

God's Holy Word

**A Translation with
Footnotes
by
Darwin Fish**

God's Holy Word, A Translation with Footnotes, by Darwin Fish
Published by Darwin Fish

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Preface

The following is a translation combination of the Biblia Hebraica Stuttgartensia (BHS), Leningrad (WTT), and Ginsburg edition of the Bomberg/Ben Chayyim Masoretic Hebrew text with consideration of the Greek Septuagint (LXX) of the Old Testament in the footnotes (e.g. Genesis 11:12). Books translated are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel and 1 and 2 Kings. In Volume 2 in the New Testament, Matthew, Mark, Luke, John, Acts, and Romans are translated from *The Greek New Testament According to The Majority Text*, by Hodges and Farstad (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)

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

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

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

BSB – Berean Study Bible

BLB – Berean Literal Bible

CT – Critical Text

DRB – Douay-Rheims Bible

ESV – English Standard Version

HCSB – Holman Christian Standard Bible

JB2000 – Jubilee Bible 2000

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

LXX - Septuagint - Greek translation of the Old Testament

MT – Majority Text

SC - Since Creation

TR or RT – Textus Receptus or Received Text

YLT – Young's Literal Translation

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

TT – This translation

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

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

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

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

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

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

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

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

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

God's Holy Word

Genesis 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

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 אֱלֹהִי (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 אֱלֹהִי [êl]); etc.. See also Genesis 1:26; 3:5, 22; 11:5-9; 20:13; 31:29, 53; 35:7 and footnotes. See also in the appendix, “He is Holy Gods” from Joshua 24:19 (see also footnote at that passage).

6 בָּרָא (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 “formless” (or without form) - In other words, God had not given it any particular shape yet. See e.g. Psalm 139:16 for **“substance, being yet unformed.”** When He did give it form, **“He drew a circular horizon on the face of the waters, at the boundary of light and darkness”** (Job 26:10). **“He drew a circle on the face of the deep”** (Proverbs 8:27). A circle on all the water would create a sphere. See also Job 22:14; Isaiah 40:22. Thus with a spherical earth, **“He commands the sun, and it does not rise; He seals off the stars”** (Job 9:7). This happens at the poles every winter/summer. And finally, He **“hangs the earth on nothing”** (Job 26:7).

9 This “formless and empty” is a simple statement of the earth being, as it says, without form (see above ft) and “empty” = not filled in yet, as the context describes, with all the things God created (e.g. Genesis 1:22, “fill the waters”). “formless and empty,” תוֹהוּ 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), קִוְי־תוֹהוּ וְאַבְנֵי־בֹהוּ (qav-tohu ve'aveny-vohu). “formless,” תוֹהוּ (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,” בֹּהוּ (vohu), is only found in Genesis 1:2; Jeremiah 4:23 & Isaiah 34:11.

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

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

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

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

[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.

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

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

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

[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 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

25 “swarm with a swarm” - שָׂרָץ . . . יִשְׂרָצוּ (yishrets . . . 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.

28 “serpents” - חַטְּנִינִים (hattanniynim) is used in Exodus 7:9-10 (חַטְּנִי, 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- חַטְּנִינִים [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 (לִיְיָתָן, 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

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, 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,

32 בְּהֵמָה (behēmāh) - 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 (behēmōt), 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 (behēmōt) as in Job 40:15. In Psalm 73 the Psalmist declared himself to be a *big* beast with God (עָמַד בְּהֵמוֹת הַיִּיחִי עִמָּךְ [behēmōt hāyiytiy `imāch]).

In Job 12:7 בְּהֵמוֹת (behēmōt) 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 (behēmōt) 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 (behēmōt) 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 – תִּבְנֶה בֵּיתָהּ וְאִיִּלּוּתָהּ בְּיָדֶיהָ וְחִכְמוֹת נָשִׁים בָּנְתָהּ בֵּיתָהּ וְעִוְיוֹתָהּ בְּיָדֶיהָ (chakhmōt nâshim bântâh vêtâh ve’ivvelet beyâdeyhâ tehersele) “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-behēmōt) 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**” (עָמַד בְּהֵמוֹת הַיִּיחִי עִמָּךְ).

Moreover, the Lexicon (BDB) classifies the plural construct form, בְּהֵמוֹת (bahamot) in Isaiah 30:6 for this same “Behemoth” (בְּהֵמוֹת [behēmōt]), 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).

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

35 “our image” - צֶלְמֵנוּ (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,

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 day, the sixth.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 seventh day and sanctified it,⁴⁹ because in it he rested⁵⁰ from all his work which Gods, he created to make.⁵¹

[4] These are the generations⁵² of the heavens and the earth in their creation, in

28; 8:2; 10:1, 10, 21-22; 23:15; and Daniel 10:16. The image and likeness Genesis 1:26 speaks of has to do with looks (as should be obvious from the use of the terms, see also Genesis 5:3) as well as behavior (Colossians 3:9-10). Although man's behavior is marred by sin, the image and likeness still stands true today (see James 3:9).

38 יִרְדּוּ (yirdu) - “let them rule” - plural verb referring back to אָדָם (’ādām) “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 hayyāh) - *In the animals is a “living soul”* (נֶפֶשׁ חַיָּה, nephesh hayyāh).

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, nibrā) and animals (Psalm 104:30 “created,” יִבְרָאֵן, yibbārēun), 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, borē) 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 (shāvat) - “rested” - this verb is related to the noun, “sabbath,” שַׁבָּת (shabbāt). Exodus 31:17 records the Lord was “refreshed” on this seventh day. Even though, “**The everlasting God, Yehvah, the Creator of the ends of the earth, neither faints nor is weary.**” (Isaiah 40:28) He who is mighty in power (Psalm 147:5) was refreshed (Exodus 31:17).

