 “by” (παρα) the cross.

519 νενικηκα (nenikēka) - “I have overcome” - perfect active indicative. Here, before the cross, Christ has *already* overcome the world.

520 εδωκας (edōkas) - aorist indicative - “gave” - i.e. Christ already had authority over all flesh before the cross and resurrection, before Matthew 28:18.

521 παρα (para) - “with” - NKJV footnote, “Lit. *alongside*”

522 παρα (para) - “with”

523 ερωτω (erōtō) - “ask” - this is the same exact word as is used e.g. in Luke 14:19 (“ask” NKJV, ερωτω). The word for “pray” is προσευχομαι (proseuchamai) e.g. Philippians 1:9 or Mark 14:32 (προσευξωμαι, proseuchōmai, aorist subjunctive).

[10] And all things that are mine are yours, and things yours are mine, and I have been glorified in them. [11] And I am no longer in the world, and these are in the world; and I come to you. Holy father, keep them in your name, which you have given me, that they might be one as us. [12] While I was with them in the world, I was keeping them in your name. Those you gave me I guarded, and out of them none were destroyed⁵²⁴ except the son⁵²⁵ of the destruction,⁵²⁶ that the writings might be fulfilled.⁵²⁷ [13] And now I am coming to you, and these things I speak in the world, that they might have my joy fulfilled in them. [14] I have given them your word, and the world hated them, because they are not out of the world, just as I am not out of the world. [15] I do not ask that you take them out of the world, but that you keep them out of the evil one. [16] Out of the world they are not, just as I am not out of the world. [17] Sanctify them in your truth. Your word is truth. [18] Just as you sent me in the world, so I sent them into the world. [19] And for them I sanctify myself, that they also might be sanctified in truth.”

[20] “I do not ask about these alone, but also about those who believe in me because of their word. [21] In order that they all might be one, just as you, father, are in me and I in you, that they also might be one in us, that the world might believe that you sent me. [22] And the glory which you have given me, I have given them, that they might be one just as we are one. [23] I in them, and you in me, that they might be perfected into one, and that the world might know that you sent me and loved them, just as you loved me. [24] Father, those whom you have given me, I will that where I am so those might be with me, that they might see my glory which you gave me; because you loved me before the foundation of the world. [25] Righteous father, and the world did not know you, but I knew you, and these knew that you sent me. [26] And I made known to them your name and will make known, that the love which you loved me might be in them and I in them.”

18[1] Saying these things, Joshua went with his disciples on the other side of the brook⁵²⁸ of the Kidron,⁵²⁹ where there was a garden in which he and his disciples entered. [2] And Judah, the one who betrayed him, also knew the place, because Joshua often also met there with his disciples. [3] Judah therefore, receiving the cohort,⁵³⁰ and servants of the chief priests and the Pharisees, comes there with lanterns and torches and weapons.⁵³¹ [4] Joshua therefore, knowing all things that were coming upon him, going out said to them, “Who do you seek?”

[5] They answered him, “Joshua the Nazarene.”⁵³² Joshua says to them, “I am.” And Judah, the one betraying him, was standing with them. [6] Therefore, as he said to them that, “I am,” they drew back and fell to the ground. [7] Again, therefore, he asked them, “Who do you seek?” And they said, “Joshua the Nazarene.”⁵³³

[8] Joshua answered, “I said to you that I am. If, therefore, you seek me, let these go,” [9] that the word might be fulfilled which he said that, “Those you have given me I have not lost out of them any.” [10] Simon Peter, therefore, having a sword, drew it and struck the slave of the chief priest and cut off

524 ἀπόλετο (apôletô) - “destroyed”

525 ὁ υἱὸς τῆς ἀπωλείας (ho huîos tês apôleias) - “the son of the destruction” - this is the same exact phrase as is found in 2 Thessalonians 2:3 for ὁ ἄνθρωπος τῆς ἁμαρτίας (ho anthrôpos tês hamartias) “the man of sin.”

526 ἀπωλείας (apôleias) - “destruction” - see footnote for Matthew 7:13.

527 See John 13:8; Psalm 41:9; Acts 1:20; Psalm 69:25; 109:8.

528 χειμάρρου (cheimarrou) - “brook”

529 κεδρῶν (kedrôn) - “Kidron” - only found here in NT.

530 σπειραν (speiran) - “cohort” - KJV “a band of men;” NKJV “detachment of troops;” NAS “Roman cohort” with footnote “Normally 600 men; a battalion” - only found also in Matthew 27:27; Mark 15:16; John 18:3, 12; Acts 10:1; 21:31; 27:1.

531 This son of destruction (Judas) comes with weapons. The son of destruction in the end likewise comes (Revelation 19:19).

532 τον ναζωραιον (ton nazôraion) - “Nazarene” NAS - KJV & NKJV “of Nazareth.” NKJV footnotes, “Lit., the Nazarene.” See footnote for Matthew 2:23.

533 τον ναζωραιον (ton nazôraion) - “Nazarene”

his right ear. And the name of the slave was Malchus.⁵³⁴ [11] Joshua said, therefore, to Peter, “Throw your sword into the sheath. The cup which my father has given me, might I by no means drink it?”

[12] Therefore, the cohort and the leader of a thousand⁵³⁵ and the officers of the Jews arrested Joshua and bound him. [13] And they lead him away to Annas first, for he was father-in-law of Caiaphas who was chief priest that year. [14] And Caiaphas was the one who advised the Jews that it was advantageous for one man to perish for the people.

[15] And Simon Peter followed Joshua, and the other disciple. And that disciple was known to the chief priest and went with Joshua into the courtyard of the chief priest. [16] And Peter stood by the door outside. Therefore, the other disciple, who was known to the chief priest, went out and spoke to the doorkeeper,⁵³⁶ and brought in Peter.

[17] Therefore, the servant doorkeeper girl says to Peter, “Aren't you also out of the disciples of this man?” He says, “I am not” [18] And the slaves and officers, who had made a fire, had been standing, because it was cold, and were warming themselves. And Peter was with them standing and warming himself.

[19] Then the chief priest asked Joshua about his disciples and about his teaching. [20] Joshua answered him, “I spoke plainly to the world. I always taught in the synagogue and in the temple where the Jews always come together and in secret I spoke nothing.⁵³⁷ [21] Why do you ask me? Ask those who heard what I spoke to them. Indeed, these know what I said.”

[22] And when he said these things, one of the officers standing by gave a slap to Joshua, saying, “Thus you answer the chief priest?” [23] Joshua answered him, “If I spoke badly, testify concerning the bad, but if well, why do you strike me?” [24] Annas sent him bound to Caiaphas the chief priest.

[25] And Simon Peter was standing and warming himself. Therefore, they said to him, “Aren't you also out of his disciples?” He denied, therefore, and said, “I am not.” [26] One⁵³⁸ of the slaves of the chief priest, a relative of the one whose ear Peter cut off, says, “Did I not see you in the garden with him?” [27] Again, therefore, Peter denied, and immediately a rooster made noise.

[28] They lead, therefore, Joshua from Caiaphas into the Praetorium.⁵³⁹ And it was morning. And they did not enter into the Praetorium, so that they might not be defiled, but so that they might eat the Passover.⁵⁴⁰ [29] Pilate, therefore, went out to them and said, “What accusation do you bring against this man?” [30] They answered and said to him, “If he were not an evildoer,⁵⁴¹ we would not have delivered him to you.”

[31] Pilate, therefore, said to them, “You take him and according to your law judge him.” [32] The Jews, therefore, said to him, “It is not lawful for us to kill anyone,” [32] that the word of Joshua might be fulfilled which he spoke, signifying by what death he was about to die.

[33] Pilate, therefore, entered the Praetorium again and called Joshua and said to him, “You are the king of the Jews?” [34] Joshua answered him, “Do you say this from yourself, or did others tell you about me?” [35] Pilate answered, “I am not⁵⁴² a Jew, am I? Your nation and the chief priests delivered

534 Μαλχος (Malchos) - “Malchus” - only found here.

535 χιλιαρχος (chiliarchos) - “leader of a thousand” - word for thousand is χιλιο (chilio) and leader (or ruler) is αρχη (archê) or αρχηγος (archêgos).

536 θυρωρω (thurôrô) feminine noun - “doorkeeper”

537 εν κρυπτω ελαλησα ουδεν (en kruptô elalêsa ouden) - “in secret I spoke nothing” -

538 εις (eis) - “One” - masculine noun

539 πραιτωριον (praitôrion) - “Praetorium” - see footnote for Matthew 27:27

540 φαγωσιν το πασχα (phagôsin to pascha) - “they might eat the Passover” - Although a Passover meal would have been already eaten (see footnote for John 13:1), another Passover meal would have been eaten as well. The day Jesus was crucified was the fourteenth day of Abib, and the Jews were anticipating eating another passover meal on the fifteenth day, which began at twilight in the evening (see footnote for John 13:1). Deuteronomy 16:3 well shows the Passover was eaten with unleavened bread for seven days, as it says, “seven days you shall eat unleavened bread with it.” “It” is the “sacrifice” of the “Passover to the Lord your God, from the flock and the herd” (Deuteronomy 16:2). Likewise, Numbers 28:24 says, “In this manner you shall offer the food of the offering made by fire daily for seven days.”

541 κακοποιος (kakopoios) - “evildoer”

542 μητι (ê) - “not” - this word used in a question like this implies the “am I” at the end of the question.

you to me. What did you do?”

[36] Joshua answered, “My kingdom is not out of⁵⁴³ this world. If my kingdom was out of this world, my servants would be fighting that I might not be delivered to the Jews. But now, my kingdom is not from here.”⁵⁴⁴ [37] Pilate, therefore, said to him, “So, you are a king?” Joshua answered, “You say that I am a king. For this I have been born, and for this I have come into the world, that I might testify to the truth. Everyone who is out of the truth hears my voice.” [38] Pilate says to him, “What is truth?”

And saying this, he went out again to the Jews and says to them, “I find not one fault⁵⁴⁵ in him. [39] But it is a custom to you that I release one to you on the Passover. Do you, therefore, want me to release to you the king of the Jews?” [40] They all cried out, therefore, again, saying, “Not this one, but Barabbas!” And Barabbas was a robber.

19[1] Then, therefore, Pilate took Joshua and scourged. [2] And the soldiers twisting a crown out of thorns put it on his head, and put on him a purple garment. [3] And they were saying, “Rejoice, the king of the Jews!” And they were giving him slaps. [4] And Pilate went, therefore, again out and says to them, “Behold, I am bringing him out to you, so that you might know that I find no fault in him.”

[5] Joshua, therefore, went out, wearing the thorny crown and the purple garment. And he says to them, “Behold, the man!”

[6] When, therefore, they saw him, the chief priests and the officers, cried out, saying, “Crucify, crucify him!” Pilate says to them, “You take him and crucify, for I do not find fault in him.”

[7] The Jews answered him, “We have a law, and according to our law he ought to die, because he made himself⁵⁴⁶ son of God.” [8] When, therefore, Pilate heard this word, he was more afraid, [9] and went into the Praetorium again and says to Joshua, “Where are you from?” But Joshua did not give him an answer. [10] Pilate says, therefore, to him, “You do not speak to me? Do you not know that I have authority to crucify you and I have authority to release you?”

[11] Joshua answered, “You were having no authority over me unless it had been given to you from above. Because of this, the one who delivered me to you has the greater sin.” [12] Out of this, Pilate was seeking to release him.

But the Jews cried out saying, “If you release this one, you are no friend of Caesar. Anyone who makes himself the king speaks against Caesar.” [13] Therefore, Pilate hearing this word, brought out Joshua and sat upon the judgment seat⁵⁴⁷ in a place called pavement, but in Hebrew, Gabbatha.⁵⁴⁸ [14] And it was the preparation of the Passover, and about the sixth hour.⁵⁴⁹ And he says to the Jews, “Behold, your king!” [15] And they cried out, “Away, away! Crucify him!” Pilate says to them, “Shall I crucify your king?” The chief priests answered, “We do not have a king except Caesar!” [16] Then, therefore, he delivered him to them, that he might be crucified. And they took Joshua and lead away.

[17] And bearing his cross, he went out unto a place⁵⁵⁰ called, “Place of a Skull,” which is called in Hebrew, “Golgotha,” [18] where they crucified him, and with him two others, from here and from

543 εκ (ek) - “out of”

544 εντευθεν (enteuthen) - “from here”

545 ουδεμιαν αιτιαν ευρισκω (oudemian aitian euriskô) - “I find not one fault” - NKJV “I find no fault at all.” Similar wording (but not identical) is found in Luke 23:4 (ουδεν ευρισκω αιτιον [ouden euriskô aition]), “I find no fault.”

546 The article is not here in the Majority Text. It is found in the Received Text (του [tou]), but the Critical and Majority texts have no article.

547 βηματος (bêmatos) - “judgment seat”

548 Γαββαθα (gabbatha) - “Gabbatha”

549 The other gospels give different hours (Matthew 27:45-46; Mark 15:25, 33-34; Luke 23:44). Since this is in the context of “morning” (John 18:28 NKJV “early morning”), it appears this “sixth hour” is equivalent to 6 AM. The other gospels are evidently on the same kind of “hour” clock as is described in Matthew 20:1-12. Also, note John 1:39, “tenth hour;” 4:6 “sixth hour,” and 52 “seventh hour.”

550 ποντον (ponton) - “place” - Critical and Received Texts have τον (ton) “the.”

here,⁵⁵¹ and Joshua in the middle. [19] And also Pilate wrote a title⁵⁵² and put it upon the cross. And the writing was, JOSHUA THE NAZARENE⁵⁵³ THE KING OF THE JEWS. [20] This title, therefore, many of the Jews read, because it was near the place of the city where Joshua was crucified. And the writing was in Hebrew, Greek, Roman.⁵⁵⁴

[21] Therefore, the chief priests of the Jews were saying to Pilate, “Do not write, ‘The king of the Jews,’ but that, ‘He said, ‘I am king of the Jews.’” [22] Pilate answered, “What I have written, I have written.”

[23] Therefore, the soldiers, when they crucified Joshua, took his garments and made four parts, each soldier a part, and the shirt. And the shirt was seamless, woven from above through the whole thing.

[24] They said, therefore, to one another, “Let us not tear it but cast lots for it, whose it shall be,” so that the writing might be fulfilled which says, “They divided my garments for themselves, and upon my garments they cast a lot.”⁵⁵⁵ So, therefore, the soldiers did these things.

[25] And by the cross of Joshua stood his mother, and the sister of his mother, Mary that of Clopas,⁵⁵⁶ and Mary Magdalene. [26] Joshua, therefore, seeing the mother, and the disciple standing by whom he loved, says to his mother, “Woman, behold, your son.” [27] Then he says to the disciple, “Behold, your mother.” And from that hour the disciple took her unto his own.

[28] After this, Joshua knowing that all things were already finished, so that the writing might be finished, says, “I thirst!” [29] A vessel, therefore, full of sour wine was sitting there, and they filled a sponge⁵⁵⁷ with sour wine, and putting it around hyssop, offered it to his mouth. [30] When, therefore, Joshua received the sour wine, he said, “It is finished!”⁵⁵⁸ And bowing the head, he gave up the spirit.⁵⁵⁹

[31] The Jews, therefore, so that it might not remain⁵⁶⁰ upon the cross, the bodies,⁵⁶¹ on the sabbath, since it was preparation⁵⁶² (for great was the day of that sabbath),⁵⁶³ asked Pilate, that they might break their legs and be taken away. [32] The soldiers came, therefore, and broke the legs of the first and of the other who was crucified with him. [33] And upon coming to Joshua, as they saw him already dead, did not break his legs.

[34] But one of the soldiers pieced his side with a spear, and immediately blood and water came out. [35] And he who has seen has testified, and true is his testimony. And he knows that he is speaking truth, that you might believe. [36] For these things happened that the writing might be fulfilled, “A bone⁵⁶⁴ is not broken of his.”⁵⁶⁵ [37] And again another writing says, “They will look unto⁵⁶⁶ whom they pierced.”⁵⁶⁷

[38] After these things, Joseph, who, from Arimathea, being a disciple of Joshua, but secretly

551 εντευθεν και εντευθεν (enteuthen and enteuthen) - “from here and from here” - NKJV “one on either side” - εντευθεν (enteuthen) is the same word as in John 18:36 translated “from here.”

552 τιτλον (titlon) - “title”

553 ο ναζωραιος (ho nazôraios) – the Nazarene

554 ρωμαιστι (rômaisti) - “Roman” - this adverb only found here. See also footnote for Luke 23:38.

555 κληρον (klêron) singular noun - “a lot” - “lots” KJV, NKJV, NAS (with footnote, “Lit., a lot”). See also Psalm 22:18.

556 Κλωπα (Klôpa) - “Clopas” - only found here.

557 σπογγον (spongon) - “sponge”

558 τετελεσται (tetelestai) - perfect active indicative - “finished” (or “completed”)

559 See footnote for Luke 23:46.

560 μεινη (meinê) present active subjunctive, 3rd, singular - “it might . . . remain”

561 σωματα (sômata) plural - “bodies”

562 Παρασκευη (Paraskeuê) - “preparation” - see John 19:14.

563 ην γαρ μεγαλη η ημερα εκεινου του σαββατου (ên gar megalê hê hêmera ekeivou tou sabbatou) - “for great was the day of that sabbath.” See also footnote for Matthew 12:40.

564 οστων (ostoun) singular noun - “A bone”

565 οστων ου συντριβησεται αυτου (ostoun ou suntribêsetai autou) - “A bone is not broken of his.” See Psalm 34:20. In the LXX Psalm 34:20 reads, φυλασσει παντα τα οστα αυτων, εν εξ αυτων ου συντριβησεται (phulassei panta ta osta autôn, en ex autôn ou suntribêsetai) “He keeps all their bones, one out of them is not broken.”

566 εις (eis) - “unto”

567 Zechariah 12:10

because of the fear⁵⁶⁸ of the Jews, asked Pilate that he might take the body of Joshua, and Pilate permitted. He came, therefore, and took the body of Joshua. [39] And Nicodemus also came, the one who came to Joshua at first at night, bringing a mixture of myrrh and aloes, about a hundred pounds. [40] They took, therefore, the body of Joshua and bound it in linen cloths with the spices, just as it is a custom of the Jews to prepare for burial. [41] And in the place where he was crucified there was a garden, and in the garden a new tomb in which no one was ever put. [42] There, therefore, because of the preparation of the Jews, because the tomb was near, they put Joshua.

20[1] And on the one from the sabbaths, Mary the Magdalene comes early, still being dark, unto the tomb, and sees the stone removed from the tomb. [2] Then she ran and came to Simon Peter and to the other disciple whom Joshua was loving,⁵⁶⁹ and says to them, “They took the Lord out of the tomb, and we do not know where they put him.” [3] Then Peter and the other disciple went out and went to the tomb. [4] And the two ran together, and the other disciple ran quickly ahead of Peter and came first unto the tomb. [5] And bending over, he sees lying the linen cloths,⁵⁷⁰ though he did not go in. [6] Then Simon Peter comes following him, and he entered into the tomb, and sees the linen cloths lying; [7] and the handkerchief⁵⁷¹ which was upon his head, not with the linen cloths lying; but separately wrapped⁵⁷² unto one place. [8] Then, at that time, the other disciple which came first unto the tomb came in, and saw and believed. [9] For they did not yet understand the writing that it was necessary for him to rise from the dead. [10] Then the disciples went again to themselves.

[11] And Mary stood at the tomb weeping outside. [12] And she sees two messengers in white sitting, one to the head and one to the feet, where the body of Joshua was laying. [13] And those say to her, “Woman, why are you weeping?” She says to them, “Because they took my Lord, and I do not know where they put him.” [14] And saying these things, she turned unto the back and sees Joshua standing and did not know that it is Joshua.

[15] Joshua says to her, “Woman, why are you weeping? Whom do you seek?”

That one, thinking that he is the gardener, says to him, “Lord, if you removed him, tell me where you put him, and I will take him.”

[16] Joshua says to her, “Mary.”

That one, turning, says to him, “Rabboni!” (which is saying, “Teacher!”).

[17] Joshua says to her, “Do not touch⁵⁷³ me, for I have not yet ascended to my father, but go to my brethren and say to them, ‘I ascend to my father and your father, and my God and your God.’” [18] Mary the Magdalene comes announcing to the disciples that she saw the Lord, and he said these things to her.