51 “to make” - לַעֲשׂוֹת (la’asot) - infinitive

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

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 mist went up from the earth and watered the whole face of the ground. [7] And Yehvah Gods formed⁵⁷ the man,⁵⁸ dust⁵⁹ from the ground,⁶⁰ and breathed in his nostrils the breath of life; and the man became a living soul.⁶¹

[8] And Yehvah Gods planted a garden in Eden,⁶² eastward, and put there the man which he formed. [9] And Yehvah Gods caused to sprout from the ground every tree that is pleasant to the sight and good for food, and the tree of life⁶³ was in the

53 “Yehvah” יהוה - “Yehvah” according to Modern Hebrew pronunciation. “Yahweh” in what is thought to be ancient Hebrew pronunciation – יהוה (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 יהוה “Yehovah” (Genesis 3:14; 9:26; Exodus 3:2; etc.). In the RT of the OT, this name is most often spelled as יהוה “Yehovah” or יהוה “Yehovih” when with אֲדֹנָי (Adonây, more literally, “My Lords,” e.g. Genesis 15:2, 8; Deuteronomy 3:24; etc.). In BHS & WTT it is יהוה “Yehovih” when with אֲדֹנָי (Adonây, e.g. Joshua 16:28) or יהוה “Yehovih” (e.g. Isaiah 50:4; Jeremiah 1:6; 7:20; etc.), but mostly spelled as יהוה (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 הָאָדָם (hâ'âdâm) - “the man” or “the Adam”

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

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

61 “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” מִפָּחַח נֶפֶשׁ [mapach nâphesh]; 31:39 “caused its owners to lose their lives”, more lit., “caused its owners to breath out soul” נֶפֶשׁ בְּעָלֶיהָ הִפָּחַח [nâphesh]; Jeremiah 15:9 “she has breathed her last”, more lit., “she has breathed her soul” נֶפֶשָּׁהּ הִפָּחַח [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 אֶרֶיךָ (a'ariykh naphshiy). “Soul” is also used in a **collective** sense (see footnote for Genesis 12:5). Also, Isaiah 5:14 more lit. reads, “**Sheol** enlarged her soul” שְׂאוֹל נִפְשָׁהּ [hirciyvâh she'ol naphshâh]). Likewise, Habakkuk 2:5 “enlarges his desire as hell” הִרְחִיב בְּשָׂאוֹל נֶפֶשׁוֹ (hirciyv kishe'ol naphsho) more lit., “enlarges, as sheol, his soul”. Proverbs 23:2 “a man given to appetite” (NKJV) בַּעַל נֶפֶשׁ (ba'al nephesh) is more lit., “owner of soul”. Psalm 78:18 reads, “by asking for the food of their fancy” לִשְׂאֹל-אֶכֶל לְנֶפֶשָּׁם (lishâl-okhêl lenaphshâm) more lit., “by asking for food according to their soul”. Deuteronomy 23:24 (H25) reads, “eat your fill of grapes at your pleasure” עֲנִיבִים כִּנְפֶשֶׁךָ 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” נֶפֶשְׁנוּ (naphshênu) more lit.,

midst of the garden and the tree of the knowledge of good and bad.⁶⁴ [10] And a river went out from Eden to water the garden and from there it divided and became four heads.⁶⁵ [11] The name of the first is Pishon,⁶⁶ which goes around the whole land of the Havilah,⁶⁷ which there is the gold. [12] And the gold of that land is good. The Bdelium⁶⁸ and the onyx stone⁶⁹ are there. [13] The name of the second river is Gihon.⁷⁰ It goes around the whole land of Ethiopia.⁷¹ [14] And the name of the third river is Tigris.⁷² It goes east of Assyria,⁷³ and the fourth river is the Euphrates.⁷⁴

[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.”⁷⁵ [17] But from the tree of the knowledge of good and bad⁷⁶ you shall not eat from it. For in the day you eat from

“our soul”. Psalm 105:22 “at his pleasure” בְּנַפְשׁוֹ (benaphsho) more lit., “in his soul”. Ezekiel 16:27 “to the will” בְּנַפְשׁוֹ (benephesh) more lit., “in the soul”. Esther 4:13 “in your heart” is more lit., “in your soul” בְּנַפְשְׁךָ (benaphshêkh). Proverbs 23:7 “in his heart” is more lit., “in his soul” בְּנַפְשׁוֹ (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. יָנַפֵּשׁ (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).

62 “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).

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

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

65 “heads,” NKJV “riverheads,” רִאשִׁימִים (râ’shiym) - literally “heads.”

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

67 “Havilah” - חַוִּילָה (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).

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

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

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

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

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

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

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

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

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

it, dying you shall die.”⁷⁷

[18] And Yehvah Gods said, “It is not good, the man being alone.”⁷⁸ I will make for him a helper⁷⁹ as his opposite.⁸⁰ [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 man⁸¹ 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 sleep⁸² to fall upon the man and he slept. And he took one of his ribs and closed the flesh under it.⁸³ [22] And Yehvah Gods built⁸⁴ the rib which he took from the man into a woman and brought her to the man.⁸⁵ [23] And the man said, “This time,⁸⁶ bone from my bones and flesh from my flesh, for this reason she shall be called woman,⁸⁷ because this one was taken from man.”⁸⁸

[24] Therefore, a man shall leave⁸⁹ his father and his mother and cling⁹⁰ 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.⁹¹

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

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

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

80 “as his opposite” - 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..

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

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

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

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

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

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

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

88 אִישׁ (iysh)

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

90 “cling” - דָּבַק (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.

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

3 [1] And the serpent⁹² was more crafty⁹³ than all the life of the field which Yehvah Gods had made. And he said⁹⁴ to the woman, “Has indeed Gods, he said, ‘You shall not eat from every tree of the garden.’?”⁹⁵ [2] And the woman said⁹⁶ to the serpent, “From the trees of the garden we may eat,⁹⁷ [3] but from the tree which is in the midst of the garden Gods, he has said, ‘You⁹⁸ 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 knowing⁹⁹ good and bad.” [6] And the woman saw that the tree was good for food and that it was a desire to the eyes and the tree was desirable to make prudent.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 sound¹⁰⁵ of Yehvah Gods walking in the garden at the breeze¹⁰⁶ of the day, and the man and his woman hid¹⁰⁷ themselves from the face of

92 “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.

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

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

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

96 The woman is talking to a snake!

97 She corrects his twist.

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

99 “and your eyes will be opened and you will be like Gods knowing” - this phrase is entirely in the plural – כְּאֱלֹהִים יֵדְעִי וְנִפְתָּחוּ עֵינֵיכֶם וְהִיִּיתֶם כְּאֱלֹהִים (veniphqechu `ênêychem vihyiytem kê’lohiym yod’êy) – even the “your” and “you” are in the plural, and participle “knowing” is plural. See also Genesis 3:22.

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

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

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

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

Yehvah Gods in the midst of the trees of the garden. [9] And Yehvah Gods called to the man and said to him, “Where are you?” [10] And he said, “I heard your sound in the garden and I was afraid because I am naked. So I hid myself.” [11] And he said, “Who told you that you are naked. Did you eat from the tree which I commanded you not to eat from it?” [12] And Adam said, “The woman whom You gave to be with me, she gave to me from the tree and I ate.” [13] And Yehvah Gods said to the woman, “What is this you have done?” And the woman said, “The serpent deceived¹⁰⁸ me and I ate.”

[14] And Yehovah¹⁰⁹ 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 belly¹¹⁰ you shall go, and dust you shall eat¹¹¹ all the days of your life. [15] And I will put enmity¹¹² between you and the woman and between your seed¹¹³ and her seed.¹¹⁴ 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.¹¹⁵ In pain you shall bear children, and your husband will be your desire,¹¹⁶ and he will rule over you. [17] And to Adam he said, “Because you have listened¹¹⁷ to the voice of your woman and have eaten from the tree which I commanded you saying, ‘You shall not eat from it,’ cursed¹¹⁸ is the ground for your sake.¹¹⁹ In toil you shall eat it

29:15). Yet, there is a time to hide (Isaiah 26:20-21).

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

109 יהוה (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.

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

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

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

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

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

115 “your conception” 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.

116 “your husband will be your desire, and he will rule over you” - אֵל-אִשְׁךָ תְּשׁוּקָתְךָ וְהוּא יִמְשַׁלְּבְךָ (el-'iyshêkh teshuqâtêkh vehu' yimshâl-bâkh) – The same verb for “desire” is used in Genesis 4:7 where it is said of sin, “its desire is for you, and you should rule over it.” - אֵלֶיךָ 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 illustrated in Proverbs 21:9, 19; 25:24; 27:15-16; and Ecclesiastes 7:26. For the only other use of this Hebrew word for desire (תְּשׁוּקָה [teshuqâh]), see Song of Songs 7:10.

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

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

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

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,¹²⁰ and to dust you shall return.

[20] And the man called the name of his woman Eve,¹²¹ because she is the mother of all living¹²². [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,¹²³ and the flaming turning sword, to dwell east of the garden of Eden to guard the way to the tree of life.¹²⁴

4 [1] And the man knew¹²⁵ Eve his woman and she conceived and bore Cain¹²⁶ and said, “I have acquired¹²⁷ a man from Yehvah.” [2] And she added to bearing, his brother, Abel.¹²⁸ And Abel was a keeper of sheep and Cain was a worker of the

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

121 “Eve” - חַוְּוָה (chavvah) - This name is traditionally translated “Eve” in English. In the Septuagint (LXX) in Genesis 3:20 it is translated “ζωα” (zoa) which is the Greek word for “life.” The exact meaning of חַוְּוָה (chavvah) is uncertain, but with the reason Adam gives for the giving of this name, it implies having to do with those that are alive (“living” - חַי, chây). 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 Testaments and the 1611 KJV. In the Greek, “Eve” is εὐαν (euan) in Genesis 4:1 and 2 Corinthians 11:3 and εὐα (eua) in 1 Timothy 2:13. In the 1611 KJV “Eve” is spelled “Eue” which appears to be an attempt to transliterate the Greek “εὐα” (eua). The “u” changed to “v” over time, as can be seen with other words in the 1611 KJV (e.g. “liuing” to “living,” “wiues” to “wives,” “euill” to “evil,” see Genesis 3:20-22 in the 1611 KJV).

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

122 “living” - חַי (chây)

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

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

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

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

127 קָנִיתִי (qâniytiy) “I have aquired”

128 “Abel” - חָבֶל (hâvel) - In the Greek New Testament Abel (ἄβελ, 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

ground.

[3] And it came to pass at the end of days,¹²⁹ 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.¹³⁰ And Yehvah looked¹³¹ 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,¹³² if you do good. But if you do not do good, sin¹³³ lies at the door, and its desire is for you, and you should rule over it.”

[8] And Cain spoke¹³⁴ to Abel his brother, and it came to pass, while they were in the field, Cain¹³⁵ rose up against Abel his brother and killed him.¹³⁶ [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 vagabond¹³⁷ and a wanderer¹³⁸ 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 today¹³⁹ 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.”¹⁴⁰ [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 kill¹⁴¹ him.

20:14-18 for the name of a town. On meaning of Abel's name, see Appendix **Idols** under הֶבֶל (hevel) = vapor, breath.

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

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

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

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

133 “sin” - חַטָּאת (chatât) - Sin is here personified as it is in Romans 7:7-11, 17, & 20. The verb for sin, חָטָא (châtâ), means to sin or miss (the right way), as is illustrated in the Hiphil form in Judges 20:16 for “not miss” (אֵל יָחַטְתִּי [‘lo yachati]) and in Genesis 31:39 where Jacob “missed” the torn (NKJV “I bore the loss of it”, אֶחַתֶּנָּה [‘achatennâh]). See also Job 5:24 where NKJV translates אֵל תֶּחֶתֵּא [‘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”, יִתְחַתְּאוּ (yitchattâ’u).

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

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

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

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

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

139 “today” הַיּוֹם (hayyom)

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

141 “kill” - 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

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

[19] And Lamech took for himself two women.¹⁴⁸ The name of the one was Adah¹⁴⁹ and the name of the second was Zillah.¹⁵⁰ [20] And Adah bore Jabal.¹⁵¹ He was the father of those who dwell in tents and have livestock. [21] And the name of his brother was Jubal.¹⁵² He was the father of all who play the lyre¹⁵³ and pipe.¹⁵⁴ [22] And Zillah also bore Tubal-Cain,¹⁵⁵ an instructor¹⁵⁶ of every craftsman of bronze¹⁵⁷ and iron. And the sister of Tubal-Cain was Naamah.¹⁵⁸ [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 boy¹⁵⁹ for striking me. [24] If Cain is avenged sevenfold, then Lamech seventy seven."¹⁶⁰

[25] And Adam knew his woman again and she bore a son and called his name

1:4; Job 1:15, 17; 1 Samuel 11:11).

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

143 "Hanoch" - חֲנוֹךְ (chanokh); LXX, ενωχ (enôk), thus "Enoch" NKJV. Found also in Genesis 4:18. There are other men named Hanoch (Enoch). There is the son of Jared, the father of Methuselah (Genesis 5:18-24; 1 Chronicles 1:3; Luke 3:37; Hebrews 11:5; Jude 14). There is the son of Midian (Genesis 25:4, see footnote; 1 Chronicles 1:33), and the son of Rueben (Genesis 46:9; Exodus 6:14; Numbers 26:5; 1 Chronicles 5:3). These last two are transliterated "Hanock" in the NKJV ("Hanoch" KJV), but the Hebrew spelling is exactly the same (חֲנוֹךְ, hanokh).