[19] Then being late, on that day on the one from the sabbaths, and the doors being closed where the disciples were gathered together because of the fear of the Jews, Joshua came and stood into the midst and says to the them, “Peace to you.” [20] And this one speaking showed to them his hands and side. Then the disciples rejoiced seeing the Lord. [21] Then Joshua said to them again, “Peace to you. Just as my father sent me, so I send you.” [22] And this one speaking breathed on⁵⁷⁴ and says to them,

568 Matthew 27:57 says Joseph was a disciple of Jesus. Mark 15:43 says he “was himself waiting for the kingdom of God.”

Luke 23:50 says he was a good and righteous man. Yet, John 19:38 says he was a secret disciple, because he feared the Jews. How can one be a disciple of Jesus, good, and righteous, yet fear as Joseph did (Psalm 56:11; 112:6-8; Proverbs 3:25; 29:25; Isaiah 8:12-13)? Ecclesiastes 3, there is a time for everything. See **Amos 5:13** (Proverbs 12:23; 13:16; 22:3 [27:12]; Isaiah 59:14-15; Micah 7:5-6). See also Deuteronomy 32:27.

569 ἐφιλεί (ephilei) - “was loving”

570 ὀθονία (othonia) - “linen cloths” - see footnote for Luke 24:12.

571 σουδαρίω (soudariō) - “handkerchief” - found also only in Luke 19:20; John 11:44; Acts 19:12.

572 ἐντετυλιγμένον (entetuligmenon) - “wrapped” - found also only in Matthew 27:59 & Luke 23:53.

573 ἅπτου (haptou) - (KJV) “touch” - NKJV “cling” - see footnote for Matthew 8:3.

574 ἐνεφύσησε (evephusêse) - “breathe on” - only found here in the NT. It is found in the LXX in Genesis 2:7

(ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς [evephusêsen eis to prosôpon autou pnoên zôês], “breathed onto his face a breath of life”) and Job 4:21 (ἐνεφύσησε γὰρ αὐτοῖς καὶ ἐξηρανθήσαν [evephusêse gar autois kai exêranthêsan] “For he breathed on them and they withered.” The LXX does not follow the Hebrew in the first part of

“Receive the holy spirit. [23] If you forgive the sins of any, they are forgiven them. If you hold any, they have been held.”⁵⁷⁵

[24] And Thomas, one of the twelve, the one called Twin, was not with them when Joshua came.

[25] Then the other disciples were saying to him, “We have seen the Lord.”

And he said to them, “Unless I shall see in his hands the print⁵⁷⁶ of the nails and I shall throw my finger into the print of the nails and I shall throw my hand into his side, I shall by no means believe.”

[26] And after eight days, again his disciples were inside and Thomas with them. Joshua comes, the doors having been closed, and stood in the midst and said, “Peace to you.” [27] Then he says to Thomas, “Bring your finger here and see my hands, and bring your hand and throw into my side. And do not be without faith⁵⁷⁷ but faith.”⁵⁷⁸

[28] And Thomas answered and said to him, “My Lord and My God!”

[29] Joshua says to him, “Because you have seen me, you have believed. Blessed are those who do not see, and believe.”

[30] Then indeed many and other signs Joshua did before his disciples which are not written in this book. [31] And these things have been written, so that you might believe that Joshua is the Christ, the Son of the God, and that believing you might have life in his name.

21[1] After these things Joshua revealed himself again to the disciples at the sea of Tiberias, and he revealed in this manner. [2] Simon Peter, and Thomas, the one called Twin, and Nathanael, the one from Cana of Galilee, and those of Zebedee, and two others out of his disciples, were together. [3] Simon Peter says to them, “I am going to fish.”

They say to him, “We are going also with you.” They went out and embarked into the boat immediately, and in that night they caught nothing. [4] And being already morning, Joshua stood upon the shore. Yet, the disciples did not know that it is Joshua.

[5] Then Joshua says to them, “Children, you do not have any food?”⁵⁷⁹ They answered him, “No.”

[6] And he said to them, “Throw onto the right side of the boat the net, and you will find.” Then they threw, and they were no longer able to draw it from the multitude of the fish.

[7] Then that disciple whom Joshua was loving⁵⁸⁰ says to Peter, “It is the Lord!” Simon Peter, hearing that it is the Lord, put on the outer garment (for he was naked)⁵⁸¹ and threw himself into the sea. [8] And the other disciples in the little boat came (for they were not far from the land, but from about two hundred cubits), dragging the net of the fish. [9] Then as they got out onto the land, they see a charcoal fire lying there and fish lying upon it, and bread.

[10] Joshua says to them, “Bring from the fish which you caught now.” [11] Simon Peter went up and dragged the net onto the earth, full of large fish, one hundred and fifty three. And being so much,

this verse.).

575 κρατηνται (kekratēntai) perfect active indicative verb - “they have been held”. See also Matthew 18:17-18 & 1 Corinthians 5.

576 τυπον (tupon) “print” - found also only in John 20:25 (“print”); Acts 7:43 (“images”), 44 (“pattern”); 23:25 (“form” TT); Romans 5:14 (“type”); 6:17 (“form”); 1 Corinthians 10:6 (“examples”), 11 (MT & RT “examples”); 1 Timothy 4:12 (“example”); Philippians 3:17 (“example”); 1 Thessalonians 1:7 (“example”); 2 Thessalonians 3:9 (“example”); Titus 2:7 (“pattern”); Hebrews 8:5 (“pattern”); 1 Peter 5:3 (“example”).

577 απιστος (apistos) - noun - “without faith”

578 πιστος (pistos) - noun - “faith”

579 μη τι προσφαγιον εχετε (mê ti prosphegion echete) - “You do not have any food?” - προσφαγιον (prosphegion) is only found here. Προς (pros) is the preposition “to”, and φαγιον (phagion) appears to be from the verb for “eat” (e.g. Matthew 16:14 φαγειν (phagein) “to eat”; Matthew 16:20 εφαγον (ephagon) “ate”). The word for “glutton” is φαγος (phagos) found only in Matthew 11:19 & Luke 7:34.

580 ηγάπα (êgapa) - “was loving”

581 ην γαρ γυμνος (ên gar gymnos) “for he was naked” - KJV “for he was naked;” NKJV “for he had removed it;” NAS “for he was stripped” - see footnote for Mark 14:51 on the usage of γυμνος (gymnos) “naked.” The fact that Peter was naked explains why he would put on his garment *before* jumping into the water.

John

the net was not torn.⁵⁸² [12] Joshua says to them, “Come dine.”⁵⁸³ And none of the disciples were daring to question him, “Who are you?” knowing that he is the Lord. [13] Then Joshua comes and takes the bread and gives to them, and the fish likewise.⁵⁸⁴ [14] This already was a third time Joshua was revealed to his disciples, being raised from the dead.

[15] Then when they had dined, Joshua says to Simon Peter, “Simon of Jonah,⁵⁸⁵ do you love⁵⁸⁶ me more than these?”⁵⁸⁷

He says to him, “Yes, Lord, you know that I love⁵⁸⁸ you.”

He says to him, “Feed my lambs.” [16] He says to him again a second time, “Simon of Jonah,⁵⁸⁹ do you love⁵⁹⁰ me?”

He says to him, “Yes, Lord, you know that I love⁵⁹¹ you.”

He says to him, “Tend my sheep.” [17] He says to him the third time, “Simon of Jonah,⁵⁹² do you love⁵⁹³ me?”

Peter was grieved because he said to him the third time, “Do you love⁵⁹⁴ me?” And he said to him, “Lord, you know all things. You know that I love⁵⁹⁵ you.”

Joshua says to him, “Feed my sheep. [18] Amen amen I say to you, when you were young you were girding yourself and walking around where you were desiring, but when you grow old, you shall stretch out your hands and another shall gird you and bring you where you do not desire.” [19] And this he spoke, signifying by what death⁵⁹⁶ he would glorify God. And saying this he says to him, “Follow me.”

[20] And Peter turning around sees the disciple whom Joshua was loving⁵⁹⁷ following, whom also reclined in the supper upon his chest and said, “Lord, who is the one betraying you?”⁵⁹⁸ [21] Peter, seeing this one, says to Joshua, “Lord, and this one what?”

Joshua says to him, “If I desire him to remain until I come, what is it to you?⁵⁹⁹ You follow me.” [23] Then this word went out unto the brethren that that disciple would not die. And Joshua did not say to him that he will not die, but, “If I desire him to remain until I come, what is it to you?”

582 ἐσχίσθη (eschisthê) - KJV & NKJV “was . . . broken” - same exact word for “was torn” (NKJV) in Matthew 27:51 & Mark 15:36; and also in Acts 14:4 & 23:7 for “was divided.” Same word (different spelling) also in Luke 5:36; John 19:24 (NKJV “tear”); and also in Mark 1:10 for “parting” (NKJV).

583 ἀριστήσατε (aristêsate) - “dine” - found also only in Luke 11:37; John 21:15. The akin noun is ἀριστον (ariston) “meal” found only in Matthew 22:4; Luke 11:38; 14:12. There is also δειπνον (deipnon) “supper.” See footnote for Matthew 23:6.

584 Christ is still serving here and will in the future. See Luke 12:37.

585 ἰωνα (iôna) “of Jonah” - Critical Text has ἰωαννου (iôna) “of John”. See also John 1:42 and footnote.

586 ἀγαπας (agapas) “you love”

587 Matthew 10:37; 1 Samuel 2:29

588 φιλω (phiô) “I love”

589 ἰωνα (iôna) “of Jonah” - Critical Text has ἰωαννου (iôna) “of John”.

590 ἀγαπας (agapas) “you love”

591 φιλω (phiô) “I love”

592 ἰωνα (iôna) “of Jonah” - Critical Text has ἰωαννου (iôna) “of John”.

593 φιλεις (phiê) “you love”

594 φιλεις (phiê) “you love”

595 φιλω (phiô) “I love”

596 21:18-19 – The Lord basically told Peter that he would die before His return (John 21:18-19). 1 Thessalonians 4:15-17 & 1 Corinthians 15:51-54 reveal that when the Lord comes back (which is what Matthew 24:15-51 describes) those who are alive when he comes back will never taste death. Peter is an example of the “you” in Matthew 24:21, 23, & 33 did not include, at the very least, one of the “you”s who were listening to him, that is, Peter. Scripture also testifies it did not include James as well (Acts 12:2). Also, as Jesus says “you” in Matthew 24:21, 23, 33, yet the “you” is not actually those who He is presently speaking with, so it is with Paul when he says “we” in 1 Thessalonians 4:17. There, Paul himself is not included in the we (2 Timothy 4:6-7). 1 Thessalonians 4:17 defines the “we” with “who are alive and remain,” i.e. remain until His coming.

597 ἠγάπα (êgapa) - “was loving”

598 John 13:23-25 – in verse 25 it records him saying, “Lord, who is it?” (Κύριε, τίς ἐστιν;). Here, “Lord, who is the one betraying you?” (Κύριε, τίς ἐστιν ὁ παραδιδούς σε;).

599 τί πρὸς σε; (ti pros se) - “what is it to you?” - see Matthew 27:4 footnote.

[24] This is the disciple who testifies about these things and writes these things. And we know that his testimony is true.

[25] And there is also many more things which Joshua did, which if they were written down one, not even, I suppose,⁶⁰⁰ the world itself could contain the written books. Amen.

600 οἶμαι (oimai) “I suppose” - found also only in Philippians 1:16 (“supposing”; vs. 17 Critical Text); James 1:7 (“suppose”).

Appendix

Baal (בַּעַל) in the Bible

I. Introduction

In Aramaic there is בַּעַל (be'êl) in בַּעַל-טַעַם (be'êl-te'êm) "lord" (בַּעַל) + "command" (טַעַם) "lord of command," or, in other words, "commander," found only in Ezra 4:8-9, & 17. Also, linguistically close to Baal (בַּעַל) is the Babylonian god "Bel," בֵּל (bêl), found only in Isaiah 46:1; Jeremiah 50:2; 51:44.

In Hebrew Baal, בַּעַל (ba'al), is a noun that is probably best known for its use as a name for the pagan deity, Baal (Numbers 22:41; Judges 2:13; 6:25, 28, 30-32; 1 Kings 16:31-32(2x); 18:19, 21-22, 25-26(2x), 40; 19:18; 22:53(H54); 2 Kings 3:2; 10:18-19(2x)-21(3x)-23(3x), 25-27(2x)-28; 11:18; 17:16; 21:3; 23:4-5; 2Chronicles 23:17(2x); Jeremiah 2:8; 7:9; 11:13, 17; 12:16; 19:5(2x); 23:13, 27; 32:29, 35; Hosea 2:8(H10); **13:1**; Zephaniah 1:4; Romans 11:4 [βααλ, baal]). But, there is more than just one Baal. There are also "the Baals," הַבְּעָלִים (habbe'aliym), found in Judges 2:11; 3:7; 8:33; 10:6, 10; 1 Samuel 7:4; 12:10; 1 Kings 18:18; 2 Chronicles 17:3; 24:7; 28:2; 33:3; 34:4; Jeremiah 2:23; 9:14(H13); Hosea 2:13(H15), 17(H19); 11:2. These Baals have names (Hosea 2:17). At least some of these names can be found in the following:

II. Names of Idols

Baal Peor, בַּעַל-פְּעוֹר (ba'al-pe'or), is found in Deuteronomy 4:3 & Hosea 9:10 called also "Baal of Peor," בַּעַל פְּעוֹר (ba'al pe'or), found in Numbers 25:3, 5; Deuteronomy 4:3; Psalm 106:28. Simply the name Peor, פְּעוֹר (pe'or), is used in Numbers 25:18(2x); 31:16; Joshua 22:17. This is also the name apparently of a mountain (Numbers 23:28), perhaps very much having to do with the idol. The house ("Beth" בֵּית) of Peor is also mentioned in Deuteronomy 3:29; 4:46; 34:6; Joshua 13:20.

Baal-Berith, בַּעַל בְּרִית (ba'al berit), is found in Judges 8:33; 9:4, and is simply called Berith, בְּרִית (berit), in Judges 9:46. Berith, בְּרִית (berit), is simply the Hebrew word for covenant (e.g. Genesis 9:13). Thus, Baal-Berith means Baal (or possessor, or husband) or the covenant, or covenant lord, or something like that.

Baal-Zebub, בַּעַל זְבוּב (ba'al zebub), is literally "lord of a fly," or perhaps "lord of flies." The LXX translates Baal Zebub in 2 Kings 1:2-3, 6, & 16 as βααλ μυιαν (baal muian), "Lord of fly," or "Baal fly." See also footnote for Matthew 10:25.

Baal

III. Locations

These locations, some, are likely further names of idols associated with a particular location.

Baal, בַּעַל (bâ'al), 1 Chronicles 4:33.

Baal Gad, בַּעַל גַּד (ba'al gâd), below Mount Hermon (Joshua 11:17; 12:7; 13:5;)

Gur Baal, גֹּר-בַּעַל (gur-bâ'al), noted as a place where some Arabians lived, 2 Chronicles 26:7.

Baal Zephon, בַּעַל זַפְּוֹן (ba'al tsephon), apparently meaning "Baal of the north." זַפְּוֹן (tsâphon) is the word for North (e.g. Ecclesiastes 1:6). Baal Zephon is found only in Exodus 14:2, 9 and Numbers 33:7. This is a reference point given ("opposite Baal Zephon") when Israel came out from Egypt and passed through the sea. See Numbers 33:1-8.

Baal Meon, בַּעַל מֵעוֹן (ba'al me'on), is found in Numbers 32:38; Joshua 13:17 ("house of Baal Meon"); 1 Chronicles 5:8; Ezekiel 25:9; and the "house of Meon" in Jeremiah 48:23.

Bamoth Baal, בְּמוֹת בַּעַל (bâmot ba'al), is found in Numbers 21:19-20; Joshua 13:17. These same exact words are translated in the NKJV as "the high places of Baal" in Numbers 22:41 and that is exactly what it means. בְּמוֹת (bâmot) = high places. Jeremiah 19:5 & 32:35 also has "the high places of Baal," בְּמוֹת הַבַּעַל (bâmot haba'al).

Bealoth, בְּעֻלוֹת (be'âlot), is found in Joshua 15:24; 1 Kings 4:16 (NKJV "Aloth," Hebrew is the same, בְּעֻלוֹת). בְּעֻלוֹת (be'âlot) "Bealoth" is feminine plural of בַּעַל (ba'al) "Baal."

Baalath Beer, בַּעַלַת בְּאֵר (ba'alat be'êr), is found in Joshua 19:8 and means something to the effect of "owner [female] of a well." בַּעַלַת (ba'alat) "Baalath" is the feminine form of בַּעַל (ba'al).

Baalath, בַּעַלַת (ba'alât), is found in Joshua 19:44; 1 Kings 9:18; 2 Chronicles 8:6.

Kirjath Baal, קִרְיַת-בַּעַל (qiryat ba'al), is the same location as Kirjath Jearim (Joshua 15:60; 18:14), which is the same location as "Baale Judah" (NKJV) or more literally, "the Baals of Judah," בַּעַלֵי יְהוּדָה (ba'alêy yehudâh) mentioned in 2 Samuel 6:2. It can be seen that this is the same location in 1 Chronicles 13:6. Kirjath, קִרְיַת (qiryat), means "town" (or "city," e.g. Numbers 21:28), thus Kirjath Baal means "town of Baal."

Baal Hermon, בַּעַל הֶרְמוֹן (ba'al hermon), the name of the mountain in Northern Israel (Judges 3:3; 1 Chronicles 5:23).

Baal Tamar, בַּעַל תַּמָּר (ba'al tâmâr), in Judges 20:33.

Baal Perazim, בַּעַל פְּרָצִיִּים (ba'al perâtsiym), a place where David defeated the Philistines and was named Baal Perazim, because David said, "God has broken through," פָּרַץ יְהוָה (pârats yehvâh), "my enemies" (2 Samuel 5:20; 1 Chronicles 14:11). Baal here is a reference to the Lord (יְהוָה [yehvâh]) and appears to mean "Lord of breakthroughs," or "possessor of breakthroughs." **Isaiah 28:21** mentions this location as a mountain and as an example of a time when the Lord (יְהוָה) rose up.

Baal Hazor, בַּעַל חָצוֹר (ba'al châtsor), a location near Ephraim (2 Samuel 13:23), looking like the same location in Nehemiah 11:33 there simply called Hazor.

Baal Shalisha, בַּעַל שְׁלִישָׁה (ba'al shâlishâ), 2 Kings 4:42, simply called Shalisha in 1 Samuel 9:4.

Baal Hamon, בַּעַל הַמּוֹן (ba'al hâmon), where Solomon had a vineyard (Song of Solomon 8:11).

IV. Names of Men

Baal, בַּעַל (ba'al), a son of Micah, son of Shimei, son of Gog, son of Shemaiah, son of Joel, 1 Chronicles 5:5.

Baal, בַּעַל (bâ'al), a son of Jeiel, the father of Gibeon, 1 Chronicles 8:30; 9:36.

Baal-Hanan, בַּעַל חֲנָן (ba'al chânân), there is a king of Edom (Genesis 36:38-39; 1 Chronicles 1:49-50), and Baal Hanan a Gererite under David who was in charge of the olive trees and sycamore trees in the lowlands (1 Chronicles 27:28). Baal-Hanan apparently means "Baal is gracious." The verb חָנַן (chânân) = "he is gracious."

Jerubbaal, יֵרֻבְבָּעַל (yerubba'al), this is the name Joash, Gideon's father, gave Gideon after Gideon tore down his father's altar of Baal (Judges 6:32). Joash called him Jerubbaal saying, "Let Baal plead against him," בּוֹ יָרֵב הַבַּעַל (yârev bo habba'al). It apparently means, "Let Baal strive." After this, God Himself calls Gideon by Jerubbaal (Judges 7:1; 8:29, 35; 9:1, 5, 24;). Also, Abimelech, Gideon's wicked son, calls him by this name (Judges 9:2), Jotham, Gideon's youngest son, likewise calls him by this name (Judges 9:16, 19), and Gaal, the son of Ebed, likewise (Judges 9:28, 57), and Samuel likewise (1 Samuel 12:11).

Esh-Baal, אֶשְׁבָּעַל ('eshbâ'al), found only in 1 Chronicles 8:33 & 9:39. This appears to be another name for Ishbosheth, Saul's son. Ishbosheth, אִישׁ בֹּשֶׁת ('iysh boshet, e.g. 2 Samuel 2:8), means, "man of shame" (בֹּשֶׁת is used e.g. for shame in 1 Samuel 20:30[2x]), and Esh-Baal apparently means "man of Baal."

Merib-Baal, מֵרִיב בַּעַל (meriyv bâ'al), son of Jonathan, Saul's son, also called **Meri-Baal**, מֵרִיבָּעַל (meriy-va'al, 1 Chronicles 9:40). This appears it might be Mephibosheth, Jonathan's son, because Merib-Baal has the son Micah, מִיכָה (miykhâh, 1 Chronicles 8:34; 9:40), and Mephibosheth is recorded as having Micha, מִיכָה (miykhâh, 2 Samuel 9:12).

Bealiah, בַּעַלְיָהּ (be'alyâh) 1 Chronicles 12:5(6H), means "Yah is lord" or "Yah is owner." This was one of David's mighty men (**1 Chronicles 12:1-2**).