144 "Irad" - עִירָד (iyrâd) - is only found here.

145 "Mehujael" - מְחֻיָּאֵל (mehuyâ'êl) - is only found here.

146 "Methusael" - מֶתוּשָׁאֵל (methushâ'êl) - is only found here.

147 "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 Noah (see also 1 Chronicles 1:3 and Luke 3:36).

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

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

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

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

152 "Jubal" - יוּבָל (yubâl) - is only found here.

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

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

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

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

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

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

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

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

Seth,¹⁶¹ “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.¹⁶² Then began a calling on the name of Yehvah.

5 [1] This is the record¹⁶³ of the generations of Adam. In the day Gods, he created Adam, in the likeness of Gods he made him.¹⁶⁴ [2] Male and female he created them, and blessed them and called their name Adam¹⁶⁵ 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.¹⁶⁶

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.¹⁶⁷ [9] And Enosh lived 90 years and begot Cainan.¹⁶⁸ [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.¹⁶⁹ [12] And

161 “Seth” - שֵׁט (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, שָׂט (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,” שָׂאוֹן (shâ'on). The LXX follows the Hebrew with “Seth” (σηθ, sath) in Numbers 24:17. The NAS & NIV both translate Numbers 24:17 with “Sheth.”

162 “Enosh” - 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.

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

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

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

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

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

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

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

Cainan lived 70 years and begot Mahalalel.¹⁷⁰ [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.¹⁷¹ [15] And Mahalalel lived 65 years and begot Jared.¹⁷² [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.¹⁷³ [18] And Jared lived 162 years and begot Hanoch.¹⁷⁴ [19] And after begetting him (Hanoch), Jared lived 800 years and had sons and daughters. [20] So all the days of Jared were 962 years and he died.¹⁷⁵ [21] And Hanoch lived 65 years and begot Methuselah.¹⁷⁶ [22] And after begetting him (Methuselah), Hanoch walked with the Gods¹⁷⁷ 300 years and had sons and daughters. [23] So all the days of Hanoch were 365 years. [24] And Hanoch walked with the Gods, and he was not, because Gods, he took him.¹⁷⁸ [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.¹⁷⁹ [28] And Lamech lived 182 years and begot a son. [29] And he called his name Noach¹⁸⁰ saying, “This one

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

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

172 “Jared” - יָרֵד (yâred), spelled יָרֵד (yered) “Jered” in verse 16, 18-20 - found also in 1 Chronicles 1:2 (“Jared”), also the name of a man of Judah, who was the father of Gedor in 1 Chronicles 4:18 (“Jered”).

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

174 “Hanoch” - חֲנוֹךְ, hanokh - see Genesis 4:17 footnote; 5:19-24; 1 Chronicles 1:3; and Jude 14-15.

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

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

177 “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).

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

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

180 “Noach” - נֹחַ (noach) – 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’ah).

will comfort¹⁸¹ us from our labors and from the toil of our hands from the ground which Yehvah cursed.” [30] And after begetting Noach, Lamech lived 595 years, and begot sons and daughters. [31] So all the days of Lamech were 777 years and he died.¹⁸²

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

6 [1] And it came to pass, when the Adam¹⁸⁶ began to multiply upon the face of the ground and daughters were born to them, [2] that the sons of the Gods¹⁸⁷ saw the daughters of the Adam¹⁸⁸ that they were good.¹⁸⁹ And they took for themselves women¹⁹⁰ from whomever they chose. [3] And Yehvah said, “My spirit will not contend¹⁹¹ in the Adam¹⁹² forever in their erring.¹⁹³ He is flesh and his days will be 120 years.” [4] The Nephilim¹⁹⁴ were on the earth in those days, and also after that,

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

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

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

184 “Ham” - חָם (hâm) - This is the same exact word for “hot” as used in Joshua 9:12 (Job 37:17, here in the plural form), could also mean “father-in-law” (e.g. Genesis 38:13, 25). Ham is mentioned in Genesis chapters 5-7 & 9-10 and 1 Chronicles 1:4, 8; 4:40. Ham is also another name for Egypt (Genesis 14:5; Psalm 78:51; 105:23, 27; 106:22).

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

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

187 “the sons of the Gods” - בְּנֵי־אֱלֹהִים (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.

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

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

190 “women” - נָשִׁים (nâshiym)

191 “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” (καταμεινῃ, katameina). Darby translates this “plead.” NKJV and NAS translates this “strive.”

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

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

194 “Nephilim” - נִפְלִים (nephiliym) LXX γίγαντες (gigantes) “giants” – akin to the verb “fall”, נָפַל (nâphal). “Fallen ones” would be נִפְלִיִּם (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, 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 רִפְּאִים (rephâ’iym). For more on giants and the Rephaim, see footnote for Genesis 14:5.

when¹⁹⁵ the sons of the Gods came in to the daughters of the Adam¹⁹⁶ and bore to them. Those were mighty ones which were from antiquity,¹⁹⁷ men of the name.¹⁹⁸

[5] And Yehvah saw that the bad of the Adam¹⁹⁹ was great on the earth and every form of the thoughts of his heart was only bad all the day.²⁰⁰ [6] And Yehvah was sorry that he made the Adam²⁰¹ on the earth, and he was grieved in his heart.²⁰² [7] And Yehvah said, “I will wipe out²⁰³ the Adam²⁰⁴ whom I created from upon the face of the ground, from man,²⁰⁵ to beast, to creeping thing, to the flying creature of the heavens, because I am sorry²⁰⁶ that I made them.”²⁰⁷ [8] And Noach found grace in the eyes of Yehvah.

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

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

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

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

197 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, לְעוֹלָם ('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.

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

199 “man” - אָדָם (hâ'âdâm)

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

201 “the Adam” - אָדָם (hâ'âdâm) – or “the man”

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

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

204 “the Adam” - אָדָם (hâ'âdâm) – or “the man”

205 “from man” - מֵאָדָם (mê'âdâm) – or “Adam”

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

207 This statement indicates He was sorry he made both man *and* the animals. Animals are described as having no understanding (Psalm 32:9) and lacking man’s mental capabilities (Daniel 4:16, 34, 36), but can they nonetheless do evil? Yes, see Genesis 6:11-12-13, 17, & 9:5. See also Isaiah 11:9 (יָרַע, yârê'u) and 65:25 (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.