Beeliada, בַּעַלְיָדָה (be'elyâdâ) 1 Chronicles 14:7, means "Baal knows." This is one of David's sons (1 Chronicles 14:3-7) and his name is apparently also called אֵלְיָדָה ('elyâdâ) "God knows" (2 Samuel 5:16).

V. Further Meaning and Use of Baal

The verb form, בָּעַל (bâ'al), means "married" (e.g. Deuteronomy 21:13; 22:22; 24:1; Proverbs 30:23; Jeremiah 3:14; 31:32; Malachi 2:11; Isaiah 54:1; 62:4-5[2x]) and to rule over or have dominion over (1 Chronicles 4:22; Isaiah 26:13), and the participle is used for "husbands," בַּעְלֵיךְ (bo'alayikh), in Isaiah 54:5 referring to God.

The noun form (same exact form as for the idol, Baal) is used in a variety of ways:

It is used in the sense of a **husband** (e.g. Exodus 21:3, 22; Deuteronomy 22:22; 24:4; 2 Samuel 11:26; Esther 1:17, 20; Proverbs 12:4; 31:11, 23, 28; Hosea 2:16(H18); Joel 1:8). In Genesis 20:3 both the verb and noun are used: הוּא בָּעַלְתָּ בַּעַל (hiv' be'ulat bâ'al) "she is married to a husband."

It is used in the sense of an **owner** (or lord):

- **of a covenant**, Genesis 14:13, בַּעְלֵי בְרִית (ba'alêy veriyt) "owners of a covenant," NKJV "allies," KJV "confederate"
- **of dreams**, Genesis 37:19, הַחֲלֻמוֹת, בַּעַל (ba'al hahalomot), "owner of dreams"
- **of arrows**, Genesis 49:23, הַצִּיּוֹם, בַּעְלֵי (ba'alêy chitsiym) "owners of arrows," NKJV "archers"
- **of an animal**, Exodus 21:28, 29(2x), 36; 22:11-12, 14-15(H10-11, 13-14); Isaiah 1:3 (or "master" NKJV)
- **of a pit**, הַבּוֹר, בַּעַל (ba'al habbor), Exodus 21:34
- **of a house**, or in the sense of the **master** of the house, Exodus 22:8(H7), בַּעַל־הַבַּיִת (ba'al habayit); Judges 19:22-23. In

Baal

1 Kings 17:17 the feminine form is used, בַּעֲלַת הַבַּיִת (ba'alat habbâyt) "owner of the house," NKJV "who owned the house."

- **of words**, Exodus 24:14, מִי־בַעַל דְּבָרִים (miy-va'al devâriym) - "whoever is an owner of words," NKJV "any man has a difficulty."
- **of a loan**, i.e. a creditor, Deuteronomy 15:2, בַּעַל מַשָּׂה (ba'al mashêh), "owner of a loan"
- **of necromancy**, 1 Samuel 28:7(2x), בַּעֲלַת־אוֹב (ba'alat-ov) "owner of necromancy," NKJV "who is a medium." בַּעֲלַת (ba'alat) is the feminine form of בַּעַל (ba'al). Also, אוֹב ('ov) is the word for necromancy, e.g. used in Leviticus 20:27, קוֹלֶךְ יִהְיֶה בָהֶם אוֹב (yihyeh vâhem 'ov) "there is in them necromancy," NKJV "who is a medium." **Isaiah 29:4** has קוֹלֶךְ הָיָה כְּאוֹב מֵאֲרֶץ (hâyâh ke'ov mê'erets qolêkh) "your voice will be as necromancy from the earth." For more on אוֹב ('ov) see footnote for Leviticus 19:31.
- **of steeds**, 2 Samuel 1:6, בַּעֲלֵי הַפָּרָשִׁים (ba'alêy happârâshiym) "owners of the steeds," KJV, NKJV "horseman." פָּרָשִׁים (pârâshiym) is used for "steeds" (i.e. horses) in Ezekiel 27:14 & Joel 2:4, but usually it is used for "horsemen" (e.g. Genesis 50:9; 1 Samuel 13:5; 2 Samuel 8:4). Thus, this could also be "**lords** of the horsemen."
- **of hair**, 2 Kings 1:8, אִישׁ בַּעַל שֵׁעָר (iysh ba'al sê'âr), "man, owner of hair," NKJV "A hairy man"
- **of an oath**, Nehemiah 6:18, בַּעֲלֵי שְׁבוּעָה (ba'alêy shevu'âh) "owners of an oath," NKJV "pledged"
- **of land**, Job 31:39
- **of wing(s)**, Proverbs 1:17, בַּעַל כָּנָף (ba'al kânâph), "owner of a wing," NKJV "bird;" Ecclesiastes 10:20, בַּעַל הַכְּנָפִים (ba'al hakkenâphayim) "owner of the wings," NKJV "a bird in flight"
- **of greedy for gain**, Proverbs 1:19, אֶת־נֶפֶשׁ בַּעֲלֵי יָקָח (et-nephesh be'âlâyv yiqqâch), "It takes the soul of its owners," that is, those who have it in them to be greedy for gain.
- **of good**, Proverbs 3:27, "Do not withhold good" מִבְּעָלָיו (mibe'âlâyv) "from it's owners," NKJV "those to whom it is due," with footnote, "Lit. *its owners*"
- **of understanding**, Proverbs 16:22, מְקוֹר חַיִּים שֶׁחֵל בַּעֲלָיו (meqor chayyiym sêkhel be'âlâyv) "a fountain of life is understanding to its owner."
- **of a present** (or bribe), Proverbs 17:8, בַּעֲלָיו (be'âlâyv), "its owner," NKJV "its possessor."
- **of destruction**, Proverbs 18:9, בַּעַל מַשְׁחִית (ba'al mashchiyt), "owner [or perhaps "lord" or "husband"] of destruction," NKJV "him who is a great destroyer"
- **of anger**, Proverbs 22:24, בַּעַל אָף (ba'al 'âph) "owner of anger," NKJV "angry man"
- **of soul**, Proverbs 23:2, בַּעַל נֶפֶשׁ (ba'al nephesh) "owner of soul," NKJV "given to appetite." Habakkuk 2:5 uses נֶפֶשׁ (nephesh) "soul" in a similar manner where it has "he enlarges his soul," NKJV "he enlarges his desire."
- **of schemes**, Proverbs 24:8, בַּעַל־מְזִמּוֹת (ba'al-mezimmot) "owner [or "master"] of schemes," NKJV "a schemer" with footnote, "Lit. *master of evil plots*"
- **of fury**, Proverbs 29:22 (NKJV "furious man"); Nahum 1:2 (NKJV "is furious") בַּעַל חֵמָה (ba'al chêmâh), more literally, "owner of fury"
- **of goods**, Ecclesiastes 5:11(H10)
- **of riches**, Ecclesiastes 5:13(H12)
- **of wisdom**, Ecclesiastes 7:12, בַּעֲלֵיהָ (ve'âleyhâ) "owners of it," NKJV "those who have it"
- **of wickedness**, Ecclesiastes 8:8, בַּעֲלָיו (be'âlâyv) "owners of it," NKJV "those who are given to it"
- **of the tongue**, Ecclesiastes 10:11, וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן (ve'êyn yitron leva'al hallâshon) "so there is no advantage to the owner of the tongue," NKJV "The babblers are no different" with footnote, "Lit., *master of the tongue*" for בַּעַל הַלָּשׁוֹן (ba'al hallâshon). יִתְרוֹן (yitron) is "advantage" (or "profit") found also only in Ecclesiastes 1:3; 2:11, 13 (2x, NKJV "excels"); 3:9; 5:9(H8), 16(H15); 7:12 (NKJV "excellence"); 10:10 (NKJV "success").
- **of collections**, Ecclesiastes 12:11, בַּעֲלֵי אֲסֻפוֹת (ba'alêy asuppot) "owners of collections," KJV "masters of assemblies," NKJV "scholars," NAS "masters of *these* collections."
- **of edges**, Isaiah 41:15, בַּעַל פִּיפְיּוֹת (ba'al piyphiyyot) "owner of edges," NKJV "sharp teeth," KJV "having teeth," NAS "double edges." פִּיפְיּוֹת (piyphiyyot) is the plural form of the word for mouth and is used, as here, for edge(s).
- **of judgment**, Isaiah 50:8, מִי־בַעַל מִשְׁפָּטִי (miy-va'al mishpâtiy) "Who is the owner of my judgment?" NKJV "Who is my adversary?" NAS "Who has a case against me?"
- **of horns**, Daniel 8:6, 20, בַּעַל הַקְּרָנַיִם (ba'al haqqrânayim) "owner of two horns," NKJV "that had two horns"
- **of sorceries**, Nahum 3:4, בַּעֲלַת כְּשָׁפִים (ba'alat keshâphiym) "owner [female] of sorceries," NKJV "The mistress of

sorceries." בַּעַלֹּת (ba'alat) is the feminine of בַּעַל (ba'al).

Inhabitants or citizens or men - Joshua 24:11 (NKJV "men," LXX κατοικουντες [katoikountes] "inhabitants"); 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").

Lord (or master) – for a priest in Leviticus 21:4 (NKJV "chief man"), see also Numbers 21:28 (NKJV "lords," LXX not translated); Isaiah 16:8 (NKJV "lords," LXX not translated); Jeremiah 37:13 (בַּעַל פֶּקִידוּת [ba'al peqidut] "lord of oversight," NKJV "captain of the guard").

VI. Uses for the LORD God:

Already mentioned:

Baal Perazim, בַּעַל פְּרָצִיִּים (ba'al perâtsiyim), a place where David defeated the Philistines and was named Baal Perazim, because David said, "God has broken through," פָּרַץ יְהוָה (pârats yehvâh), "my enemies" (2 Samuel 5:20; 1 Chronicles 14:11). Baal here is a reference to the Lord (יְהוָה [yehvâh]) and appears to mean "Lord of breakthroughs," or "possessor of breakthroughs."

Bealiah, בַּעַלְיָהּ (be'alyâh) 1 Chronicles 12:5(6H), means "Yah is lord" or "Yah is owner." This was one of David's mighty men (**1 Chronicles 12:1-2**).

Beeliada, בַּעַלְיָדָע (be'elyâdâ') 1 Chronicles 14:7, means "Baal knows." This is one of David's sons (1 Chronicles 14:3-7) and his name is apparently also called אֱלִיָּדָע ('elyâdâ') "God knows" (2 Samuel 5:16).

Nahum 1:2 בַּעַל חֶמָּה (ba'al chêmâh) "owner of fury" (NKJV "is furious") or "Lord of fury"

Not yet mentioned:

Hosea 2:16(H18), בַּעְלִי (ba'liy), "my Master" (NKJV). "My husband" (NKJV) here is אִישִׁי (iyshiy). Baal is found also in Hosea 2:8, 13, 16, 17; 9:10; 11:2; 13:1.

Idols

And no one considers in his heart, nor is there knowledge nor understanding to say, "I have burned half of it in the fire, yes, I have also baked bread on its coals; I have roasted meat and eaten it; and shall I make the rest of it an abomination? Shall I fall down before a block of wood?" (Isaiah 44:19)

There are several different Hebrew words translated "idol(s)" in the OT:

אָוֶן ('âven) = "sorrow" (e.g. Genesis 35:18 [See NKJV footnote]; Proverbs 22:8), "iniquity" (e.g. Psalm 7:14(H15); "wickedness" (e.g. Numbers 23:21), "worthless" (e.g. Isaiah 41:29 NKJV). NKJV translates this word as "idol(s)" in Isaiah 66:3 & Hosea 12:11(H12 אָוֶן, singular, yet NKJV "idols"). NKJV also translates this word with the word for house, בֵּית (bêyt), as "Beth Aven," בֵּית אָוֶן (bêyt 'âven), in Hosea 4:15; 5:8; 10:5; and simply "Aven" in Hosea 10:8; Amos 1:5; Ezekiel 30:17.

אֱלִיל ('eliyl) = "worthless" - used in this way in Job 13:4; Jeremiah 14:14 אֱלִיל, Qere אֱלִיל, "worthless thing" (NKJV); Zechariah 11:17 "worthless" (NKJV). It is found for "idols" in Leviticus 19:4; 26:1; 1 Chronicles 16:26; Psalm 96:5; 97:7 ("gods" NKJV); Isaiah 2:8, 18, 20(2x); 10:10 (Hebrew is singular, אֱלִיל [hâ'eliyl])-11 (first "idols," second is עֲצַבִּימ [ʿatsabbiym] "her idols"); 19:1, 3; 31:7(2x); Ezekiel 30:13; Habakkuk 2:18.

אֲיִמִּים ('êymiym) – translated once in the NKJV as "idols" in Jeremiah 50:38. It means "terror" or "dread." For example, it is found in the singular in Genesis 15:12 ("horror" NKJV) and in the plural in Psalm 88:16 ("terrors" NKJV) and Job 20:25 (אֲיִמִּים ['êymiym], "terrors" NKJV). It is also found in the plural form of אֲיִמוֹת ('êymot) in Psalm 55:4(H5).

גִּלּוּלִים (gilluliym) - only found in the plural form in Leviticus 26:30; Deuteronomy 29:17(H16); 1 Kings 15:12; 21:26; 2 Kings 17:12; 21:11, 21; 23:24; Jeremiah 50:2 ("images" NKJV); Ezekiel 6:4-6, 9, 13; 8:10; 14:3-7; 16:36; 18:6, 12, 15; 20:7-8, 16, 18, 24, 31, 39; 22:3-4; 23:7, 30, 37, 39, 49 ("idolatrous" NKJV); 30:13; 33:25; 36:18, 25; 37:23; 44:10, 12. גִּלְלִימ (geliliym) is used for rods in Esther 1:6 & Song of Solomon 5:14. The singular of גִּלְלִימ (geliliym), גָּלִיל (gâlil) is the word for Galilee (e.g. Joshua 20:7).

הֶבֶל (hevel) = vapor, breath, vanity, futility, translated so (NKJV) in Job 7:16 (“breath”); 9:29 (“vain”); 21:34 (“empty words”); 27:12 (“nonsense”); 35:16; Psalm 39:5(H6)-6(H7), 11(H12); 62:10; 78:33; **94:11**; **144:4** (“breath”); Proverbs 13:11 (“dishonesty”); 21:6 (“fantasy”); 31:30 (“passing”); Ecclesiastes 1:2(5x), 14; 2:1, 11, 15, 17, 19, 21, 23, 26; 3:19; 4:4, 7-8, 16; 5:7(H6), 10(H9); 6:2, 4, 9, 11-12; 7:6, 15; 8:10, 14(2x); 9:9(2x); 11:8, 10; 12:8(3x); Isaiah 30:7; 49:4 (“nothing”); 57:13; Jeremiah 10:3, 15; 16:19 (“worthlessness”); 51:18; Lamentations 4:17; Zechariah 10:2 (“vain”). It is translated as “idols” in Deuteronomy 32:21; 1 Kings 16:13, 26; 2 Kings 17:15 (“idols” NKJV, yet it is in the singular הֶהָבֵל [hâhevel]); Psalm 31:6(H7); Jeremiah 2:5 (“idols” NKJV, yet it is in the singular הֶהָבֵל [hâhevel]); 8:19; 10:8; 14:22; Jonah 2:8(H9). **This is also the same exact word for Adam's second son, Abel. See Genesis 4:2(2x), 4(2x), 8(2x), 9, 25.**

מִסְכָּה (massêkhâh) – “molded image” (NKJV) – from the word for “pour out,” נָסַךְ (nâsakh, e.g. Isaiah 29:10). מִסְכָּה (massêkhâh) is translated as “molded image” (NKJV) in Deuteronomy 9:12; 27:15; Judges 17:3-4; 18:14, 17-18; 1 Kings 14:9; 2 Kings 17:16; 2 Chronicles 28:2; 34:3-4; Psalm 106:19; Isaiah 30:22; 42:17; Hosea 13:2; Habakkuk 2:18; Nahum 1:14. It is used in conjunction with another word defining the molded (or molten) aspect in Exodus 32:4 (“molded” calf, 8; 34:17; Leviticus 19:4 (“molded” gods); Numbers 33:52 (“molded” image; image here is צֵלֶם [tselem], see below); Deuteronomy 9:16; and Nehemiah 9:18.

מַשְׁכֵּיט (maskiyt) – “idols” – Ezekiel 8:12, NKJV, although it is singular (KJV “imagery,” NAS “carved images”). It is found also only in Leviticus 26:1 (“engraved” NKJV; KJV “image,” NAS “figured”); 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”).

נֶסֶךְ (nesekh) = “drink offering” (e.g. Genesis 35:14; Numbers 28:7; Isaiah 57:6), used for “molded image(s)” (NKJV) in Isaiah 41:29; 48:5; Jeremiah 10:14; 51:17.

סֶמֶל (semel) – Deuteronomy 4:16 gives the defining definition of “figure” (NKJV). The word is also found in 2 Chronicles 33:7, 15 (“idol”) & Ezekiel 8:3, 5 (“image”).

עֵצָב (’etsev) - Jeremiah 22:28 (NKJV “idol”); Isaiah 48:5 (“my idol,” אֶתְעִבִי [’âtsebiy]). See next word.

עֲצָבִיּוֹת (’atsabbiym) – 1 Samuel 31:9; 2 Samuel 5:21 (“images” NKJV); 1 Chronicles 10:9; 2 Chronicles 24:18; Psalm 106:36, 38; 115:4; 135:15; Isaiah 10:11 (second “idols” NKJV); 46:1; Jeremiah 50:2 (“idols” NKJV); Hosea 4:17; 8:4(H6); 13:2; 14:8; Micah 1:7 (“idols” NKJV); Zechariah 13:2. The related noun, עֵצָב (’etsev), and verb, עָצַב (’âtsav) have to do with pain (e.g. noun Genesis 3:16; verb 1 Chronicles 4:10), and the verb is also used for “shape” or “fashion” found only in Job 10:8, עֲצַבְנִי (’itsevuniy), “fashioned me” (NKJV), and Jeremiah 44:19, לְהָאֲעִיבָהּ (leha’atsivâh), “to worship her” NKJV; NAS “in her image” with footnote, “Lit. *To make an image of her*”.

פֶּסֶל (pesel) – “carved image” (NKJV) - Exodus 20:4; Leviticus 26:1; Deuteronomy 4:16, 23, 25; 5:8; 27:15; Judges 17:3-4; 18:14, 17-18, 20, 30-31; 2 Kings 21:7; 2 Chronicles 33:7; Isaiah 40:10, 19-20; 42:17; 44:9, 15, 17; 45:20; 48:5; Jeremiah 10:14; 51:17; Nahum 1:14; Habakkuk 2:18; Psalm 97:7. The related verb, פָּסַל (pâsal), means to “cut out” or “hew” (e.g. Exodus 34:1, 4; Deuteronomy 10:1, 3). The plural form is פְּסִלִיּוֹת (pesiliym) and it is found in Deuteronomy 7:5, 25; 12:3; Judges 3:19 (“stone images” NKJV), 26 (“stone images” NKJV); 2 Kings 17:41; 2 Chronicles 33:19, 22; 34:3-4, 7; Psalm 78:58; Isaiah 10:10; 21:9; 30:22 (“images” NKJV); 42:8; Jeremiah 8:19; 50:38; 51:47, 52; Hosea 11:2; Micah 1:7; 5:13(H12).

צִיּוּרִים (tsiuriym) – Isaiah 45:16 – This same exact spelling is used for “pangs” in Isaiah 13:8; 21:3 (first “pangs,” second is same word in construct) and in Isaiah 18:2 for “ambassadors” (NKJV).

צֵלֶם (tselem) – “image” – used for false gods in Numbers 33:52; 2 Kings 11:18; 2 Chronicles 23:17; Ezekiel 7:20; 16:17; Amos 5:26 (“idols” NKJV). Used also for **images of men** in Ezekiel 23:14, images of tumors in 1 Samuel 6:5(2x), 11, **Adam's image** in Genesis 5:3, and **God's image** in Genesis 1:26, 27(2x); 9:6. NKJV translates this same word as “shadow” in Psalm 39:6(H7). In **Psalm 73:20** it is used where God will despise the image of the wicked.

Idols

שָׁוְיָ (shâv') = "worthless" (e.g. Psalm 119:37), "useless" (e.g. Psalm 60:11[H13]; 108:12[H13]), "vain" (e.g. Exodus 20:7(2x); Deuteronomy 5:11(2x); Psalm 127:1-2[3x]), "futility" (e.g. Job 7:3; Psalm 89:47(H48), "vanity" (e.g. Hosea 12:11(H12). NKJV translates it "idol(s)" in Psalm 24:4; Jeremiah 18:15 (more literally, "to the worthless thing," לְשָׁוְיָ [lashâv']).