[9] These are the generations of Noach. Noach was a righteous man,²⁰⁸ perfect²⁰⁹ in his ways. Noach walked with the Gods. [10] And Noach begot three sons,²¹⁰ Shem, Ham, and Japheth. [11] And the earth was corrupt before the Gods, and the earth was filled with violence.²¹¹ [12] And Gods, he looked²¹² at the earth, and behold, it was corrupt. For every flesh²¹³ had corrupted its way upon the earth.

[13] And Gods, he said to Noach, “The end of all flesh has come before me, because the earth is filled with violence because of them; and behold I will destroy²¹⁴ them with the earth. [14] Make for yourself an ark²¹⁵ of gopher wood.²¹⁶ Make nests²¹⁷ in the ark, and pitch it inside and outside with pitch.²¹⁸ [15] And this is how you will make it: The ark shall be 300 cubits²¹⁹ long, its width 50 cubits, and 30 cubits its height. [16] You shall make for the ark a sunroof.²²⁰ You shall finish it

208 “man” - אָדָם ('iysh)

209 “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.

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

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

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

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

214 “destroy them” - מַשְׁחִיתָם (mashhiytâm) - The Hebrew word for “destroy” comes from the same Hebrew word (שָׁחַת, shahat) used in Genesis 6:11 (תִּשְׁחָתֶה, tishhâtêh) and 12 (נִשְׁחָתָה כִּי-הִשְׁחִיט, nishhâtâh ki-y-hishhiyt) for “corrupt.”

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

216 “gopher wood” - עֵץ-גִּפְרִית ('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.”

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

218 “pitch it inside and outside with pitch” - כָּפַרְתָּ 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” (כָּפַר, kipher) in the sense of to “atone” (i.e. cover sin). Also, the Hebrew language is interesting in sound here. Gopher (גִּפְרִית) wood is covered with kopher (כֹּפֶר).

219 “cubits” - 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 handbreadth larger. According to these measurements, the ark was 450 feet long, 75 feet wide, and 45 feet high. For a different usage of the word for “cubit,” see Jeremiah 51:13 and Matthew 6:27 and footnote.

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

a cubit above.²²¹ 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 heavens²²² all flesh in which was the spirit of life.²²³ All that is on the earth shall perish.²²⁴ [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' women²²⁵ 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.”²²⁶ [22] And Noah did according to all that Gods, he commanded him, so he did.²²⁷

7 [1] Then Yehvah said to Noah, “Go, you and all your house, into the ark, because I see you are righteous²²⁸ before me in this generation. [2] Take with you from every clean beast seven, seven, a male and his female,²²⁹ and from that beast which is not clean,²³⁰ two,²³¹ a male and his female,²³² [3] also from the flying creature of the heavens, seven, seven, a male and female,²³³ to keep offspring²³⁴ 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

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

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

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

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

225 These ladies married into a good situation!

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

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

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

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

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

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

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

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

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

exists,²³⁵ which I made, from upon the face of the ground.” [5] So Noach did according to all that Yehvah commanded him.

[6] And Noach was the son of six hundred years, and the flood waters were upon the earth. [7] And Noach, 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 by²³⁶ two they came to Noach to the ark, male and female, as Gods, he commanded²³⁷ Noach.²³⁸ [10] And after 7 days, the waters of the flood came upon the earth.

[11] In the 600th year²³⁹ of the life of Noach, in the second month²⁴⁰ on the 17th day of the month, on this day, all the springs of the great deep were broken²⁴¹ up and the windows²⁴² of the heavens were opened.²⁴³ [12] And the rain was upon the earth 40 days and 40 nights. [13] On this same²⁴⁴ day, Noach (and Shem and Ham and Japheth, Noach'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 according to its kind, every bird, every wing.²⁴⁵ [15] And they came to Noach to the ark 2, 2, from every flesh in which was the spirit of life.²⁴⁶ [16] Those that entered, male and female from every flesh, went as God commanded him. And Yehvah closed it²⁴⁷ 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

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

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

237 What was the command? Genesis 7:2

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

239 1656 SC; 2602 BCL

240 חֹדֶשׁ (chodesh) - “month” - The names of the months in Scripture are: 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, הָאֶתָּנִים (hâ'etâniym) Ethanim (1 Kings 8:2); 8th, בּוּל (bul) Bul (1 Kings 6:38); 9th, כִּסְלֵי (kislêyv) Chisleiv (Nehemiah 1:1; Zechariah 7:1); 10th, טֵבֶת (têvêt) Tebeth (Esther 2:16); 11th, שֶׁבַט (shevât) Shebat (Zechariah 1:7); 12th, אָדָר (adâr) Adar (Ezra 6:15; Esther 3:7, 13; 8:12; 9:1, 15, 17, 19, 21).

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

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

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

244 עֵצֶם ('etsem) - “same” - more literally, “bone” (Genesis 2:23) - בְּעֵצֶם 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.

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

246 “in which was the spirit of life” - אֲשֶׁר־בּוֹ רוּחַ חַיִּים ('asher-bo ruah hayyiym) - 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” (נִשְׁמַת־רוּחַ חַיִּים, 'asher-bo ruah hayyiym), and Genesis 7:22 “breath of the spirit of life” (נִשְׁמַת־רוּחַ חַיִּים, nishmat-ruah hayyiym). Scripture speaks of both the soul and spirit of both men and animals (1 Thessalonians 5:23).

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

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.²⁴⁸ [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 man²⁴⁹ to beast to creeping creature and to the flying creature of the heavens. So they were wiped out from the earth. Only Noach (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 Noach and every life and every beast that was with him in the ark. And Gods, he caused a wind²⁵⁰ 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.²⁵¹ [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 10th²⁵² 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 Noach 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.²⁵³ [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 Noach 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 1st²⁵⁴ on the 1st of the month, the waters were dried up from upon the earth. And Noach 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.²⁵⁵

[15] And Gods, he spoke to Noach saying, [16] “Go out from the ark, you and your

248 “man” - אָדָם (hâ’âdâm)

249 “from man” - מֵאָדָם (mê’âdâm)

250 “wind” - רוּחַ (ruah)

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

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

253 This verse, along with Genesis 8:11 & 13, indicates Noach 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).

254 “1st” - רִשׁוֹן (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).