תְּרַפִּיִּים (terâphiym) - sometimes translated "teraphim," found in Genesis 31:19, 34-35 ("household idols," see NKJV footnote); Judges 17:5; 18:14, 17, 20; 1 Samuel 15:23; **19:13, 16** (used here to mimic a human); 2 Kings 23:24; Ezekiel **21:21** (H26, used here for divination); Hosea 3:4 (teraphim, NKJV) Zechariah **10:2** (here the terâphiym speak, see also NKJV footnote).

In 2 Chronicles 11:15 the NKJV has "calf idols," but it is only the word for "calves" (עֲגָלִים [ʿagâliym]).

In 2 Chronicles 15:8 the NKJV has "abominable idols," but it is only the word for abominable or "detestable things" (הַשִּׁקּוּצִים [hashiqqutsiym]).

In Jeremiah 16:18 the NKJV has "detestable and abominable idols," but it is only the words for "their detestable things" (שִׁקּוּצֵיהֶם [shiqqutsêyhem]) and "their abominable things" (אֲבוֹתֵיהֶם [ʾavotêyhem]).

Words For The Fear of God

I. Terms In The Old Testament

A. יָרֵא (yârê')

There are several different words used in regards to the fear of God in the original languages. The most common is the Hebrew word יָרֵא (yârê'). This verb is used over 330 times and it means actual "fear." Besides being used to be afraid of God (e.g. Genesis 20:8; Exodus 3:6; 2 Samuel 6:9; Psalm 33:8a; 76:7-8; Proverbs 13:13; Ecclesiastes 12:13; Malachi 3:16 [2x]; 4:2), it is also the fear Jacob had of his brother (Genesis 32:7), the fear Jacob's sons had of their brother Joseph (Genesis 43:18), the fear the Israelites had of the Egyptians (Exodus 14:10), the fear due parents (Leviticus 19:3, see below), the fear of a soldier before a battle (Deuteronomy 20:8), the fear Saul and the Israelites had of Goliath (1 Samuel 17:11, 24), the fear David's men had of the Philistine armies (1 Samuel 23:3), the fear Saul had of the Philistine army (1 Samuel 28:5), the fear Saul's armorbearer had when Saul commanded him to take his sword and kill Saul (1 Samuel 31:4), the fear the rulers of Jezreel had of Jehu (2 Kings 10:4), the fear Jehoshaphat had of the massive army that came against him (2 Chronicles 20:3), the fear Nehemiah had of king Artaxerxes (Nehemiah 2:2), the fear David determined *not* to have (Psalm 27:1a, 3; see also 56:3-4, 11; 118:6), the fear the sons of Korah determined *not* to have even though world wide cataclysmic chaos broke out (Psalm 46:2), the fear Urijah had when King Jehoiakim sought to kill him (Jeremiah 26:21), the fear appropriately had at the roaring of a lion (Amos 3:8), the fear the mariners had in the midst of the storm (Jonah 1:5, 10), etc.. This word undeniably means "fear," i.e. to be afraid.

The noun form of יָרֵא (yârê') is יִרְאָה (yir'âh) and it is used far less, only about 44 times. It is mostly used for the fear of God (Genesis 20:11; Psalm 2:11; 90:11; Proverbs 9:10; Jonah 1:16), but it is also used for the fear of briars and thorns (Isaiah 7:23), the fear the mariners had (Jonah 1:10), fear of the Israelites (Deuteronomy 2:25), and fear in dangerous circumstances (Psalm 55:5).

These words, יָרֵא (yârê') and יִרְאָה (yir'âh), are occasionally translated "awe" or "awesome" (e.g. Exodus 15:11 [NAS "awesome in praises"]; Nehemiah 1:5; 4:14; 9:32), but, as the above illustrates, this "awe" is not without fear; and even Webster's definition of "awe" is not without dread.

an emotion variously combining dread, veneration, and wonder that is inspired by authority or by the sacred or sublime (www.merriamwebster.com/cgi-bin/dictionary)

Genesis 28:17 illustrates how this "awe" is not without fear.

And he was afraid and said, "How awesome is this place!"

In this sentence "afraid" and "awesome" are from the same root word אָרַע' (yârê'). Likewise, Deuteronomy 28:58 declares,

If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God . . .

In this verse the word for "fear" and the word for "awesome" are from the same root word אָרַע' (yârê'). When dealing with God, be it His awesome works (Deuteronomy 10:21; Psalm 65:5; 66:3, 5; 106:22; 145:6; Isaiah 64:3), His awesome name (Psalm 99:3; 111:9), or the awesome majesty around Him (Job 37:22; Ezekiel 1:18, 22), it is fearfully awesome (e.g. Ezekiel 1:28).

B. פָּחַד (pâchad)

Another Hebrew word used for the fear of God is פָּחַד (pâchad). This is the Hebrew word for "dread." It is used both in its verb and noun forms about 75 times. It is used for dreading God, for example, in 1 Samuel 11:7; 2 Chronicles 14:14; 17:10; 19:7; 20:29; 23:15b; 31:23; Psalm 36:1; 119:120, 161 (NKJV, NAS, "awe"); Proverbs 28:14 (see NAS); Isaiah 2:10, 19, 21; Jeremiah 2:19; Hosea 3:5; and Micah 7:17. It is also used for the dread God put upon the enemies of Israel (Exodus 15:16; Deuteronomy 2:25; 11:25), the dread of losing one's life (Deuteronomy 28:66-67; Psalm 31:13), the horror Job dreaded that happened to him (Job 3:25), the fear in a scary dream (Job 4:14a) which caused Eliphaz' bones to "shake" (NKJV, more literally to "dread," Job 4:14b), dreadful sounds (Job 15:21), the *lack* of fear the ostrich has for her young (Job 39:16, NKJV "concern" with footnote, "Lit. fear"), the *lack* of fear the godly have and will have (Psalm 27:1b; Proverbs 3:24; Isaiah 12:2), fear from the judgment of God (Psalm 53:5; 14:5; Isaiah 24:17; Jeremiah 49:5; Lamentations 3:47), the fear in the night (Song of Solomon 3:8), the "thrill" (NAS with footnote Lit., *tremble*) of future blessing (Isaiah 60:5), the fear of the Jews (Esther 8:17; 9:2), the fear of Mordecai (Esther 9:3), the fear the princes had upon hearing the words of the Lord against the people (Jeremiah 36:16, see also in verse 24), the woman-like fear Egypt will have (Isaiah 19:16-17), and the fear of man and the oppressor (Isaiah 51:12-13).

C. חָת (chat)

חָת (chat) is found approximately 57 times, and it means to be shattered (Isaiah 8:9; 30:31 NKJV "beaten down"), broken (Jeremiah 48:20, 39; 51:56; 14:4 "parched" NKJV, i.e. broken ground), dismayed (Joshua 1:9; 8:1; 1 Samuel 17:11; Jeremiah 8:9; 17:18; 30:10; 46:27; 48:1, 39; 46:5; 50:36; Ezekiel 2:6; 3:9) and fearful (Job 7:14 NKJV "scare;" 31:34 NKJV "dreaded;" Isaiah 20:5; 31:4, 9; Habakkuk 2:17). It is only once used for the fear of God (Malachi 2:5). NKJV translates it here "reverent." The verse reads:

My covenant was with him, one of life and peace, and I gave them to him that he might fear Me; so he feared Me and was reverent before My name. (Malachi 2:5 NKJV)

In light of the usage of this word elsewhere, this "reverence" carries with it, shattered, broken, dismayed, and fear. This is a loaded word.

D. חָרַד (chârad)

This verb is found approximately 45 times and is used for trembling at God's word (Job 37:1; Ezra 9:4; 10:3; Isaiah 66:2, 5). It is also used of the trembling of Isaac (Genesis 27:33), the intense fear Joseph's brothers had of what God was doing to them (Genesis 42:28), the trembling of the Israelites before Mount Sinai and the trembling (quaking) of the mountain itself (Exodus 19:16, 18), Boaz being "startled" by Ruth (Ruth 3:8), Eli's trembling for the ark of God (1 Samuel 4:13), the trembling of the people who followed Saul (1 Samuel 13:7), the trembling of the elders of Bethlehem at the coming of Samuel (1 Samuel 16:4), the trembling of Saul when he saw the Philistine army (1 Samuel 28:5), woman-like fear (Isaiah 19:16), the trembling of women (Isaiah 32:11), trembling at the judgment of God (Ezekiel 26:16, 18; 32:10), the fear when a trumpet is blown in a city (Amos 3:6), being made afraid (Nahum 2:11; Zephaniah 3:13), etc..

Words for the Fear of God

E. בָּהֵל (bahal)

This word is found about 39 times in the Old Testament. This is the word used twice by Job to describe how he was terrified of God (Job 23:15a-16). It is also the word used by Moses saying, "**by Your wrath we are terrified**" (Psalm 90:7). It is also used for the dismayed fear Joseph's brothers had (Genesis 45:3), Saul's fearful state (1 Samuel 28:21), Israel's fearful troublesome condition (2 Samuel 4:1), the fear Sennacherib's servants attempted to instill (2 Chronicles 32:18), the terror of Job's condition (Job 4:5 NKJV "troubled;" 22:10 NKJV "troubles;" 21:6), troubled bones and soul (Psalm 6:2-3; see also verse 10 and Psalm 30:7; 104:29), fear taking hold (Psalm 48:6), and men of war being terrified (Jeremiah 51:32). It is also used in the sense of hastening something (e.g. 2 Chronicles 26:20; 35:21; Proverbs 20:21; 28:22; Ecclesiastes 7:9; 8:3; Zephaniah 1:18).

F. עָרַץ ('arats)

Another Hebrew form used for the fear of God are the Hebrew words עָרַץ ('arats), the verb form, and עָרִיץ ('ariyts), the adjective form. It is found about 35 times in the Old Testament, and it means "tremble" with the sense of "terror." The adjective form is only used once in reference to the fear of God (Jeremiah 20:11 NKJV "awesome," NAS "dread"). The verb form is found in three places for the fear of God (Psalm 89:7; Isaiah 8:13; 29:23). Elsewhere they are used for the fear of man (Deuteronomy 7:21; Joshua 1:9; Job 31:34; Isaiah 8:12), terror because of the enemy (Deuteronomy 1:29; 20:3; 31:6), frightening a leaf (Job 13:25), shaking the earth (Isaiah 2:19, 21), terror (NKJV "oppress") caused by wicked men (Psalm 10:18), and wicked men described as terrifying or terrible (Job 15:20 NKJV "oppressor;" Psalm 37:35 more literally, "the terrible wicked;" Isaiah 13:11; 25:3-5; 29:5, 20; 49:25; Jeremiah 15:21).

G. אִימָה ('êymâh)

This Hebrew word is found about 17 times in the Old Testament and it is translated "horror" (e.g. Genesis 15:12); "fear" (e.g. Exodus 15:16; 23:27; Ezra 3:3; Job 33:7); "terror" (e.g. Deuteronomy 32:25; Joshua 2:9; Job 20:25 אִימִים [êmiym] "terrors"; 39:20; Psalm 55:4 [H5] אִימוֹת [êymot] "terrors"; Isaiah 33:18); "terrible" (e.g. Job 41:14 [H6] terrible teeth); "wrath" (e.g. Proverbs 20:2; KJV "fear"); and "idols" (NKJV; KJV) once in Jeremiah 50:38 (NAB "fearful things"; בְּאִימֵי [bâ'êymiym], more literally, "in terrors"). It is used for the fear of God in Job 9:34 ("dread of Him" more lit., "His dread"); 13:21 ("dread of You" more lit., "Your dread"); and Psalm 88:15 [H16] ("Your terrors").

H. מוֹרָא (morâ')

There is also morâ' which is found 12 times. It is used for the fear of God (Psalm 76:11; Isaiah 8:13; Malachi 1:6 ["respect" NAS with footnote "Lit., *fear*"; 2:5] and the great "terror" which the Lord and Moses performed (Deuteronomy 4:34; 26:8; 34:12; Jeremiah 32:21). It is also used for the fear God put upon the land (Deuteronomy 11:25), for being afraid of men, their "threats" (NKJV, Isaiah 8:12), and the fear God put on the animals toward mankind (Genesis 9:2). There is also מוֹרָה (morâh) found in Psalm 9:21 which says,

Put them in fear, O Lord, that the nations may know themselves to be but men.

I. גּוֹר (gur)

Another Hebrew word used for the fear of God is גּוֹר (gur). It is found in the Old Testament 10 times and is used for fearing God in two Psalms (Psalm 22:23; 33:8 NKJV "awe"). It is also used of Moab being afraid of the children of Israel (Numbers 22:3), the fear of man (Deuteronomy 1:17), *not* being afraid of a false prophet (Deuteronomy 18:22), God's fear of man (Deuteronomy 32:27), Saul's fear of David (1 Samuel 18:15), the fear the mighty have of Leviathan (Job 41:25, Hebrew vs 17), being afraid of the sword (Job 19:29), and the fear idolaters had (Hosea 10:5).

J. זָאֵעַיִן (zâ'e'iyin) and דְּחַל (dechal)

These words are Aramaic words and are only used in the book of Daniel. זָאֵעַיִן (zâ'e'iyin) is used twice. דְּחַל (dechal) is used 6 times. They are both used in Daniel 6:26 (Hebrew vs 27) for trembling זָאֵעַיִן (zâ'e'iyin) and fearing דְּחַל,

dechal) before the God of Daniel. They are also both used in Daniel 5:19 for trembling זָעַיִן (zâ'e'iyin) and fearing (לִּירֵא, dechal) Nebuchadnezzar. לִּירֵא (dechal) is also used for the "awesome" image Nebuchadnezzar saw (Daniel 2:31), the fearful dream (Daniel 4:5, Hebrew vs 2), and the terrible beast (Daniel 7:7, 19).

K. יָגַר (yâgor)

There is also the verb יָגַר (yâgor) which is found 5 times in the Old Testament, but it is only used once for the fear of God (Deuteronomy 9:19). It is also used for the fear of the diseases of Egypt (Deuteronomy 28:60), the calamity and suffering Job feared (Job 3:25; 9:28), and the reproach the Psalmist dreaded (Psalm 119:39).

L. סָמַר (sâmar)

This Hebrew word is only found 3 times in the Old Testament and it means to bristle. It is used for the bristling locusts in Jeremiah 51:27, for Eliphaz' hair that "stood up" (NKJV) on his body in fear of a spirit, and in Psalm 119:120 where the Psalmists writes (more literally), "**My flesh bristles from dread of You**" [מִפַּחְדְּךָ (mippachdekha) "from dread of you."]

L. אֵימָה ('êymâh)

This Hebrew word is found about 17 times in the Old Testament and it is translated "horror" (e.g. Genesis 15:12); "fear" (e.g. Exodus 15:16);

II. Terms In The New Testament

A. φοβουμαι (phoboumai)

The most common word used in the New Testament is the Greek verb φοβουμαι (phoboumai). It is found approximately 95 times in the New Testament and most definitely means to be afraid. Besides being used for being afraid of God (e.g. Matthew 10:28; 17:6; Luke 1:50; 12:4-5; 23:40; Acts 10:2, 22, 35; 1 Peter 2:17; Revelation 14:7; 15:4), it is also used for the command "do not be afraid" (e.g. Matthew 1:20; 10:26, 31; 14:27; 17:7; 28:5, 10), the fear Joseph had of Archelaus (Matthew 2:22), Herod's fear of the multitude (Matthew 14:5), Peter's fear of the wind (Matthew 14:30), the chief priests' and elders' fear of the multitude (Matthew 21:26, 46), Herod's fear of John (Mark 6:20), the fear to ask Jesus a question (Mark 9:32), the fear the people had as Christ was headed toward Jerusalem (Mark 10:32), the fear the scribes and chief priests had of Christ (Mark 11:18), the fear both Marys had after seeing the empty tomb (Mark 16:8), the ungodly judge who did not fear God (Luke 18:2), the disciples fear when they saw Jesus walking on water (John 6:19), the parents of the blind man who feared the Jews (John 9:22), Pilate being more afraid (John 19:8), the disciples fear of Saul after his conversion (Acts 9:26), the fear of running aground on the rocks (Acts 27:29), the fear of being cut off (Romans 11:20), fear of the authorities when doing evil (Romans 13:3-4), Paul's fear of the Corinthians being deceived (2 Corinthians 11:3; see also Galatians 4:11), Peter's fear of the Jews (Galatians 2:12), the fear a wife should have toward her husband (Ephesians 5:33, see below), fear of any coming short of God's rest (Hebrews 4:1), Moses' parents who were *not* afraid of the king's command (Hebrews 11:23), etc..

B. φοβος (phobos)

The noun form of φοβουμαι (phoboumai) is φοβος (phobos) and it is found about 45 times in the New Testament. It is used for the fear of God (2 Corinthians 5:11; 7:1; Ephesians 5:21; Philippians 2:12; 1 Peter 1:17; 3:15), and also for the fear the disciples had when they thought they saw a ghost (Matthew 14:26), the fear the guards had when they saw the angel (Matthew 28:4), the fear the disciples had when Christ calmed the sea (Mark 4:41), the fear Zacharias had when he saw the angel (Luke 1:12), the fear that came upon those who saw Christ raise up a dead man out of a coffin (Luke 7:16), the fear that seized the Gadarenes (Luke 8:37), men's hearts failing them from fear (Luke 21:26), fear of the Jews (John 7:13; 19:38; 20:19), the fear the wicked do not have of God (Romans 3:8), the fear God-fearing people do not have (Romans 8:15), fear that is due to authorities (Romans 13:7), the fear Paul had while with the Corinthians (1 Corinthians 2:3; see also 2 Corinthians 7:5), the fear the Corinthians had while receiving Titus (2 Corinthians 7:15), the resultant fear at the rebuke of a sinning elder (1 Timothy 5:20), fear of death (Hebrews 2:15), saving some with fear (Jude 23), fear of Babylon's torment (Revelation 18:10, 15), etc..

Words for the Fear of God

C. τρομος (tromos)

This word is found 5 times in the New Testament. It is used for the trembling of working out one's salvation (Philippians 2:12), the trembling of Paul before the Corinthians (1 Corinthians 2:3), the trembling of the Corinthians when they received Titus (2 Corinthians 7:15), the trembling servants are to have in service to their masters (Ephesians 6:5), and the trembling of the two Marys as they fled from the tomb (Mark 16:8).

D. εκφοβος (ekphobos)

This Greek word is only found twice in the New Testament. Once when the disciples were greatly afraid when Christ was transfigured (Mark 9:6), and the other time is when Moses describes his fear of the presence of God saying, "**I am exceedingly afraid** . . ." (Hebrews 12:21).

E. εντρομος (entropomos)

This Greek word is only found three times in the New Testament. It goes along with the word above in Hebrews 12:21 in the second part of Moses' statement, ". . . **and trembling**." Also, this is used for Moses' trembling before God at another time in Acts 7:32, and for the trembling of the Philippian jailer in Acts 16:29.

F. ευλαβειας (eulabeias)

This Greek word is only found twice in the New Testament and both times it means "godly fear." It is used of Christ being heard because of His godly fear (Hebrews 5:7), and believers are instructed to serve God with godly fear (Hebrews 12:28), because "**our God is a consuming fire**" (Hebrews 12:29).

G. ευλαβηθεις (eulabêtheis)

This Greek word is akin to the one above and is only used once in the New Testament. It is used for Noah who was "moved with godly fear" (Hebrews 11:7 NKJV), because he was *warned* of things not yet seen (i.e. the coming judgment of God, Genesis 6:13-14).

III. Arguments Over Words (1 Timothy 6:4)

For those who would argue over words (1 Timothy 6:4; 2 Timothy 2:14), they might point out, for example, that the Hebrew word יָרֵא (yârê') is used to "revere" (NKJV) parents in Leviticus 19:3, and therefore conclude that יָרֵא (yârê') must mean to "revere" God as well, *excluding* actual fear. The problem with this is, not only does it deny the overwhelming evidence of the usage of the word (as the above illustrates), but it denies the actual teaching of the Bible and turns it upside down.

Parents not only ought to be honored (Exodus 20:12), but actually feared (Leviticus 19:3), especially in the context in which Leviticus 19:3 was written! Leviticus 20:9 decrees the death penalty upon anyone who curses his father and his mother (see also Exodus 21:17; Proverbs 20:20). Exodus 21:15 also puts the death penalty upon anyone who strikes his father or his mother. Deuteronomy 21:18-21 also reveals a rebellious son is to be put to death via the initiative of his parents, and Deuteronomy 27:16 places a curse upon anyone who treats his father or his mother with contempt. Also, Proverbs 30:17 warns the disrespectful child that ravens and eagles will pick out and eat their eyes! Parents are indeed to be feared in the fear of God. God's usage of יָרֵא (yârê') is very apropos.

Another argument that might be used is with the Greek word φοβουμαι [phoboumai]. Since Ephesians 5:33 tells wives to "respect" (NKJV, φοβηται [phobêtai] from φοβουμαι [phoboumai]) their husbands, it might be argued that this respect excludes actual fear. The erroneous conclusion would then be, φοβουμαι (phoboumai) means to respect God, but no need to fear Him, since this is the same word used for the wives where they are told to "respect" their husbands. The problem with this is, it again denies the overwhelming usage of the word, and the massive Scriptural evidence to the contrary (see *Not Taught!* chapter on the fear of God). It also aborts God's revelation about the "respect" a wife is to have towards her husband. It is to be one of fear, as Ephesians 5:33 literally says.

Women are to obey their husbands as they would obey God (Ephesians 5:22), and obeying God certainly includes fear (1 Peter 1:17); thus obeying a husband certainly includes fear (Ephesians 5:33). The husband is head of the wife (Ephesians 5:23), and the wife is subject to her husband, just as the church is subject to Christ (Ephesians 5:23). The church is subject to Christ in fear (Psalm 2:11-12), so are wives to be to their husbands (Ephesians 5:33). They are to be in serious submission, as Sarah was, who called her husband lord (1 Peter 3:6).

Another argument that could possibly be made is that Proverbs 24:21 says, “**My Son, fear** [יָרָא] (yêrâ') **the Lord and the king.**” Is it literal fear towards the king as well? Yes. See Proverbs 16:14; 19:12 (Ecclesiastes 8:2-5).

Words for the Fear of God

Fools & Folly

I applied my heart to know, to search and seek out wisdom and the reason of things, to know the wickedness of folly [כְּסָל], even of foolishness [וְהַסְכְּלוּת] and madness [הוֹלָלוּת].
(Ecclesiastes 7:25, see also verse 26 & 1:17)

אֵייל ('eviyl) – an adjective, “foolish,” used for “fool” or i.e. “foolish one.”

Job 5:2-3 (“foolish man,” “foolish”); Psalm 107:17 (“fools”); Proverbs 1:7 (“fools”); 7:22 (“fool” [more literally, “as shakles to the correction of a fool” אֵיל מוֹסֵר אֶל מוֹסֵר אֵיל וְכַעֲכֶס [uch'ekhes el musar 'eviyl], עֶכֶס ('ekhes) is found only one other place, in Isaiah 3:18 for “anklets”)

Proverbs 10:8 (“fool”) more literally, “foolish of lips shall be thrust down” אֵיל שֶׁפָּתָיִם יִלָּבֵט ('eviyl sephâtayim yillâvêt), see NKJV footnote. יִלָּבֵט (yillâvêt) “thrust down” is found also only in Hosea 4:14 (“trampled”).

Proverbs 10:10 (“fool”), the Hebrew is the same as verse 8.

Proverbs 10:14 (“foolish”), 21 (“fools”) more literally, “fools, in the lacking of heart, shall die” בַּחֲסַר-לֵב יָמוּתוּ בַּחֲסַר-לֵב יָמוּתוּ ('evilyiym bachsar lêv yâmutu).

Proverbs 11:29 (“fool”); 12:15 (“fool”), 16 (“fool”), more literally, “A fool's anger is known in the day” כֹּעֶסוֹ אֵיל בַּיּוֹם יִדָּע ('eviyl bayom yivvâda` ka'so).

Proverbs 14:3 (“fool”), 9 (“fools”) more literally, “Fools scorn guilt” (“guilt,” see e.g. same word אָשָׁם] used in Genesis 26:10) אֵילִים יִלְיִן אָשָׁם ('evilyiym yâliys 'âshâm).

Proverbs 15:5 (“fool”); 16:22 (“fools”) מוֹסֵר אֵילִים אֵילֵת (musar 'evilyiym 'ivvelet).

Proverbs 17:28 (“fool”); 20:3 (“fool”); 24:7 (“fool”) more literally, “Corals for a fool are wisdoms” לְאֵיל חֲכָמוֹת ('eviyl châkhmot), “corals” רָאמוֹת (râ'mot) found also only in Job 28:18 & Ezekiel 27:16.

Proverbs 27:3 (“fool”), 22 (“fool”) “his foolishness” אֵילָתוֹ ('ivvalto).

Proverbs 29:9 (“foolish”; בָּעַר (bâ`ar); Isaiah 19:11 (“fools”) “foolish” in this verse is the Niphal participle, נִבְעַר (niv`ârâh), from the verb בָּעַר (bâ`ar). See the related noun below.

Isaiah 19:11 (“fools”); 35:8 (“fool”), more literally reads, “and fools shall not go astray” וְאִילָּיִם לֹא יִתְּעוּ (ve’eviyliym lo yit’u).

Jeremiah 4:22 (“foolish”) “silly children” in this verse is more literally, “foolish sons” בָּנִים סֶכְחָלִים (bâniym sekhâliym).

Hosea 9:7 (“fool”) - “the spiritual man is insane” is more literally, “insane is the man of the spirit” אִישׁ הָרוּחַ מְשֻׁגָּע (meshugâ` iysh hâruach), “insane” here is מְשֻׁגָּע (meshugâ`) from שָׁגָע (shâga`), see below.

אֵייל מֶרֶדַּח (’eviyil merodach) “Evil-Merodach” - 2 Kings 25:27; Jeremiah 52:31; Lexicon (BDB) says this name means “man of Merodach” (or Marduk). It looks like “fool of merodach.”

אֵוִיל (’eviliy) – basically same as above, Zechariah 11:15 (“foolish”).

אֵוִילֵת (’ivvelet) - “foolishness” - Psalm 38:5 (H6); 69:5 (H6); Proverbs 5:23 (“folly”); 12:23; 13:16 (“folly”); 14:1 (תְּהַרְסֶנּוּ) [ve’ivvelet beyâdeyhâ tehersenu], more literally, “and foolishness in her hands tears it down”, 8 (“folly”), 17 (“foolishly,” יַעֲשֶׂה אֵוִילֵת [ya`aseh ’ivvelet], more literally, “does foolishness”), 18 (“folly”), 24 (2x “foolishness” “folly”); 29 (וּקִצַּר רוּחַ מְרִים אֵוִילֵת [uqitsar-ruach mêriym ’ivvelet] more literally, “and one short of spirit exalts folly”, see NKJV footnote); 15:2 (“foolishness”), 14 (יִרְעֶה אֵוִילֵת [ir’eh ’ivvelet], more literally, “grazes on foolishness”), 21 (לֶחֶם-לֵב) [’ivvelet simchâh lachasar-lêv], more literally, “folly is joy to the one lacking heart”); 16:22 (“folly”); 17:12 (פָּגוֹשׁ דּוֹב שָׁכּוּל בְּאֵישׁ וְאֵל-כְּסִיל בְּאֵוִילָתּוֹ [pâgosh dov shakul be’iysh ve’al-kesiyl be’ivalto] more literally, “Meet a bereaved bear against a man, and not a fool in his folly.”); 18:13 (“folly”); 19:3; 22:15; 24:9; 26:4-5, 11 (“folly”); 27:22.

בֶּעֶר (ba`ar) – masculine noun - more literally, “brutish” or “beast like” as Psalm 73:22 (translated “foolish” NKJV, KJV) well depicts the sense of the word - וְאֲנִי-בֶעֶר וְלֹא אָדָּע בְּהֵמוֹת הָיִיתִי עִמָּךְ (va’aniy ba`ar velo` ’êdâ` behêmot hâiytiy ’imâch) more literally, “and I was brutish and did not know. I was a behemoth with you” (for בְּהֵמוֹת [behêmot] “behemoth” see footnote for Genesis 1:24). In other words, his brutishness is described as being a big beast (“behemoth”) with God. In other words, he was brutish (“beast like”).

Akin to בֶּעֶר (ba`ar) is בְּעִיר (be`iyr) “animals” (see Genesis 45:17 footnote).

בֶּעֶר (ba`ar) - Psalm 49:10 (H11) “senseless person” NKJV; “brutish person” KJV (“fool” in this verse is כְּסִיל [kesiyl]); Psalm 92:6 (H7) אִישׁ-בֶּעֶר (ba`ar) “senseless man” (NKJV), “brutish man” (KJV). Proverbs 12:1 “stupid,” (NKJV), “brutish” (KJV). Proverbs 30:2 “stupid” (NKJV), “brutish” (KJV).

בֶּעֶר (ba`ar) - “be brutish” (i.e. be animal like) or “graze” - Exodus 22:5 (H4, 2x, “causes . . . to be grazed”; “it feeds”); Psalm 94:8 (בְּעִרִּים) (bo`ariym) NKJV “senseless”; KJV “brutish”); Isaiah 19:11 (“give foolish counsel” NKJV; “is become brutish” KJV; KJV is more literal); Jeremiah 10:8 (“they are . . . dull-hearted” NKJV; “they are . . . brutish” KJV), 14 (“is dull-hearted” NKJV; “is brutish” KJV), 21 (“have become dull-hearted”; “are become brutish” KJV); 51:17 (“is dull-hearted” NKJV; “is brutish” KJV); Ezekiel 21:31 (H36, “brutal” NKJV; “brutish”). [בֶּעֶר (ba`ar) is predominately used for burn, consume, kindle, e.g. Exodus 3:2-3; 22:6 (H5); 35:3; Numbers 11:3; etc..]

Similar in concept to the above is the Greek word αλογα (aloga) translated “brute” (NKJV, KJV) found in 2 Peter 2:12 and Jude 10. It is the word λογος (logos) with the negating alpha in front of it. In 2 Peter 2:12 and Jude 10 it is used for “brute beasts,” αλογα ζωα (aloga zôa). The idea is “without reason.” The word is found one other place and that is in Acts 25:27 translated, “unreasonable” (NKJV, KJV). Animals are described in Scripture as having no understanding (Psalm 32:9) and lacking man’s mental capabilities (Daniel 4:16, 34, 36). See also

footnote for Genesis 6:7.

הָבַל (hâval) – act vain - Job 27:12 (“behave with . . . nonsense” לָמַח־זֶה הֶבֶל תִּהְיֶה lāmâh-zeh hevel tehbâlu), more literally, “why this utterly vain behavior?” Psalm 62:10 (H11, “vainly”); 2 Kings 17:15 (“they followed idols”); Jeremiah 2:5 (“followed idols”); 23:16 (“make . . . worthless”).

יָאֵל (yâ'al) – be foolish – Numbers 12:11 (“we have done foolishly”); Isaiah 19:13 (“have become fools”); Jeremiah 5:4 (“are foolish”); 50:36 (“they will be fools”).

יֹהֵל (yohlêl) – make fool – Job 12:17 (“He makes fools”); Ecclesiastes 7:7 (“destroys” NKJV; “maketh . . . mad” KJV); Isaiah 44:25 (“drives . . . mad”).

מְוֹהֵל (meohlêl) – Psalm 102:8 (H9, “those who deride” NKJV; “they that are mad” KJV); Ecclesiastes 2:2 (“madness”).

יִתְוֹהֵל (yitholêl) – 1 Samuel 21:13 (H14, “pretened madness”); Jeremiah 25:16 (“go mad”); 46:9 (“rage”); 50:38 (“they are insane”); 51:7 (“are deranged”); Nahum 2:5 (“rage”).

הוֹלֵלוֹת (holêlot) – madness – Ecclesiastes 1:17 (“madness”); 2:12 (“madness”); 7:25 (“madness”); 9:3 (“madness”).

הוֹלֵלוֹת (holêlut) – Ecclesiastes 10:13 (“madness”), NKJV “raging” is רָעָה (râ`âh) more literally, “evil,” KJV “mischievous.”

נָבַל (nâval) – be foolish – Deuteronomy 32:15 (“scornfully esteemed” Piel form); Proverbs 30:32 (“you have been foolish” Qal form); Jeremiah 14:21 (“disgrace” Piel form); Micah 7:6 (“dishonors” Piel form); Nahum 3:6 (“make . . . vile” Piel form).

נָבָל (nâvâl) – foolish – the man's name in 1 Samuel 25:3-39; 27:3; 30:5; 2 Samuel 2:2; 3:3; elsewhere for “foolish” or “fool,” Deuteronomy 32:6 (“foolish”), 21 (NKJV second “foolish,” KJV only “foolish”); 2 Samuel 3:33 (“fool”); 13:13 (“fools”); Job 2:10 (“the foolish women” הַנְּבָלוֹת [hanevâlot]); 30:8 (“fools” נָבָל more literally, “fool”; also “sons of vile men” is actually, “sons of without name,” בְּנֵי בִלְי־שֵׁם [benê veliy-shêm]); Psalm 14:1 (“fool”); 39:8 (H9 “foolish”); 53:2 (“fool”); 74:18 (“foolish”), 22 (“foolish man”); Proverbs 17:7 (“fool”), 21 (“fool”; לֹא־יִשְׂמַח [lo-yismach], more literally, “does not rejoice”); 30:22 (“fool”); Isaiah 32:5-6 (“foolish person”); Jeremiah 17:11 (“fool”); Ezekiel 13:3 (“foolish”).

נִבְלָה (nevâlâh) – Genesis 34:7 (NKJV “a disgraceful thing,” KJV “folly”); 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,” נָבַל שֵׁמוֹ 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”).

יִכְסְלוּ (yikhsâlu) verb (Lex. BDB “be or become stupid”) – Jeremiah 10:8 (“they are . . . foolish”; יִבְעֲרוּ [yiv`aru] “they are . . . dull hearted” more literally, “they are . . . brutish”).

כֶּסֶל (kesel) – “stupidity” (Lex. BDB) – Ecclesiastes 7:25 (“folly”); Psalm 49:13 (H14, “foolish”) - also used for “waist” or “loins,” Leviticus 3:4 (“flanks”), 10, 15; 4:9; 7:4; Job 15:27 (“waist”); Psalm 38:7 (H8, “loins”). It is also used in the sense of “confidence” in Job 8:14; 31:24 (“hope”); Psalm 78:7 (“hope”); Proverbs 3:26.

כִּסְלָה (kislâh) – “stupidity” (Lex. BDB) – Psalm 85:8 (H9, “folly”). Used also for “confidence” in Job 4:6.

כְּסִיֵּל (kesiyil) - “stupid fellow” (Lex. BDB) – Psalm 49:10 (H11, “fool”); 92:6 (H7, “fool”; אִישׁ־בֶּעַר [ba’ar] “senseless man” NKJV, more literally, “brutish man”); 94:8 (“fools”; בְּעָרִים [bo’ariym] NKJV “senseless”; KJV “brutish”); Proverbs 1:22 (“fools”; פְּתָיִים [petâyim] “simple ones”), 32 (“fools”); 3:35 (“fools”; קָלוֹן מִרִּים כְּסִיִּלִּים [kesiyilim mêriym qâlon] more literally, “fools exalt shame”); 8:5 (“fools”); 10:1 (“foolish”), 18, 23; 12:23 (“fools”; אִוְלֵת [’ivvelet] “foolishness”); 13:16 (“fool”; אִוְלֵת [’ivvelet] “folly”), 19-20; 14:7 (“foolish”), 8 (“fools”; אִוְלֵת [’ivvelet] “folly”), 16, 24 (“fools”; אִוְלֵת [’ivvelet] 2x, “foolishness” & “folly”), 33; 15:2 (“fools”; אִוְלֵת [’ivvelet] “foolishness”), 7 (“fool”; כְּסִיִּלִּים [kesiyilim] more literally, “fools”), 14 (“fools”; יִרְעָה אִוְלֵת [ir’eh ’ivvelet], more literally, “grazes on foolishness”), 20 (“foolish”); 17:10, 12 (“fool”; פָּגוֹשׁ דּוֹב שָׁכוּל בְּאִישׁ וְאֶל־כְּסִיֵּל בְּאִוְלֵתוֹ [pâgosh dov shakul be’iysh ve’al-kesiyil be’ivalto] more literally, “Meet a bereaved bear against a man, and not a fool in his folly.”), 16, 21 (“scoffer”; “fool” here is נָבָל [nâvâl]), 24 (“foolish”; בִּקְצֵה־אָרֶץ כְּסִיֵּל וְעֵינָיו חֲכָמָה וְעֵינָיו כְּסִיֵּל [et-penêy mêviyn châkhmâh ve’êynêy kesiyil biqtsêh-ârets] more literally, “With the face of him who understands is wisdom, and the eyes of a fool are on the end of the earth.”), 25 (“foolish”; כָּעַס לְאָבִיו בֶּן כְּסִיֵּל [ca’as le’âviyn bân kesiyil], more literally, “Grief to his father is a foolish son.” כָּעַס [ca’as] in Proverbs 12:16 is translated “wrath.”); 18:2, 6-7; 19:1, 10, 13 (“foolish”; חֲוֹת לְאָבִיו בֶּן כְּסִיֵּל [havot le’âviyn bân kesiyil], more literally, “Ruin to his father is a foolish son.”), 29; 21:20 (“foolish”); 23:9; 26:1, 3 (“fool”; לִגְוֹן כְּסִיִּלִּים [legêv kesiyilim] more literally, “for the back of fools”), 4-5 (“fool”; כְּאִוְלֵתוֹ [ke’ivvalto] “according to his folly”), 6 (מִקְצֵה רַגְלֵימָם שֹׁתֶה שְׁלַח דְּבָרִים בְּיַד־כְּסִיֵּל [meqatseh raglaiym châmâs shoteh sholêach devâriym beyad-kesiyil] more literally, “Cutting off feet, drinking violence, is he who sends words by the hand of a fool.”), 7-9, 10 (רַב מְחוֹלֵל־כֹּל וְשֹׁכֵחַ כְּסִיֵּל וְשֹׁכֵחַ עֲבָרִים [rav mecholêl-kol vesokhêr kesiyil vesokhêr ’ovriym] more literally, “A great one forms everything and hires a fool and hires transgressors.”), 11 (“fool”; בְּאִוְלֵתוֹ [ve’ivvalto] “folly”), 12; 28:26; 29:11 (כָּל־רוּחוֹ יוֹצֵיאַ כְּסִיֵּל [kol-rucho yotsiy’ khesiyil] more literally, “All his spirit a fool brings forth.”), 20; Ecclesiastes 2:14-16 (2x); 4:5, 13 (“foolish”); 5:1 (H4:17); 5:3-4 (H5:2-3); 6:8; 7:4-6, 9; 9:17; 10:2, 12, 15.

וּכְסִיִּלֵּיהֶם (ukhesiyilêhem, more lit. “and their fools”); Amos 5:8.

אִשֶּׁת כְּסִיִּלּוּת הוֹמִיָּיָהּ וּבִלְיָדָהּ מָה (kesiyilut) - “stupidity” (Lex. BDB) – Proverbs 9:13 (“foolish”; אִשֶּׁת כְּסִיִּלּוּת הוֹמִיָּיָהּ וּבִלְיָדָהּ מָה [’êshet kesiyilut homiyyâh petayyâut ubal-yâd’ âh mâh] more literally, “A stupid woman is tumultuous, simple, and does not know what.” הוֹמִיָּיָהּ [homiyyâh] “tumultuous” is used elsewhere for a “tumultuous” city [Isaiah 22:2], and a “loud” woman [Proverbs 7:11]).

סָכַל (sâkhal) – be foolish or be a fool – Genesis 31:28 (“have done foolishly”); 1 Samuel 13:13 (“you have done foolishly”); 26:21 (“I have played the fool”); 2 Samuel 15:31 (“turn . . . into foolishness”); 24:10 (“I have done . . . foolishly”); 1 Chronicles 21:8 (“I have done . . . foolishly”); 2 Chronicles 16:9 (“you have done foolishly”); Isaiah 44:25 (יַשְׁכֵּל [yesakêl] “makes . . . foolishness”).

סָכָל (sâkhâl) – fool – Ecclesiastes 2:19; 7:17 (“foolish”); 10:3 (2x), 14; Jeremiah 4:22 (בָּנִים סָכָלִים [bâliym sekhâliym] more literally, “foolish sons;” NKJV “silly children;” KJV “sottish children”); 5:21 (עַם סָכָל [’am sâkhâl], more literally, “people of a fool;” NKJV, KJV “foolish people”).

סֶכֶל (sekhel) – folly – Ecclesiastes 10:6.

סִכְלּוּת (sikhlut) - foolishness – Ecclesiastes 1:17 (שִׁכְלּוּת [sikhlut] “folly”); 2:3 (“folly”), 12 (“folly”), 13; 7:25 (“foolishness”); 10:1, 13 (“foolishness”).