255 See Genesis 7:11-14 & 8:13-18. Noach, 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.

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.”²⁵⁶ [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,²⁵⁷ 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.²⁵⁸ [21] And Yehvah smelled²⁵⁹ the soothing²⁶⁰ aroma, and Yehvah said to²⁶¹ his heart, “Never again to curse again the ground on account of the Adam²⁶². For the form of the Adam’s²⁶³ heart is bad from his youth. So, never again²⁶⁴ to destroy again all life which I have made. [22] While all of the days²⁶⁵ 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 you²⁶⁶ 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 thing²⁶⁷ that has life will be food²⁶⁸ for you. As the green herb, I have given all to you. [4] Yet, you shall not eat flesh in his²⁶⁹ soul, his blood.”²⁷⁰

256 “so they may abound in the earth, be fruitful and multiply upon the earth” - וְשָׂרְצוּ בָאָרֶץ וּפְרוּ 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 ...”).

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

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

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

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

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

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

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

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

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

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

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

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

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

270 “in his soul, his blood” - בְּנֶפֶשׁוֹ דָּמּוֹ (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.

[5] And yet, I will avenge²⁷¹ your blood for your souls. From the hand of every living creature²⁷² I will require it. And from the hand of the Adam,²⁷³ from the hand of man's²⁷⁴ brother, I will require the soul of the Adam.²⁷⁵ [6] Whoever sheds²⁷⁶ the Adam's²⁷⁷ blood, by the Adam²⁷⁸ his blood shall be shed,²⁷⁹ because in the image of Gods he made the Adam.²⁸⁰ [7] And you, be fruitful and multiply, swarm in the earth and multiply in it."

[8] And Gods, he said to Noach and to his sons saying, [9] "And I, behold, I establish my covenant with you and with your seed after you. [10] and with every living soul that is with you, the flying creature, the beast, and every living creature of the earth with you, from all that came out of the ark, to all life of the earth. [11] So I establish my covenant with you. Never again will all flesh be cut off by the waters of the flood, and there will not again be a flood²⁸¹ 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 bow²⁸² in the cloud, and it will be for a sign of the covenant between me and the

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

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

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

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

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

273 "the Adam" - אָדָם (hâ'âdâm) or "the man"

274 "man" - אִישׁ ('iysh)

275 "the Adam" - אָדָם (hâ'âdâm) or "the man"

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

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

278 "the Adam" - אָדָם (bâ'âdâm) or "the man"

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

280 "the Adam" - אָדָם (hâ'âdâm) or "the man"

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

282 "My bow" - קַשְׁתִּי (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 &

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 remember²⁸³ the perpetual covenant between Gods²⁸⁴ 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.”²⁸⁵

[18] And the sons of Noah who came out from the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan²⁸⁶. [19] These were the three sons of Noah, and from these²⁸⁷ the earth was dispersed.²⁸⁸ [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.²⁸⁹ [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.²⁹⁰ [24] And Noah awoke from his wine and knew what his younger²⁹¹ son had done to him. [25] And he said, “Cursed be Canaan. A servant of servants he shall be to his brothers.”²⁹² [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.²⁹³

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

Revelation 4:3.

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

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

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

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

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

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

289 This is the first time wine is mentioned in the Scriptures, and what we have here is a godly man getting drunk! Galatians 5:21 reveals drunkenness to be a deed of the flesh. So, 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.

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

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

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

293 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.

Gomer,²⁹⁴ and Magog,²⁹⁵ and Madai,²⁹⁶ and Javan,²⁹⁷ and Tubal,²⁹⁸ and Meshech,²⁹⁹ and Tiras.³⁰⁰ [3] And the sons of Gomer were Ashkenaz³⁰¹ and Riphath³⁰² and Togarmah.³⁰³ [4] And the sons of Javan were Elishah,³⁰⁴ and Tarshish,³⁰⁵ Kittim,³⁰⁶ and Dodanim.³⁰⁷ [5] From these³⁰⁸ the coastlands of the nations³⁰⁹ were divided into their lands each according to its language according to their families in their nations.³¹⁰ [6] And the sons of Ham were Cush³¹¹ and Mizraim³¹² and Put³¹³ and Canaan. [7] And the sons of Cush were Seba,³¹⁴ and Havilah,³¹⁵ and Sabtah,³¹⁶ and Raamah,³¹⁷ and Sabtechah.³¹⁸ And the sons of Raamah were Sheba³¹⁹ and Dedan.³²⁰

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

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

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

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

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

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

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

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

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

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

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

305 תַּרְשִׁישׁ (tarshiysh) - used also in 1 Chronicles 1:7 for the same man, except there it is Tarshishah תַּרְשִׁישָׁה (tarshiyshah). There are two other men named Tarshish. One is found in 1 Chronicles 7:10 (NKJV “Tharshish,” but Hebrew is the same), and the other in Esther 1:14. Tarshish is also a location (southern area of Spain). Scripture speaks of ships of Tarshish (Isaiah 2:16; 23:1, 14; 60:9; Ezekiel 27:25), silver from Tarshish (Jeremiah 10:9), merchants of Tarshish (Ezekiel 38:13), and “Tarshish was your merchant” (Ezekiel 27:12). Tarshish is also where Jonah fled to (Jonah 1:3; 4:2). Solomon received gold, ivory, apes, and monkeys from Tarshish (2 Chronicles 9:21). And Tarshish is mentioned in prophecy in Psalm 72:10 and Isaiah 66:19. This is also the same term for “beryl” (TT) in Exodus 28:20; 39:13; Daniel 10:6; Ezekiel 1:16; 10:9; 28:13; Song of Solomon 5:14.

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

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

308 “these” = the sons of Japheth.

309 הַגּוֹיִם (haggoyim)

310 בְּנוֹיָהֶם (begoyêhem)

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

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

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

314 סְבָא (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

[8] And Cush begot Nimrod.³²¹ He began to be a mighty one³²² on the earth. [9] He was a mighty hunter before Yehvah. Therefore it was said, “As Nimrod, a mighty hunter³²³ before Yehvah.”³²⁴ [10] And the beginning of his kingdom was Babel,³²⁵ and Erech,³²⁶ and Accad,³²⁷ and Calneh³²⁸ in the land of Shinar.³²⁹ [11] From that land he went to Assyria³³⁰ and built Nineveh,³³¹ and Spacious City,³³² and Calah,³³³ [12] and Resen,³³⁴ between Nineveh and Calah, that great city.³³⁵
 [13] And Mizraim begot Ludim³³⁶ and Anamim³³⁷ and Lehabim³³⁸ and Naphtuhim³³⁹ [14] and Pathrusim³⁴⁰ and Casluhim³⁴¹ (of whom came out from there

also footnote for Genesis 10:28.