רֶק (rêq) – adjective – worthless, empty or vain – NAS 2 Samuel 6:20 “the foolish ones” (הָרֶקִיִּים [hârêqiym]); NKJV “the base fellows;” KJV “the vain fellows”). Used elsewhere for men, Judges 9:4 (NKJV, NAS “worthless” men; KJV “vain”).

persons); 11:3 (“worthless” men); 2 Chronicles 13:7 (אֲנָשִׁים רְעִיּוּם בְּנֵי בִלְיָעַל [ʾanāshiym rêqiyim benêy veliyyaʿal], more literally, “vain men, sons of Belial,” see 2 Corinthians 6:15 “Belial” βελιאל (belial, Received Text) and footnote for Deuteronomy 13:13). רֶק (rêq) is also used for a “futile” thing (Deuteronomy 32:47); “worthlessness” (Psalm 4:2 [H3]); “frivolity” (Proverbs 12:11; 28:19); and “empty” vessels (e.g. Genesis 37:24; 41:27; Judges 7:16; etc.).

פָּתַח (pâtâh) – be simple, be open (?) – It is used, for example, in Genesis 9:27 for “enlarge” (i.e. or “widen”). The common verb for “open” is פָּתַח [pâtach] (e.g. Isaiah 14:17; 50:5; Jeremiah 50:25). פָּתַח (pâtâh) is also only found in Exodus 22:15 (H16, “entices”); Deuteronomy 11:16 (“deceived”); Judges 14:15 (“entice”); 16:5 (“entice”); 2 Samuel 3:25 (“deceive”); 1 Kings 22:20-22 (“persuade”); 2 Chronicles 18:19-21 (“persuade”); **Job 5:2** (“simple one”); 31:9, 27 (“enticed”); Psalm 78:36 (“flattered” paralleled with “lied”); Proverbs 1:10 (“entice”); 16:29 (“entices”); 20:19 (“flatters”); 24:28 (“deceive”); 25:15 (“persuaded”); Jeremiah 20:7 (2x, “induced,” “persuaded”), 10 (“induced”); Hosea 2:14 (H16, “allure”); **7:11** (“silly”).

פֶּתִי (petiy) – adjective – simple (open-minded?) – Psalm 19:7(H8, “simple”); **116:6** (“simple” פֶּתִיאִים [petâ'yim] more literally, “simple ones”); 119:130 (“simple” פֶּתִיאִים [petâ'yim] more literally, “simple ones”); Proverbs 1:4 (“simple” פֶּתִיאִים [petâ'yim] more literally, “simple ones”), 22 (2x, “simple ones” פֶּתִיאִים [petâ'yim]; “simplicity”), 32 (“simple” פֶּתִיאִים [petâ'yim] more literally, “simple ones”); 7:7 (“simple” פֶּתִיאִים [petâ'yim] more literally, “simple ones”); 8:5 (“simple ones” פֶּתִיאִים [petâ'yim]); 9:4 (“simple”), **6** (“foolishness” פֶּתִיאִים [petâ'yim] more literally, “simple ones”), 16 (“simple”); **14:15** (“simple”), 18 (“simple” פֶּתִיאִים [petâ'yim] more literally, “simple ones”); 19:25 (“simple”); 21:11 (“simple”); 22:3 (“simple” פֶּתִיאִים [petâ'yim]); 27:12 (“simple” פֶּתִיאִים [petâ'yim]); **Ezekiel 45:20** (“or in ignorance” וּמִפֶּתִי [umipetiy] more literally, “and [or] from simplicity”).

פֶּתִיָּם (petiyim) – Proverbs 1:22 (“simple ones”)

פֶּתִיָּה (petiyim) feminine singular noun – Proverbs 9:13 (“simple”)

שָׁגָה (shâga) – be mad, insane – Deuteronomy 28:34 (“driven mad”); 1 Samuel 21:14 (H15, “is insane”), 15 (H16 2x, “madmen,” “to play the madman”); 2 Kings 9:11 (“madman”); Jeremiah 29:26 (“demented”); Hosea 9:7 (“insane” – “the spiritual man is insane” is more literally, “insane is the man of the spirit” מִשְׁחֻגָּה אִישׁ הָרוּחַ [meshugâh 'iysh hârûach]).

שִׁגְגָּה (shiggâ) – madness, insanity – Deuteronomy 28:28 (“madness”); 2 Kings 9:20 (“furiously,” שִׁגְגָּה יָנִיחַ [ki shiggâh on yinhâ] more literally, “for he drives madly”); Zechariah 12:4 (“madness”).

תַּפְּחֵל (tâphêl) – tasteless – Lamentations 2:14 (KJV; NAS “foolish”; NKJV “deceptive”); Job 6:6 (NKJV “flavorless food”; NAS; “something tasteless,” KJV “that which is unsavory”); Ezekiel 13:10-11 (NKJV, KJV “untempered mortar”; NAS “whitewash”), 14-15; 22:28.

Related to תַּפְּחֵל (tâphêl) is תִּפְלָה (tiphlâh) feminine noun, Lex (BDB), “(moral) unsavouriness” – Job 4:18 (NKJV, NAS “error”; **KJV “folly”**); 24:12 (NKJV “wrong”; **KJV, NAS “folly”**); Jeremiah 23:13 (NKJV, KJV “folly” [NKJV ft. “Lit. *distastefulness*]; NAS “offensive thing”).

Ανοία (anoia) – Luke 6:11 (NKJV “rage”; KJV “madness”; NAS “rage” w/ft. “Lit., *folly*”); 2 Timothy 3:9 (“folly”).

Ανοήτος (anoêtos) – foolish, unintelligent – Luke 24:25 (“foolish ones”); Romans 1:14 (“unwise”); Galatians 3:1 (“foolish”), 3 (“foolish”); 1 Timothy 6:9 (“foolish”); Titus 3:3 (“foolish”).

Ασοφοί (asophoi) – fools – Ephesians 5:15. Σοφοί (sophoi) is plural “wise” in this same verse.

Ασυνετός (asunetos) – senseless, foolish – Matthew 15:16 (“without understanding”); Mark 7:18 (“without understanding”); Romans 1:21 (“foolish”), 31 (“undiscerning”); 10:19 (“foolish”). Συνετός (sunetos) is prudent (e.g. 1

Corinthians 1:19).

Αφροσύνη (aphrosunê) – foolishness, lack of sense - Mark 7:22 (“foolishness”); 2 Corinthians 11:1 (“folly”), 17 (“foolishly”), 21 (“foolishly”).

Αφρων (aphrôn) – foolish, ignorant – Luke 11:40 (“foolish ones”); 12:20 (“fool”); Romans 2:20 (“foolish”); 1 Corinthians 15:36 (“foolish one”); 2 Corinthians 11:16 (2x, “fool”), 19 (“fools”); 12:6 (“fool”), 11 (“fool”); Ephesians 5:17 (“unwise”); 1 Peter 2:15 (“foolish”).

Κενός (kenos) – empty – used in James 2:20 for “foolish” man (ανθρωπε κενε [anthrôpe kene]). It would be more literally translated, “empty man.” Used elsewhere for empty or vain things: Mark 12:3 (“empty-handed”); Luke 1:53 (“empty”); 20:10-11 (“empty-handed”); Acts 4:25 (“vain things”); 1 Corinthians 15:10 (“vain”), 14 (2x, “empty”), 58 (“vain”); 2 Corinthians 6:1 (“vain”); Galatians 2:2 (“vain”); Ephesians 5:6 (“empty” words, κενοις λογοις [kenois logois]); Philippians 2:16 (2x, “vain”); Colossians 2:8 (“empty”); 1 Thessalonians 2:1 (“vain”); 3:5 (“vain”).

Μωραίνω (môrainô) – make foolish, show to be foolish, become tasteless – Matthew 5:13 (“loses its flavor”); Luke 14:34 (“has lost its flavor”); Romans 1:22 (“became fools”); 1 Corinthians 1:20 (“made foolish”).

Μωρία (môria) – foolishness – 1 Corinthians 1:18, 21, 23, 2:14; 3:19.

Μωρολογία (môrologia) – foolish or silly talk – Ephesians 5:4 (“foolish talking”)

Μωρός (môros) – foolish, stupid – Matthew 5:22 (“fool”); 7:26 (“foolish”); 23:17 (“fools”), 19 (“fools”); 25:2 (“foolish”), 3, 8; 1 Corinthians 1:25 (“foolishness”), 27 (“foolish”); 3:18 (“fool”); 4:10 (“fools”); 2 Timothy 2:23 (“foolish”); Titus 3:9 (“foolish”).

He Is Holy Gods.

אֱלֹהִים קְדוֹשִׁים הוּא

You are not able to serve Yehvah, because He is Holy Gods,¹ a Jealous God. He will not forgive your transgressions and your sins.

(a more literal translation of Joshua 24:19, where both "Holy" and "Gods" are both in the plural)²

Knowledge of Holy Ones is Understanding.

(a more literal translation of Proverbs 9:10b)³

דַּעַת קְדוֹשִׁים בִּינָה

Thou shalt not revile the Gods,

(Exodus 22:28, 1611 KJV, see endnote 27 & 5)

I. Various Testimonies

There is indeed only one God and one Lord (Ephesians 4:4-5), and He certainly is one (Deuteronomy 6:4; see endnote 28). Yet, contrary to classical Catholic and Protestant Trinitarian theology (Athanasian, see point V. below), this one and only true Lord God (John 17:3) is "**Holy Gods**," as Joshua 24:19 literally and explicitly says. In other words, the Bible teaches monopolytheism, Gods in the One and only God.

There is indeed only one God (Isaiah 44:6-8), "**who alone has immortality**" (1 Timothy 6:16), who **alone** is Holy (Revelation 15:4), who **alone** is wise (1 Timothy 1:17; Jude 25), "**whose name alone is Jehovah**" (Psalm 83:18 KJV, יְהוָה), whose "**name alone is exalted**" (Psalm 148:13). There is no other God besides Him (Deuteronomy 4:35; see endnote 28). Yet, this one God is Gods, as John 1:1 reveals.

In the beginning was the Word, and the Word was with God, and the Word was God.⁴

The Word is God, and He is with God as well. So, God is with God, as the very first chapter in Genesis declares,

Let Us make man in Our image, according to Our likeness; So God created man in His own image. (Genesis 1:26-27; see also "Us" in Genesis 3:22;⁵ 11:5-9; Isaiah 6:8; 16:6 ["We"]; Jeremiah 30:5 ["We"]; 48:29 ["We"]; Ezekiel 44:6; Obadiah 1:1 ["We"]);

Luke 12:48 ["they"])

What did the "Us" make? What is the "Our" image? "Us" made "them" (Genesis 1:26), "male and female" (Genesis 1:27).

After Adam ate of the tree of the knowledge of good and evil, the Lord said,

Behold, the man has become like *one of Us*, to know good and evil. (Genesis 3:22)

It is no wonder then that Ecclesiastes says,

Remember your *Creators* in the days of your youth, (Ecclesiastes 12:1, a more literal translation, see also Young's Literal Translation "Creators"; here we have the plural noun בּוֹרְאֵיךְ [bor'eychâ] "your Creators")

The "Us" of Genesis 1:26 & 3:22 created us ([male](#) and [female](#)) in "**His image**" (Genesis 1:26-27).

Abraham⁶ said to Abimelech,

And it came to pass, when Gods caused me to wander from my father's house, (הִתְעוּ אֹתִי אֱלֹהִים [hit'u 'otiy 'elohiym], plural verb, plural noun, more literally "Gods caused," Genesis 20:13)⁷

Prior to this, these Gods appeared to Abraham in Genesis 18. As it is written,

Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, *three men* were standing by him; (Genesis 18:1-2a)

For more on this encounter, see [The Three Men In Genesis 18 Are God](#).

The writer of Genesis wrote,

And he built there an altar and called the place, "God, the house of God," because there *the Gods* were revealed to him in his fleeing from the face of his brother.⁸ (a more literal translation of Genesis 35:7, where the Niphal plural verb is used with the plural noun, נִגְלוּ אֵלָיו הָאֱלֹהִים [niglu 'êlâyv hâ'elohiym])⁹

Here "**the Gods**" who "**were revealed to him**" is the "**God**" אֵל ('êl, singular noun) of "**the house of God**" בֵּית־אֵל (bêyt 'êl, singular noun), called earlier in Genesis 28:17 & 22, בֵּית אֱלֹהִים (bêyt 'elohiym), literally, "house of Gods."

Moses wrote,

For what great nation is there that has Gods near to it as Yehvah our Gods [or God] in all we call to Him? (a more literal translation of Deuteronomy 4:7, where the plural participle קְרָבִים [qeroviym] "**near**" is used with the plural noun אֱלֹהִים ['elohiym] "**Gods**")¹⁰

Moses, David, and Jeremiah all referred to the Lord as אֱלֹהִים חַיִּים ('elohiym chayyiyim) "**living Gods**" in Deuteronomy 5:26; 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 19:4, 16; Isaiah 37:4, 17 where the singular adjective חַי (chay) "**living**" is used with the plural noun אֱלֹהִים ('elohiym, "God" or "Gods" depending on context), 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**."

David said in 2 Samuel 7:23,

And who is like your people, like Israel, one nation on the earth whom *Gods* went to redeem for Himself for a people, to put for Himself a name and to do for *Yourselves* the great and awesome things for Your land before Your people whom You redeemed for Yourself from Egypt, nations, and his gods. (plural verb is used with the plural noun, חָלְכוּ-אֱלֹהִים [châlku-'elohiym] "Gods went" along with the second person plural pronoun "Yourselves," לָכֶם [lâkhem])

The Lord who redeemed Israel for Himself said to Israel,

For your Husbands, your Makers, Yehvah of armies is His name. (Isaiah 54:5, a more literal translation of בְּעַלְיָךְ עֲשִׂיךָ [vo`alayikh `osayikh] "**your Husbands, your Makers**")

Psalms 149:2 declares,

Let Israel rejoice in his Makers. Let the sons of Zion be joyful in their King. (a more literal translation of עֲשׂוּ [`osâv] "**his Makers**")

Psalms 58:11,

And a man will say, "Indeed, fruit for the righteous, indeed, there are Gods judging in the earth." (a more literal translation)¹¹

There are indeed Gods. The Father is God (1 Corinthians 8:6). The Son is God (2 Peter 1:1; [John 8:17-18](#)). [Jerusalem Is God. The Seven Spirits Are God. The Horses of Zechariah 1 Are God. The Throne, the Heavens, and the Kingdom Are God.](#) This is the real Biblical God, who is Gods. He is neither preached nor acknowledged in the false churches of today, but rather, "**They**" (Daniel 4:25) are rejected and denied (2 Peter 2:1) both in precept (doctrine) and in practice (Titus 1:16).

II. Pagan Testimony

Even the pagan Philistines express the God of Israel as Gods in one God. After hearing about the ark of the Lord being brought into the camp of Israel, in fear the Philistines say,

God is come into the camp. (1 Samuel 4:7 KJV)

Here the Philistines use the plural noun for "**God**" אֱלֹהִים ('elohiym) with the singular verb בָּא (bâ) "**is come**," and so it is translated "**God is come**." But in the very next verse it says,

who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. (1 Samuel 4:8 KJV)

In this verse we have the singular "**hand**" יָד (yad). There is also the plural demonstrative pronoun "**these**" הָאֵלֶּה (hâ'êlleh), the plural adjective "**mighty**" הָאֲדִירִים (hâ'addiyritym), and the plural noun "**Gods**" הָאֱלֹהִים (hâ'elohiym) for "**these mighty Gods**." There is also the plural demonstrative pronoun "**these**" אֵלֶּה ('âlleh), with the plural pronoun translated "**are**" הֵם (hêm), the plural noun "**the Gods**" הָאֱלֹהִים (hâ'elohiym), with the plural participle "**that smote**" הַמַּכִּים (hamakkiym), for "**these are the Gods who smote . . .**".

1 Samuel 4:7-8 well illustrates how these other verses that have plural adjectives and plural verbs with a plural noun ought to be translated in the plural as they are in 1 Samuel 4:8.¹² The Philistines spoke rightly. They refer to God in the singular in verse 7 and in the plural in verse 8, as did Abraham, Moses, Joshua, David, Jeremiah, and Daniel all speak of God in both the singular and plural.

III. Daniel's Testimony

Daniel well illustrates "**He is Holy Gods**" as well. In Daniel 4:8-9, and 18 the KJV reads,

But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, . . . (Aramaic text is Daniel 4:5-6)

O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee. (Aramaic text is Daniel 4:15; see also NAS, NIV)

Nebuchadnezzar, the holy man of God moved by the Holy Spirit (2 Peter 1:21), the one who gave us Daniel chapter 4, expressed the truth when he spoke of the "**spirit of the holy gods**" in Daniel. This chapter, chapter 4 of Daniel, reveals at the end of the chapter how Nebuchadnezzar turned to the Lord and praised "**Him who lives forever and ever**" (verse 34). Yet, before this, Nebuchadnezzar spoke of Daniel's God in a similar fashion. In chapter two the king said to Daniel,

From truth that your Gods, He is God of gods, and Lord of kings, and Revealer of secrets, . . . (Daniel 2:47, a more literal translation)

Here in chapter two Nebuchadnezzar speaks in the plural, "**your Gods**" אֱלֹהֵיכֶם (elâhakhon), but then in the singular, "**He is God of gods**" הוּא אֱלֹהִי אֱלֹהִים (hu' 'elâh 'elâhiyn), and in the singular, "**and Lord of kings**" וּמֶלֶךְ מַלְכֵי (umârê' malkhiyn), and in the singular, "**and Revealer of secrets**" וְגִלְיָה רָזִין (vegâlêh râziyn). Later, in chapter four, three times over Nebuchadnezzar uses the phrase רֹחַ אֱלֹהִים קַדְדִּישִׁי (ruach 'elâhiyn qaddiyshiyn) "**spirit of the holy gods**" (Daniel 4:8-9, 18). Nebuchadnezzar was correct in what he said in all of these phrases. Daniel indeed had the Spirit of the

Holy Gods.

This Aramaic phrase is *very* similar to the Hebrew phrase "**He is Holy Gods**" of Joshua 24:19. Daniel 4:8-9 and 18 have the singular noun רוּחַ (ruach) "**spirit**" with the plural adjective and plural noun אֱלֹהֵי קַדְיִשִּׁין ('elâhiyn qaddiyshiyn) "**holy gods**" (KJV). Joshua 24:19 likewise has the singular pronoun הוּא (hu') "**He**" and the plural adjective and plural noun אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) "**Holy Gods**."

Furthermore, notice Daniel 4:8-9 and 18 do not have "spirits of the holy gods," but rather "**spirit of the holy gods**" (KJV). This singular "**spirit**" of the "**holy gods**" (plural) is also mentioned later in Daniel 5:11 (see KJV)¹³ by the queen.

There is a man in thy kingdom, in whom is the *spirit of the holy gods* (Daniel 5:11 KJV)

The king likewise says,

I have even heard of thee, that the *spirit of the gods* is in thee, and that light and understanding and excellent wisdom is found in thee. (Daniel 5:14 KJV)

In every case, there is no record of Daniel giving any correction of this statement regarding him and the "**Spirit of the Holy Gods**" in him. There is no need for correction. It was literally true. Daniel indeed had "the Spirit of the Holy Gods," and Daniel 4 bears witness to it, as it very much speaks of God in the plural.

Daniel 4:17 says,

This decision is by the decree of the watchers, and the sentence by the word of the holy ones,

Who are "**the watchers**" and "**the holy ones**"? A little later it says,

this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: (Daniel 4:24)

The "**decree of the watchers**" and "**the sentence by the word of the holy ones**" (Daniel 4:17) is "**the decree of the Most High**" (Daniel 4:24). So, who are "**the watchers**" and "**the holy ones**" of Daniel 4:17? According to the context (Daniel 4:8-9, 17-18, 24), they are "**holy gods**" (KJV, or "**Holy Gods**") of the one "**spirit**" (KJV, or "**Spirit**").

These Holy Gods are further seen in this same chapter where it says,

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. (Daniel 4:25-26 KJV)

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (Daniel 4:32 KJV)¹⁴

Who are the "They"s in Daniel 4:25-26, and in verse 32? They are the Holy Gods of Daniel 4:8-9, 18; 5:11, and 14. They (Gods) shall drive him from men. They (Gods) shall make him eat grass like an oxen. They (Gods) shall wet him with the dew of heaven. They (Gods) "**commanded**" (Daniel 4:26). So,

after that thou shalt have known that the heavens do rule. (Daniel 4:26 KJV, "the Heavens rule," plural noun, plural verb אֶלְיֹנִין שְׁמַיָּא [shallitin shemayyâ'])

Later in Daniel the Lord is called (more literally), "**Highest Ones**," or "**Most High Ones**," with the Aramaic plural noun, אֶלְיֹנִין ('elyonin) in Daniel 7:18, 22, 25, & 27. This word is typically translated "**Highest One**" or "**Most High**," but it is actually a plural term. The singular form of this word, אֶלְיָא ('illâyâ'), is always found with the definite article (the plural always without) and is in Daniel 3:26; 4:2 (A3:32), 17 (A14), 24-25 (A21-22), 32 (A29), 34 (A31); 5:18, 21; and 7:25. In Daniel 7:25 we have both the singular and the plural, and so it reads more literally,

And he will speak a word against the Most High and wear out saints of Most High Ones and intend to change times and law, and they shall be given into his hand until a time, and times, and half a time.