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

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

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

318 סַבְתְּחָה (savtekhâh) - used only one other time for the same man in 1 Chronicles 1:9.

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

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

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

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

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

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

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

326 אֶרֶךְ (erekh) - only found here.

327 אַכַּד ('akkad) - only found here.

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

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

330 מִן־הָאֲרָץ מִן־הָאֲרָץ (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 אֲשִׁיּוּר ('ashshur) as the subject. NKJV translates אֲשִׁיּוּר ('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, אֲשִׁיּוּר ('ashshur) is the name for both the man Asshur (Genesis 10:22) and for Assyria. See footnote for Genesis 2:14.

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

332 רֶחֱבוֹת עִיר (rechovoth 'iyir) “Spacious City”; NKJV “Rehoboth Ir” - This location is two words. רֶחֱבוֹת (rechovoth)

Philistines³⁴² and Caphtorim³⁴³). [15] And Canaan begot Sidon³⁴⁴ his firstborn, and Heth,³⁴⁵ [16] and the Jebusite³⁴⁶ and the Amorite³⁴⁷ and the Girgashite³⁴⁸ [17] and the Hivite³⁴⁹ and the Arkite³⁵⁰ and the Sinite³⁵¹ [18] and the Arvadite³⁵² and the Zemarite³⁵³ and the Hamathite.³⁵⁴ And afterwards the families of the Canaanites³⁵⁵ were dispersed. [19] And the border of the Canaanites was from Sidon in the direction of Gerar³⁵⁶ until Gaza,³⁵⁷ then in the direction of Sodom³⁵⁸ and Gomorrah³⁵⁹ and Admah³⁶⁰ and Zeboim³⁶¹ until Lasha.³⁶² [20] These were the sons of Ham according to their families, according to their languages in their lands in their nations.

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 (‘iy), means city (e.g. Genesis 4:17; 11:4; 24:10; etc.). Therefore, in Hebrew, this city has the meaning of “broad open city,” or “spacious city.”

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

334 רֶסֶן (resen) - only found here.

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

336 לִדְיִים (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 (לֹד, lud).

337 עֲנָמִיִּים (‘anâmiym) - only found here and in 1 Chronicles 1:11.

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

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

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

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

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

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

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

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

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

347 עַמֹּרִי (‘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).

348 גִּרְגָּשִׁי (ggirgâshiy) “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.

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

350 עַרְקִי (‘arqi) - only found here and in 1 Chronicles 1:15.

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

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

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

[21] And children were also born to Shem, the father of all the sons of Eber,³⁶³ the brother of Japheth the elder. [22] The sons of Shem were Elam³⁶⁴ and Asshur³⁶⁵ and Arpachshad³⁶⁶ and Lud³⁶⁷ and Aram.³⁶⁸ [23] And the sons of Aram were Uz³⁶⁹ and Hul³⁷⁰ and Gether³⁷¹ and Mash.³⁷² [24]³⁷³ And Arpachshad begot Shelah³⁷⁴ and Shelah³⁷⁵ begot Eber. [25] And to Eber were born two sons, the name of the one, Peleg,³⁷⁶ because in his days the earth was divided,³⁷⁷ and the name of his brother, Joktan.³⁷⁸ [26] And Joktan begot Almodad³⁷⁹ and Sheleph³⁸⁰ and Hazarmaveth³⁸¹ and Jerah³⁸² [27] and Hadoram³⁸³ and Uzal³⁸⁴ and Diklah³⁸⁵ [28] and Obal³⁸⁶ and

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

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

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

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

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

358 סְדוֹם (sedom) "Sodom" - found also in Genesis 13:10, 12-13; 14:2, 8, 10-12, 17, 21-22; 18:16, 20, 22, 26; 19:1, 4, 24, 28; Deuteronomy 29:23; 32:32; Isaiah 1:9-10; 3:9; 13:19; Jeremiah 23:14; 49:18; 50:40; Lamentations 4:6; Ezekiel 16:46, 48-49, 53, 55-56; Amos 4:11; Zephaniah 2:9.

359 עֲמֹרָה ('amorâh) "Gomorrah"; LXX Γομωρρας (Gomorrâs) - found also in Genesis 14, 18, and 19; Deuteronomy 29:23; Isaiah 1:9-10; 13:19; Jeremiah 23:14; 49:18; 50:40; Amos 4:11; Zephaniah 2:9.

360 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).

361 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).

362 לָשָׁע (lâsha') - only found here.

363 עֶבֶר ('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).

364 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.

365 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.

366 אַרְפַּכְשָׁד ('arpakhshad) "Arpachshad" NAS; "Arphaxad" NKJV; Ἀρφαξάδ (Arphaxad) LXX & Greek NT Luke 3:36 - found only for this man also in Genesis 10:22, 24; 11:10-13 and 1 Chronicles 1:17-18, 24.

367 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).

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

369 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

Abimael³⁸⁷ and Sheba³⁸⁸ [29] and Ophir³⁸⁹ and Havilah and Jobab.³⁹⁰ All these were the sons of Joktan. [30] And their dwelling was from Mesha³⁹¹ going toward Sephar,³⁹² 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 Noach 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,³⁹³ 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

a location (Job 1:1; Jeremiah 25:20; Lamentations 4:21).

370 חול (hul) - only here and 1 Chronicles 1:17.

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

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

373 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.

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

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

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

377 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.

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

379 אֱלֻמֹּדָד ('almodâd) - only here and 1 Chronicles 1:20.

380 שְׁלֵפִי (shâleph) - only here and 1 Chronicles 1:20.

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

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

383 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).

384 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).

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

386 עֹבְלָל ('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).

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

388 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.

389 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).

390 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).

391 מֶשָּׂא (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, מֵיִשָּׁה, mēysha'), Caleb’s first born (1 Chronicles 2:42, מֵיִשָּׁה, mēyshâ'), and the son of Shaharaim (1 Chronicles 8:9, מֵיִשָּׁה, mēyshâ').

392 עִפְרָח (ephârâh) - only found here.

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

tower and its top will be in the heavens, and let us make for ourselves a name lest we be scattered upon the face of the whole earth.”