IV. Testimony of Deceit

The record of the golden calf in Exodus 32 further reveals this truth. As in some of the above passages, Exodus 32:1 has the plural noun and the plural verb. The Israelis¹⁵ asked Aaron to make for them "**gods that shall go before us**,"¹⁶ and so Aaron fashioned for them a molded calf.

Since they asked for "**gods**" (plural), why did he only give them a single golden calf? Shouldn't he at least have given them two to fulfill their request for "**gods**"?¹⁷ No, he actually gave them just what they asked for. Note their response to the single golden calf.

And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. (Exodus 32:4 KJV)¹⁸

Aaron fashions for them a single golden calf in their request for "**gods**." Acts 7:40-41 records this same thing, a single golden calf in a request for "**gods**." In Exodus 32:4 they call the single golden calf "**gods**" that "**brought**" (plural verb) them up from the land of Egypt. Why? How is a single golden calf regarded as plural "**gods**"? This single golden calf was supposed to be the true God, who is Holy Gods (Joshua 24:19), as it says in the very next verse,

So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow is a feast to the Lord." (Exodus 32:5)

To the Lord? Yes, "**to the Lord**" לַיהוָה (layhvâh), to Yehvah (or Yahweh [WEB], or Jehovah [YLT]). The single golden calf was proclaimed as the true God, the Lord, who is Gods, as Moses said to the Israelis in Deuteronomy 5:26,

For who of all flesh has heard a voice of *living Gods* speak from the midst of the fire as we and lived? (more literally, "**living Gods**" - plural noun, plural adjective)

But the Lord had explicitly told them not to do this very thing.

You shall not make anything to be with Me - gods of silver or gods of gold you shall not make for yourselves. (Exodus 20:23)¹⁹

Nevertheless, they rejected this command, and made for themselves "**gods of gold**," a single golden calf that they hailed as, "**These be thy gods, O Israel, which brought thee up out of the land of Egypt.**"

V. An Unholy Creed

The [Athanasian Creed](#),²⁰ historically accepted by Catholics and Protestants alike,²¹ makes a claim the Word of God never does (Proverbs 30:5-6). Speaking in the context of the "Trinity" (line 3), the Father, Son, and Holy Spirit, it states,

And yet they are not three Gods, but one God. (line 16)²²

This is true, for the false God of Catholicism and Protestantism, because they can define their "Trinity" (a term not found in the Bible) any way they choose. But, Scripture never declares or teaches this concept about the true God, the God of the Bible, that "they are not three Gods." As the above illustrates, it teaches He *is* Gods, and Hebrews chapter one reveals this even further.

But to the Son He says:

"Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions."
(Hebrews 1:8-9, see also Psalm 45:6-7)

Here God has a God, "**Your throne, O God, . . . therefore God, Your God, . . .**" Jesus, who is God (John 8:58; John 20:27-29), has a God Himself. He spoke of His God in John 20:17 and Revelation 3:12. Revelation 1:6 also mentions "**His God.**" In fact, God forsook God on the cross, as Jesus said,

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (Matthew 27:46)

Here we have God, who shed His blood (Acts 20:28), forsaken by God, as the Lord Jesus said, "**My God, My God . . .**" Joshua was correct, "**He is Holy Gods.**"

Furthermore, the Athanasian Creed also declares their "Trinity" as,

And yet not three Lords, but one Lord. (line 18)

Again, this is true for the Catholic and Protestant god. But, Scripture nowhere teaches of the true God that they are "not three Lords" (Proverbs 30:5-6). In fact, the most common and *often* used word in the OT for "Lord" in reference to God is literally in the Hebrew, "**my Lords**," אֲדֹנָי ('adonây). It is a plural noun with the singular pronominal suffix "**my**" at the end of it. It is usually transliterated and pronounced as "Adonai," and typically translated as "**Lord**" (e.g. Genesis 15:2, 8; 20:4; Exodus 5:22), "**the Lord**" (e.g. Genesis 18:27, 30-32; 1 Kings 3:10, 15; Job 28:28; Ezekiel 18:25, 29; 33:17, 20), "**O Lord**"²³ (e.g. Exodus 34:9; Psalm 86:12, 15; Daniel 9:7, 15-16, 19 [3x]), or "**my Lord**" (e.g. Genesis 18:3; Exodus 34:9; Numbers 14:17; Psalm 16:2; 35:23; Isaiah 49:14). It is once translated in the NKJV (NAS, ESV, NIV, etc.) as "**my lords**" in Genesis 19:18.²⁴

Nevertheless, Jesus quoting Psalm 110 said to the Pharisees,

The Lord said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool." (Matthew 22:44; see the same in Mark 12:36; Luke 20:42-43)

Here we have one "**Lord**" speaking to another "**Lord**" and they are both God.²⁵

See also 1 Kings 22:19 & 2 Chronicles 18:18 in which the Lord (Yehvah) says, "**I saw the Lord . . .**". In 1 Kings 22:14 (see also 2 Chronicles 18:13) Micaiah says, "**whatever the Lord [Yehvah] says to me, that I will speak.**" Then, in 1 Kings 22:19 Micaiah gives what the Lord says to him.

Therefore hear the word of the Lord: I saw the Lord sitting on His throne, . . .

The Lord (Yehvah) saw the Lord (Yehvah) sitting on His throne.

Likewise, Obadiah 1:1 says,

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (KJV)

Here Adonai Yehviah, (אֲדֹנָי יְהוֹה) "**the Lord GOD**," says, "**We** have heard a rumour from the LORD" (Yehvah). Adonai (more literally, my Lords) is noted as "**We**," and They (Adonai) heard "**from the LORD**." Thus, my Lords ("**We**") heard from the Lord. Gods ("**We**") heard from God.

In Malachi 1:6 the Lord calls Himself, "**Lords**" אֲדֹנָיִם ('adoniym), when He says, "**If I am Lords, where is My fear**" (a more literal translation). Psalm 136:2 commands to give thanks (more literally) "**to the Gods of gods.**"²⁶ Here both nouns are plural, לֵאלֹהֵי הָאֱלֹהִים (lê'lohêy hâ'elohiym). Joshua 22:22 says twice over, "**God of gods**" אֱלֹהֵי אֱלֹהִים ('êl 'elohiym), and Daniel 11:36 says "**God of gods**" אֱלֹהֵי אֱלֹהִים ('êl 'êliym); but Psalm 136:2 literally say, "**Gods of gods**" (or "**Gods of Gods**").²⁷

Moreover, speaking again of their Father, Son, and Holy Spirit this Creed says,

And yet they are not three almighties, but one almighty. (line 14)

So it is for the Catholic and Protestant god. But, the God of Scripture is more Almighty than that. For

the Bible clearly reveals more than one Almighty.

In Revelation 5:7 "**the Almighty**" (Revelation 1:8-18) Lamb "**came and took the scroll out of the right hand**" of the "**Lord God Almighty**" (Revelation 4:2-8) "**who sat on the throne.**" There are clearly shown here two Almighties, two Holy Gods (Joshua 24:19), that are indeed One (Deuteronomy 6:4).

In addition, speaking again about their "Trinity" this unholy Catholic Athanasian Creed also claims,

11. And yet they are not three eternal but one eternal.

12. As also there are not three uncreated nor incomprehensible, but one uncreated and one incomprehensible.

Again, this is fine for the Catholic and Protestant god, but for the God of Scripture there is nowhere to be found in holy writ the concept of "not three eternal" nor "not three uncreated nor three incomprehensible." The Catholics and Protestants add to and deny His Word, and they will be proven liars (Proverbs 30:5-6; Revelation 21:8).

Finally, the spirit of this Creed is well and alive today within false Christianity. Speaking of this Creed, Philip Schaff wrote,

It furnishes one of the most remarkable examples of the extraordinary influence which works of unknown or doubtful authorship have exerted. ([*Creeds of Christendom*, by Philip Schaff, Vol. 1, p. 50.](#))

The masses (Catholics and Protestants) give reverence to this "Trinity" with its antichrist (anti-scripture) definition as described above. It is no wonder such a term is typically so pivotal in theological debate. Often one is dismissed at once if the "Trinity" is not affirmed, even though the term and concept (as defined above) is unfounded in Scripture and is against Scripture. Nonetheless, this Creed pronounces a curse and damnation upon anyone who does not adhere to this classical view of this Catholic God, the "Trinity." As the Creed declares,

He therefore that will be saved must thus think of the Trinity. (line 28)

This is the catholic faith, which except a man believe faithfully he cannot be saved. (line 44; see also lines 1-3 in footnote 21)

This is indeed the Catholic faith and the faith of reformed whitewashed Catholics, Protestants. Since Scripture reveals that a false God is actually a demon (1 Corinthians 10:20), it is evident both Catholics and Protestants, since they serve a false "Trinity," serve a demon and follow fables ([2 Timothy 4:3-4](#)). This "Trinity," as described in this Creed, is both a demon and a fable (a myth).

VI. All The Fullness

Finally, "**He is Holy Gods**" (Joshua 24:19) comes together in the Lord Jesus Christ. Deuteronomy 6:4 says,

Hear, O Israel: The Lord our God, the Lord is one!²⁸

This is manifest in Christ Jesus.

For in Him dwells all the fullness of the Godhead²⁹ bodily. (Colossians 2:9)

He (Christ) is Holy Gods (Joshua 24:19). Christ is not just a part of God. He is "**all the fullness**" of God Himself in the flesh, in a physical human body (Luke 24:36-43; Revelation 1:17-18; 19:11-16). For more on that, see "[The Lord is a Man](#)."

Finally, how many Gods are in the one and only true God? The Bible never gives a complete number. The Father, Son, and the Holy Spirit are indeed explicitly mentioned (Matthew 28:18-20; 1 John 5:7), but so are [Jerusalem](#), [the Seven Spirits](#), [The Three Men of Genesis 18](#), [The Horses](#), [the Throne](#), [the Heavens](#), and [the Kingdom](#).

Endnotes:

1. אֱלֹהִים קְדוֹשִׁים הוּא ('elohiym qedoshiym hu') "**He is Holy Gods**" - "Scholars" (false teachers of the past) typically acknowledge this Hebrew phrase (and other plural passages) indeed says, "**He is Holy Gods**," but believing it is another matter.

Martin Luther,

And Joshua also said unto the people, chap. xxiv. 19, "Ye cannot serve the Lord, for he is *holy Gods*." Here, we not only have "*Gods*," (ELOIM) but "holy" also: signifying, that there are more than One: and yet he says, that the Lord is One God. (quote is from "The Three Creeds or Confessions of the Christian Faith, Used By Full Consent in the Church." by Martin Luther, found e.g. on p. 363 of Vol II, *Select Works of Martin Luther: An Offering of the Church of God in "The Last Days"* translated from the works of Luther by the Rev. Henry Cole, of Clare Hall, Cambridge, 1826)

Jonathan Edwards,

Joshua xxiv. 19, "And Joshua said unto the people, Ye cannot serve Jehovah; for he is Holy God, Elohim Kedhoshim." *He is the Holy Gods*. Not only is the word *Elohim* properly plural, the very same that is used, verse 15, the gods which your fathers served, &c. - but the adjective *Holy* is plural. A plural substantive and adjective are used here concerning the True God, just in the same manner as in 1 Sam. iv. 8, "Who shall deliver us out of the hands of these mighty Gods." And in Dan. iv. 8, "In whom is the Spirit of the Holy Gods." So vs. 9, 18, chap. v. 11. (found in "Reasons Against Dr. Watt's Notion of the Pre-existence of Christ's Human Soul" e.g. on p. 536, Vol. III in *The Works of President Edwards, in Four Volumes*, 1851, published by Leavitt & Allen, 27 Day Street, New York)

John Wesley,

In the Hebrew, He is the holy Gods, (Joshua 24:19, [Explanatory Notes on the Whole Bible](#), by John Wesley)

Matthew Henry,

Ye cannot serve the Lord, for He is a holy God, or as it is in the Hebrew, *He is the holy*

Gods, intimating the mystery of the Trinity, three in one; ([*Commentary on the Whole Bible Volume II \(Joshua to Esther\)*](#)), by Matthew Henry, commentary on Joshua 24:19)

Midrash Tanhuma - For an example of Jewish teaching, in *Midrash Tanhuma, Translated Into English With Introduction, Indices and Brief Notes* by John T. Townsend, in the context of "How many deities created the world?" it says,

Hence < the plurals > (Josh. 24:19): FOR HE IS HOLY GODS, in < the sense > that he is holy in all types of holiness.

This same page footnotes regarding Joshua 24:19,

19. While "God" in the Bible is commonly plural, here the adjective "holy" is plural as well.

20. Thus the text reads literally: FOR HE IS HOLY GODS. (p. 5, copyright 1989)

Jews For Jesus, in their article [Jewishness and the Trinity](#), acknowledges this. They write,

Joshua 24:19: "...holy God..." [Literally: holy Gods.]

For an example of a more extensive article which acknowledges the Hebrew plural forms, but argues against them and reasons them away, see the article, [Elohim: Plurality and "Attraction" Part 3](#). Nehemia Gordon's main argument in his article is that God is mostly referred to in the singular, and thus these couldn't mean what they say. He also makes a grammatical claim ("attraction") that is simply unsubstantiated (e.g. there is no consistency proving the claim) other than this is just how he explains it away. Along these lines (how to "interpret" the Bible), see the article on hermeneutics (www.atruechurch.info/hermeneutics.html).

2. The plural noun אֱלֹהִים ('elohiym, "Gods," "God," "gods," or "god" depending on context) is also found with the singular adjective קָדוֹשׁ (qâdosh) in 1 Samuel 6:20, **"holy God."**

Also, this plural noun אֱלֹהִים ('elohiym) is not only used in both a singular and plural context for the true God, but it is also used for false gods in both a plural (e.g. Exodus 23:13; Jeremiah 2:11; 16:20) and singular context. For example, what is translated, **"goddess"** in 1 Kings 11:5 is אֱלֹהֵי ('elohêy) which is the plural construct form of אֱלֹהִים ('elohiym, "gods," "god," "Gods," or "God" depending on context). This plural usage for a singular pagan god can also be found in Judges 9:27 (LXX "θεου"); 11:24 (LXX "θεος"); 1 Samuel 5:7 (LXX "θεον"); 1 Kings 11:33 (3x; LXX none); 2 Kings 1:16 (LXX "θεον"); 2 Chronicles 32:21 (LXX "θεου"); Ezra 1:7 (LXX "θεου," could also be translated "gods," e.g. KJV); Daniel 1:2 (2nd, LXX "θεου," could also be translated "gods," e.g. NRS); Jonah 1:5 (LXX "θεον", could also be translated, "gods" e.g. NLT).

אֱלֹהִים ('elohiym) is also used in 1 Samuel 28:13 along with the plural participle עֹלִים ('oliym) **"ascending."** Thus it reads more literally, **"I saw gods ascending from the earth"** (KJV; LXX "θεους εωρακα αναβαινοντας εκ της γης"). But, Saul's response is singular, **"What is his form?"** (1 Samuel 28:14; LXX "τι εγνων").

Also, in Exodus 7:1 God uses Elohiym for Moses when He says, **"I have made thee a god to**

Pharaoh" (KJV).

Moreover, Scripture calls men gods in Exodus 18:11 (compare with Nehemiah 9:9-10) and in Psalm 82 (see also John 10:34-36). It also calls angels gods in Psalm 8:5 ("angels" Hebrew is אֱלֹהִים [elohiym], "gods," compare w/Hebrews 2:7 ἁγγέλους). Note also Deuteronomy 10:17,

He is Gods of Gods and Lords of Lords, the great God (הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הַגְּדֹל הַגָּבֵר).

The LXX reads for Deuteronomy 10:17,

He is God of Gods and Lord of Lords, the great God (οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ὁ θεὸς ὁ μέγας).

Psalm 97:7 says,

Let all be put to shame who serve carved images, Who boast of idols. Worship Him, all you gods ("Worship Him all Gods" הַשְׁתַּחוּ לִפְנֵי כָל־אֱלֹהִים in the LXX is προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ "Worship Him all His angels").

Likewise, Psalm 138:1,

I will praise You with my whole heart; Before the gods I will sing praises to You. (הַשְׁבַּח אֱלֹהִים "before the Gods" in the LXX is "before the angels" ἐναντίον ἁγγέλων)

See also Exodus 21:6; 22:8-9 (H7-8) in which אֱלֹהִים (elohiym) is typically translated "judges" (likewise KJV 1 Samuel 2:25). See also Psalm 29:1 and 89:6 where "mighty ones" and "sons of the mighty" are more literally, "**sons of Gods**," בְּנֵי אֱלִים (benê 'ēliym). LXX reads "sons of God" (υἱοὶ θεοῦ [Psa 28:1 LXX]; υἱοὶ θεοῦ [Psa 88:7 LXX]).

Also, Job 41:25 more literally reads,

From his raising, gods fear. From crashings, they purify themselves. (מִשֵּׁתוֹ H41:17 יִגְוְרוּ אֱלִים מִשִּׁבְרִים יִתְחַטְּאוּ)

3. Proverbs 9:10b reads in the LXX, βουλή ἁγίων συνεσις (boulê hagiôn sunesis) "counsel of Holy Ones is understanding."

See also Proverbs 30:3 where it more literally reads, "**knowledge of Holy Ones**," דַּעַת קְדוֹשִׁים (da'at qedosiym, see also Young's Literal Translation [YLT] "**knowledge of Holy Ones**"). In this context two "**Holy Ones**" are mentioned. They are "**His name**" and "**His Son's name**" (Proverbs 30:4). See also Hosea 11:12 (H 12:1), קְדוֹשִׁים נְאֻמָּן (qedoshiym ne'emân) "**Holy Ones Who is faithful**" (a more literal translation; YLT "**Holy Ones**"). Here the plural adjective, קְדוֹשִׁים (qedoshiym) is with a singular participle, נְאֻמָּן (ne'emân).

Besides this plural form in its use for God (Joshua 24:19; Proverbs 9:10; 30:3; Hosea 11:12), every other time this word for "holy" is found in the plural form, it is always used as a plural (meaning "holy ones"). See Leviticus 11:44-45; 19:2; 20:7, 26; 21:6; Numbers 5:17; 15:40; 16:3; Deuteronomy 33:3; 2

Chronicles 35:3; Job 15:15 (Q); Psalm 16:3; 34:9 (H10); 89:5 (H6), 7 (H8); Daniel 8:24; Zechariah 14:5.

It is likewise in the Aramaic (קַדְדִּישִׁינ) [qaddiyshiyn]. It is used in the plural for God in Daniel 4:8-9 (A5-6), 17-18 (A14-15), & 5:11. For every other time in the plural, see Daniel 7:18, 21, 22 (2x), 25, & 27.

Finally, Eliphaz the Temanite mysteriously says to Job,

Call out now; Is there anyone who will answer you? And to which of the holy ones will you turn? (Job 5:1, אֶל־מִי מִקְדֹּשִׁים [el-mi miqqdoshiym] "to which of the holy ones")

4. Note also John 1:18 in the Critical Text reads, μονογενὴς θεός (monogenês theos) "**only begotten God**" (NAS). Received and Majority Texts read, μονογενὴς υἱός (monogenês uios) "**only begotten Son**."

5. Genesis 3:22 well justifies a plural "**Gods**" translation of Genesis 3:5. In Genesis 3:5 the 1611 KJV reads,

For God doeth know, that in the day ye eate thereof, then your eyes shal-bee opened: and yee shall bee as Gods, knowing good and evill. (Elsewhere the 1611 translates lower case "**gods**," e.g. in Genesis 31:30, 32; 35:2, 4; Exodus 12:12; etc., but here they translate "**Gods**" with a capital "G," as they do also in Exodus 22:28; 1 Samuel 4:8 [current KJV also]; Daniel 4:8-9, 18; which all refer to the true Gods. 1611 also has "**God**" [capital "G"] for a god other than the true God. This can be found in Deuteronomy 3:24 [current]; 32:12; Psalm 81:9 [2x]; Isaiah 44:10, 15, 17 [2x]; Daniel 4:8 [compare to Daniel 1:2]; 11:38 ["**a God whom his fathers knew not**"]; Habakkuk 1:11; Malachi 2:11; Acts 7:43; 2 Corinthians 4:4 ["**God of this world**"]; Philippians 3:19 [current].)

The Hebrew word here translated "**Gods**" (1611 KJV) is the same word at the beginning of the verse translated "**God**." They are both אֱלֹהִים ('elohiym), and they both refer to the same Elohiym as Genesis 3:22 reveals.

Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil." (Genesis 3:22a)

This is what the serpent was saying. They would become like Elohiym, "**one of Us**." "**Us**" in this context is "**Gods**" אֱלֹהִים ('elohiym).

6. Abraham met the Lord on several occasions (e.g. Acts 7:2; Genesis 12; 15; 17). When he met Melchizedek in Genesis 14:18-20, he encountered the Lord, for Melchizedek is God (see Hebrews 7). He also met the Lord in Genesis 18 as three Men. For more on that see, "[The Three Men of Genesis 18 Are God](#)."

7. For other examples of the plural noun אֱלֹהִים ('elohiym, "Gods," "gods," or "God" depending on context) with a plural verb see 1 Kings 19:2; 20:10 (יַעֲשׂוּן pl. w/paragoge); 2 Kings 18:33 (הַצִּילוּ); Jeremiah 11:12 (יִשְׁעוּ). These are all typically translated "gods" (see NKJV; KJV).

8. For "when he fled from the face of his brother" see Genesis 28:10-22.

9. Laban, who evidently was an idolater (Genesis 31:30) said in Genesis 31:53,

The Gods of Abraham and the Gods of Nahor, the Gods of their father, they will judge between us. (a more literal translation)

As in Genesis 35:7, Laban here uses a plural verb יִשְׁפֹּטוּ (yishpetu) "they will judge" in reference to the "Gods" that he speaks of. Moreover, each of the "Gods" mentioned here is in the plural construct, אֱלֹהֵי ('elohêy) and וְאֱלֹהֵי (vê'lohêy).

10. אֱלֹהִים קְרוֹבִים אֵלָיו כִּיהוָה אֱלֹהֵינוּ ('elohiym qeroviym 'êlâyv kayhvâh 'elohêynu) "**Gods near to it as Yehvah our Gods**" (Deuteronomy 4:7)

11. Psalm 58:11 - וַיֹּאמֶר אָדָם אֶךְ־פֶּרִי לְצַדִּיק (veyo'mar 'âdâm 'akh-periy latsaddiyq) "**And a man will say, "Indeed, fruit for the righteous,"**" אֶךְ יֵשׁ־אֱלֹהִים שֹׁפְטִים בָּאָרֶץ ('akh yêsh-'elohiym shophyiym bâ'ârets) "**indeed, there are Gods judging in the earth.**" Here in Psalm 58:11 we have the verb יֵשׁ (there are) with the plural noun אֱלֹהִים (Gods) and the plural participle שֹׁפְטִים (judging). יֵשׁ (there are) is translated in the plural (as opposed to in the singular, "there is"), because the rest of the sentence construction is in the plural, "**Gods judging.**" The context from verse 9 is indeed "**His living and burning wrath.**" So, we have the one and only God being spoken of, once again, as Gods (plural).

12. 2 Chronicles 32:15 is another pagan example where the plural verb is used with the plural noun, but the speaker spoke in the singular as well; yet it is not typically translated in the plural as in 1 Samuel 4:8. The last sentence in 2 Chronicles 32:15 more literally reads,

Indeed for your Gods will not deliver you from my hand.

Here in the Hebrew is the plural noun "your Gods" אֱלֹהֵיכֶם ('elohêychem) used with the plural verb "deliver" יַצִּילוּ (yatstsilu) for "**Gods will . . . deliver.**" The verse just prior to this the speaker referred to the same God using the plural noun but with a singular verb saying,

Who was there among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand? (2 Chronicles 32:14)

Here "your God" is a plural noun, אֱלֹהֵיכֶם ('elohêychem), and "should be able" is a singular verb, יֻכַּל (yuchal).

13. Daniel 5:11 also mentions Daniel as having, "**light and understanding and wisdom, like the wisdom of the gods.**"

14. Technically, there is only one "they" in the Aramaic in Daniel 4:25 (A22) and 4:32 (A29). It is the Aramaic 3rd masculine plural verb, יִטְעֻמוּן (yeta'amun), "**they shall make . . . eat**" (NKJV). The other two "they"s in Daniel 4:25 (and one other "they" in 4:32) are masculine plural participles (טַרְדִּין [târdiyn], "**shall drive**", & מְצַבְעִין [metsab'iyin] "**shall wet**"). So, the subject is plural, and

thus translated with **"they."**

Moreover, Daniel 4:31 (A28) has the masculine plural participle, אֲמַרְיִן ('âmriyn), for "it is spoken" (NKJV) "from the heavens" מִן־שָׁמַיָּא (min-shemayyâ'). This same exact word is also found in Ezra 5:3; Daniel 2:7, 10; 3:16, 24; 6:6-7, 13-14, and 16 in a plural context. It is also found in Daniel 3:4 for the command of King Nebuchadnezzar (see Daniel 3:10). The singular form of this word is used in that same chapter for the king in verses 13-14, 19-20, 24-26, and 28.

Finally, the plural form is also found in Daniel 7:5 for a command by "they." Daniel 7:18, 22, 25, 27 all use the plural noun, עֲלִיּוֹנִין ('elyoniyn), which is more literally, "High Ones" in reference to God. And then, in Daniel 7:26 "they shall take away" is a masculine plural verb, יִהְיֶה־עֲדוֹן (yeha'don).

15. Israeli is a Biblical term. It is found in the masculine form, יִשְׂרָאֵלִי (yisre'êli), only in Leviticus 24:10 & 2 Samuel 17:25. In the feminine form, יִשְׂרָאֵלִיַּת (yesre'êliyt), it is found only in Leviticus 24:10-11.

16. Acts 7:40 likewise has **"gods to go before us"** θεοὺς οἱ προπορεύσονται ἡμῶν (theous hoi proporeusontai hêmôn). The LXX likewise reads for Exodus 32:1, ποιήσον ἡμῖν θεοὺς, οἱ προπορεύσονται ἡμῶν (poiêson hêmin theous, oî propoeusontai hêmôn) **"make us gods, who go before us."**

17. Jeroboam made two calves and said,

It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt! (1 Kings 12:28b)

Jeroboam's deception was very much as in Exodus 32. Note the next verse.

And he set up one in Bethel, and the other he put in Dan. (1 Kings 12:29)

There is only one calf in each location for worship.

18. **"These be thy gods, O Israel, which brought thee up"** (Exodus 32:4 KJV) in the Hebrew reads,

אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הֶעֱלָךְ ('êlleh 'eloheykhâ yisrâ'el 'asher he'elukhâ mêtse' mitsrâyim).

The LXX reads, οὗτοι οἱ θεοὶ σου Ἰσραὴλ, οἵτινες ἀνεβίβασαν σε ἐκ γῆς Αἰγύπτου (houtoi oi theoi sou Israêl, hoitines anebibasan se ek gês Aiguptou) **"these are your Gods Israel, who brought you up out of the land of Egypt."** See likewise in LXX in Exodus 32:8. Also, Exodus 32:31 reads in the LXX, ἐποίησαν ἑαυτοῖς θεοὺς χρυσοῦς (epoiêsan eautois theous chrusous) **"made for themselves gods of gold."**

In Nehemiah 9:18 this statement is made with the plural noun אֱלֹהֵיךָ ('eloheychâ) but singular demonstrative pronoun זֶה (zeh) **"this"** and the singular verb הֶעֱלָךְ (he'elchâ) **"brought you up."**

19. Israel was also commanded,

He who sacrifices to the gods shall be destroyed, unless it is to the LORD only.
(Exodus 22:20, my translation of, זָבַח לֵאלֹהִים יָחֳרָם בְּלֹאֵי לַיהוָה לְבַדּוֹ [zovêach

lâ'elohiym yâchârâm biltiy layhvâh levado])

Exodus 22:20 in the LXX reads, Ο θυσιαζων θεοις θανατω εξολοθρευθησεται, πλην κυριω μονω (ho thusiazôn theois thanatô exolothreuthêsetai, plên kuriô monô) **"He who sacrifices to gods shall be destroyed by death, unless it is to the Lord only."**

20. The Athanasian Creed linked here was copied from www.ccel.org/creeds/athanasian.creed.html.

21. Although, "Its origin is involved in obscurity, like that of the Apostle's Creed," (Schaff, p. 50) the Athanasian Creed historically is and was a Roman Catholic Creed. The first three lines of the Creed read,

Whosoever will be saved, before all things it is necessary that he hold the catholic faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

Liars play word games with this word "catholic" (as 1 Timothy 6:4 says they will do), but it nonetheless means and fits Catholic theology. The Creed itself uses the term "catholic faith" three times (lines 1, 3, & 44) and "catholic religion" once (line 20). Also, historically, Protestant faiths have used this Catholic Athanasian Creed as well. For example, see [*Creeds of Christendom, by Philip Schaff, Vol. 1, p. 49-54.*](#)

Furthermore, according to Schaff, even though the name of the Creed comes from the supposed author, Athanasius, it actually was not written by him.

Since the middle of the seventeenth century the Athanasian authorship has been abandoned by learned Catholics as well as Protestants. The evidence against it is conclusive. (*Creeds of Christendom*, by Philip Schaff, Vol. 1, p. 50)

22. The false teacher, [Hank Hanegraaff](#), likewise writes,

Thus, the plural ending of *Elohim* points to a plurality of persons, not to a plurality of gods. (p. 91, *The Complete Bible Answer Book*, by Hank Hanegraaff, Collector's Edition, copyright 2008, Thomas Nelson, ellipsis in original, underlining added)

Psalms 14:1 more literally says,

A fool says in his heart, "There are no Gods." (see same in Psalm 53:1)

In the Hebrew this is,

אֵין אֱלֹהִים נֶכַח בְּלִבּוֹ (âmar nâvâl belibo 'êyn 'elohiym)

The particle אֵין ('êyn) **"There are not"** (or "there is not") is determined by the noun אֱלֹהִים ('elohiym) which is plural. Psalm 10:4 likewise, speaking of the wicked, more literally says,

"There are no Gods" are all of his thoughts. (אֵין אֱלֹהִים כָּל־מַזְמוֹתָיו) [êyn 'elohiym kol-mezimmotâyv], note also in the Hebrew 2 Kings 1:16; Isaiah 44:6, 8; 45:5; Ezekiel 28:2)

23. אֲדֹנָי ('adonây) is also found with בִּי (biy) thus in the Hebrew it reads בִּי אֲדֹנָי (biy 'adonây). The NKJV translates this, **"O my Lord"** (e.g. Exodus 4:10, 13; Joshua 7:8; Judges 6:15; 13:8).

24. Like Elohim (אֱלֹהִים 'elohiym), Adonai (אֲדֹנָי 'adonây) is 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 and is always used of God, except some may argue in Ezra 10:3. Yet, this could be translated, **"advice of Adonai"** or **"advice of my Lords"** (NKJV **"advice of my master"**).

There is another form of this word for **"my lords"** which is spelled a little different. It is אֲדֹנַי ('adonay), and it is only found in Genesis 19:2 (NKJV **"my lords"**).

In the singular, **"my lord"** in the Hebrew is אֲדֹנִי ('adoni), and is found addressing men in e.g. Genesis 23:6, 11, 15; 24:12 (**"my master"**); Numbers 12:11; 1 Kings 3:17, 26; etc.. This same word, אֲדֹנִי ('adoni), is used for addressing God as **"my Lord"** in Joshua 5:14; Judges 6:13; Psalm 110:1; Zechariah 1:9; 4:4-5, 13; 6:4 (**"the angel who talked with me"** in Zechariah is identified as the Angel of the Lord in Zechariah 1:12-13, who is God, Zechariah 3:1-2; 12:8). Note, in Psalm 110:1 Christ is called Adoni, and in Psalm 110:5 He is called Adonai. He is at the right hand of Yehvah (110:1), and it is Christ who will **"execute kings in the day of His wrath"** (Revelation 19:11-21).

In addressing God, there is also **"Lord,"** אֲדֹן ('adon), in Joshua 3:11, 13; Psalm 97:5; Zechariah 4:14; 6:5; Micah 4:13. In all of these passages אֲדֹן ('adon) is with the phrase כָּל־הָאָרֶץ (kol hâ'ârets). The NKJV translates these as **"the Lord of all the earth,"** or **"the Lord of the whole earth,"** but the definite article ("the") before **"Lord"** is not there in the Hebrew. For אֲדֹן ('adon) with the definite article, **"the Lord"** אֲדֹנָהּ (hâ'âdon), in addressing God this is found in Exodus 23:17; 34:23; Psalm 114:7; Isaiah 1:24; 3:1; 10:16, 33; 19:4; Malachi 3:1.

Moreover, in the plural absolute, אֲדֹנִיִּם ('adoniym) **"Lords,"** it is found in a singular context (i.e. with a singular adjective) in Isaiah 19:4. In Isaiah 26:13 it is used with a plural verb. In 1 Kings 22:17 & 2 Chronicles 18:16 it stands alone (no singular or plural compliment). In Malachi 1:6 it is used for God.

This plural noun with the third masculine plural suffix ("their") for literally **"their lords,"** אֲדֹנֵיהֶם ('adonêyhem), is used in both a plural and singular context. For a plural context, see Nehemiah 3:5 (?); Psalm 123:2; Jeremiah 27:4; Zephaniah 1:9; Amos 4:1. For a singular context, see Judges 3:25; 2 Samuel 10:3; 1 Kings 12:27; 2 Kings 6:22-23.

This plural noun with the second masculine plural suffix ("your") for literally **"your lords,"** אֲדֹנֵיכֶם ('adonêykhem), is only used for men and is found in both a plural and singular context. For a plural context, see Jeremiah 27:4. For a singular context, see 1 Samuel 26:16; 2 Samuel 2:5, 7; 1 Kings 1:33; 2 Kings 10:2-3 (2x), 6; 19:6; Isaiah 37:6.

This plural noun with the third masculine singular suffix ("his") for literally **"his lords,"** אֲדֹנָיו ('adonây)

('adonâyv) is in this form always found in a singular context when used for men. Thus, it has the meaning of "his lord." For its use for men, see Genesis 24:9-10 [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].

Likewise, this word is used in the plural with the second singular suffix ("your") for literally "your lords" אֲדֹנֶיךָ ('adoneykha). Yet, when used of men, it is always found in the 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.

Likewise, this word is used in the plural with the first plural suffix ("our") for literally "our lords" (e.g. אֲדֹנָינוּ adonâynu). Yet, when used for men it is always used in a singular context. For its use for men, see 1 Samuel 25:14, 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).

Finally, this plural noun is found with the singular feminine suffix ("her") for literally "her lords," אֲדֹנֶיהָ ('adoneyha). Yet, it is always in a singular context referring to a man. See Exodus 21:8; Judges 19:26-27.

25. The Hebrew for Psalm 110 reads, נְאֻם יְהוָה לְאֲדֹנֵי (ne'um yehvâh la'doniy), more literally, "**Yehvah said to my Lord.**" The LXX and NT Greek read, εἶπεν ὁ κύριος τῷ κυρίῳ μου (eipen ho kurios tô kuriô mou), "**The Lord said to my Lord.**"

26. Psalm 136:3 commands to give thanks to (more literally) "**the Lords of Lords.**" Both nouns here in the Hebrew are plural, אֲדֹנֵי הָאֲדֹנִים ('adonêy hâ'adoniym). Likewise, Deuteronomy 10:17 more literally reads,

For Yehvah your God He is Gods of Gods and Lords of Lords, the great God, the Mighty One and the Awesome One, . . . (a more literal translation of Deuteronomy 10:17)

Yet, the plural construct form for literally "**Lords of,**" אֲדֹנֵי ('adonêy), elsewhere is used for a singular subject. See Genesis 39:20; 42:30, 33; and 1 Kings 16:24.

27. In the Hebrew there is no distinction between "**Gods of gods**" or "**Gods of Gods.**"

Also, the Athanasian Creed also declares,

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord.

So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
(lines 19-20)

This forbiddance is the doctrine of men (Matthew 15:8-9) and is not found in holy writ (Proverbs 30:5-6). Actually, what is found is this:

Thou shalt not revile the Gods, nor curse the ruler of thy people. (1611 KJV Exodus 22:28; KJV "gods;" NKJV "God")

In the Hebrew text this is found in Exodus 22:27, and for "**Thou shalt not revile the Gods**" it reads, אֱלֹהִים לֹא תִקְלָל ('elohiym lo' teqallâl). LXX reads, Θεους ου κακολογησεις (theous ou kakologêseis), "**You shall not revile Gods**" (Exodus 22:28a). Even the Catholic translation, the [Douay-Rheims Bible](#), says, "**Thou shalt not speak ill of the gods**" (Exodus 22:28a).

28. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה (shema` yisrâ'el yehvâh 'elohêynu yehvâh 'echâd, Deuteronomy 6:4). More literally, "Hear Israel. Yehvah our God, Yehvah is One."

There is no other God but Yehvah, the Lord (1 Kings 8:60; Isaiah 44:8; 45:5-6, 14, 18, 21-22; 46:9; Joel 2:27; Mark 12:32; 1 Corinthians 8:4). In other words, there is only one God, Yehvah, the Lord, and He is One, as Deuteronomy 6:4 declares.

What does this mean, that He is One? Besides other Scriptures given in this article, John 10:30; 17:11, 21-23 all reveal the Oneness of God. In these passages Christ describes Himself and His Father as One, yet they are Two (John 8:17-18). In these verses Christ also prays that His disciples would be one as He and His Father are one. In John 17 Jesus clearly speaks of a *oneness* ("one") that is a *unity of persons*.

Likewise, for those who may engage in "**arguments over words**" (1 Timothy 6:4), Genesis 2:24 uses the same Hebrew word for "one," דָּבָר ('echâd), as Deuteronomy 6:4, and there it is used for two becoming one.

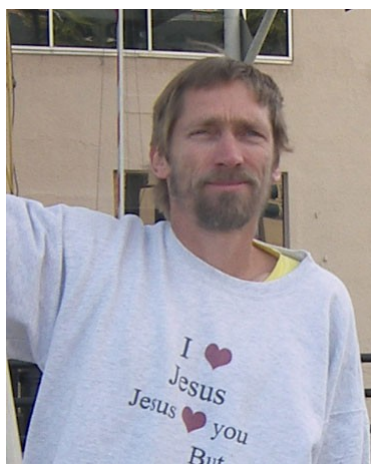
Likewise, Genesis 11:6 uses the same Hebrew word for "one," דָּבָר ('echâd), as Deuteronomy 6:4, and there it is used for a multitude of people.

And the Lord said, "Indeed the people are one,"

Genesis 11:6 illustrates a "**one**" of unity similar to the "**one**" of unity Christ speaks of in John 17.

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," דָּבָר (ke'iysh 'echâd). This same Hebrew word is also used in 2 Chronicles 5:13 and Ezra 3:9 where people are "**as one**," דָּבָר (khe'echâd), דָּבָר (ke'echâd, respectively). See also Ezra 2:64 were 42,360 are דָּבָר (ke'echâd) "as one" (KJV; NKJV "together").

29. The Greek word for "**Godhead**" in Colossians 2:9 is θεοτης (theotêtos) which is only found here. Romans 1:20 also has "**Godhead**" which is a translation of the Greek word θειotes (theiotês) which is only found in Romans 1:20. The KJV has "**Godhead**" in Acts 17:29 (NKJV "Divine Nature") for its translation of θειον (theion). θειον (theion) is also only found in 2 Peter 1:3-4. There the KJV & NKJV translate both times as "divine."



About The Author

Darwin Fish graduated from The Master's College in 1986 with a BA in Biblical Languages. He was a deputy probation officer for Los Angeles County Probation for several years, during which time he took a leave of absence and spent 9 months in Israel in 1988-89 studying Modern and Biblical Hebrew and the Geography of the Holy Land. In 1992 he was asked to come and teach the Bible in his sister's home. This gathering soon developed into a small home church. In late 1993 Darwin quit his job as a probation officer and gave himself entirely to the task of teaching the Bible and caring for those few who were involved in this new home church, which as of June 2020 consisted of about 35 people (Matthew 7:13-14).

Part of Darwin's teaching and care for this small little flock is a verse by verse, word by word, study of the Word of God. Darwin believes a great way to intimately know Scripture is to study it in its original language. These pages are a result of this research. We hope you find it eternally beneficial.

Darwin is *not* popular. He is hated by many in the "Christian" community (Matthew 5:11-12), called by some a "cult leader," and is much lied about, largely, if not entirely, because he exposes their leaders as hypocrites who claim to teach the Bible, but do not (e.g. see the book, *False Teachers*). Darwin is committed to the truth of God's word, no matter who stumbles or who is offended (1 Peter 2:8-9).

Other titles written by Darwin are:

Not Taught! Doctrines Typically Not Taught – This book is filled with Biblical teaching that is typically not taught in churches today.

God's Holy Word

False Teachers – Not only is there instruction on how to Biblically identify false teachers, but several examples are given, with supporting documentation, exposing popular preachers within “Christianity” (Ephesians 5:11).

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