[5] And Yehvah came down to see the city and the tower which the sons of man built. [6] And Yehvah said, “Behold, the people are one and they all have one language and this is what they begin to do; and now nothing will be withheld from them, all that they purpose to do. [7] Come, let us³⁹⁴ 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.³⁹⁵ [9] Therefore, its name is called Babel,³⁹⁶ because there Yehvah confused the language of the whole earth; and from there Yehvah scattered³⁹⁷ 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 Arpachshad two years after the flood.³⁹⁸ [11] And Shem³⁹⁹ lived 500 years after he begot Arpachshad, and begot sons and daughters. [12]⁴⁰⁰ Arpachshad lived 35 years and begot Shelah. [13] And Arpachshad⁴⁰¹ lived 430 years after he begot Shelah, and begot sons and daughters. [14] And Shelah lived 30 years and begot Eber. [15] And Shelah⁴⁰² lived 403 years after he begot Eber, and begot sons and

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

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

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

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

398 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 Arpachshad **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 Arpachshad **two years** after the flood. Shem was about 450 years old when Noah died 350 years after the flood (Genesis 9:28-29)..

399 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.

400 LXX is quite different in verses 12-13. It reads, [12] "And Arphaxad lived 135 years, and begot Cainan." [13] "And Arphaxad 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 Arphaxad 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 Arphaxad 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.

401 Arpachshad was born 2 AF, 1658 SC, 2600 BCL, and lived a total of 465 years. Therefore, Arpachshad 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), Arpachshad died when Abraham was 45 years old. This number is off by 100 years if the LXX is correct on Arpachshad (Arphaxad) being 135 when Cainan was born. If the LXX is correct on this, then Arpachshad died 65 years before Abraham was born. Arpachshad was Abraham's 8 times great grandfather (this takes into account Cainan). Abraham died at 175 years old, Arpachshad at 465.

402 שְׁלַח (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

daughters. [16] And Eber lived 34 years and begot Peleg. [17] And Eber⁴⁰³ lived 430 years after he begot Peleg and begot sons and daughters. [18] And Peleg lived 30 years and begot Reu.⁴⁰⁴ [19] And Peleg⁴⁰⁵ lived 209 years after he begot Reu, and begot sons and daughters. [20] And Reu lived 32 years and begot Serug. [21] And Reu⁴⁰⁶ lived 270 years after he begot Serug and begot sons and daughters. [22] And Serug lived 30 years and begot Nahor. [23] And Serug⁴⁰⁷ lived 200 years after he begot Nahor and begot sons and daughters. [24] And Nahor lived 29 years and begot Terah. [25] And Nahor⁴⁰⁸ lived 119 years after he begot Terah and begot sons and daughters. [26] And Terah⁴⁰⁹ lived 70 years and begot Abram,⁴¹⁰ Nahor, and

years after his grandfather Arpachshad, 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.

403 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 Arpachshad, 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.

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

405 Peleg was born in 231 AF, 1887 SC, 2371 BCL, and lived a total of 239 years. Therefore, Peleg died in 470 AF, 2126 SC, 2132 BCL, 191 years before his father Eber died, 130 years before his grandfather Shelah died, 27 years before his great grandfather Cainan died, 3 years after his great, great, grandfather Arpachshad 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.

406 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 Arpachshad, 2 years after his great, great, great, great grandfather Shem, and 150 years after his 5 times great grandfather Noah died.

407 שְׂרֻג (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 Arpachshad, 21 years after his 5 times great grandfather Shem.

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

409 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 Arpachshad, 55 years after Shem, and 207 years after Noah.

410 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. Arpachshad 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,

Haran.⁴¹¹

[27] And these are the generations of Terah. Terah begot Abram, Nahor, and Haran. And Haran begot Lot.⁴¹² [28] And Haran died before Terah his father in his native land,⁴¹³ Ur⁴¹⁴ of the Chaldeans.⁴¹⁵ [29] And Abram and Nahor took for themselves women. The name of Abram's woman⁴¹⁶ was Sarai,⁴¹⁷ and the name of Nahor's woman⁴¹⁸ was Milcah,⁴¹⁹ the daughter of Haran, the father of Milcah and the father of Iscah.⁴²⁰ [30] And Sarai was barren. She had no offspring.

[31] And Terah took⁴²¹ Abram his son and Lot, the son of Haran, the son of his son, and Sarai his daughter-in-law,⁴²² 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.⁴²³ [32] And the days of Terah were 205 years, and Terah died in Haran.⁴²⁴

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."⁴²⁵ [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 you⁴²⁶ and those that curse you,⁴²⁷ I

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. Noach had been dead for 72 years when Abraham was born. Noach'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.

411 חָרָן (hārān) - 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, chārān). With this same spelling (חָרָן, chārān), there is also a son of Caleb (1 Chronicles 2:46).

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

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

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

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

416 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).

417 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).

418 Nahor married his niece.

419 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.

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

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

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

423 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.

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

425 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).

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

427 מְקַלְלֶךָ (meqalllekha) - "curse you."

will curse.⁴²⁸ And in you all the families of the earth⁴²⁹ shall be blessed.”⁴³⁰

[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.⁴³¹ [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 soul⁴³² which they made⁴³³ 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,⁴³⁴ unto terebinth of Moreh,⁴³⁵ and the Canaanites were then in the land. [7] And Yehvah appeared to Abram and said, “To your seed I give this land.”⁴³⁶ And he built an altar there to Yehvah who had appeared to him. [8] And he moved from there to the mountain east of House of God,⁴³⁷ and pitched his tent with House of God on the west⁴³⁸ and the Ai⁴³⁹ on the east. And he built an altar to Yehvah and called⁴⁴⁰ on the name of Yehvah.

[9] And Abram journeyed, walking and journeying toward the South.⁴⁴¹ [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.”⁴⁴²

428 אָרַר ('a'or) - “I will curse.” As can be seen from these two footnotes on the Hebrew words for curse, two different Hebrew words are used.

429 הָאָדָמָה (hâ'adâmâh)

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

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

432 הַנֶּפֶשׁ (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.).

433 עָשׂוּ ('âsu) - “they made”

434 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.).

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

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

437 בֵּית-אֵל (bêyt-'êl) - “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.

438 מִיָּם (miyyâm) - more literally, “from the sea.”

439 הָעֵי (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. Another Ai is mentioned in Jeremiah 49:3.

440 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).

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

442 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).

[14] So it was, as Abram came into Egypt, the Egyptians saw the woman that she was very beautiful.⁴⁴³ [15] And the princes of Pharaoh saw her and they praised her to Pharaoh; and the woman was taken to Pharaoh's house.⁴⁴⁴ [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?"⁴⁴⁵ [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.⁴⁴⁶ [2] And Abram was very rich in livestock, in silver, and in gold.⁴⁴⁷ [3] And he walked in his journey from the South to House of God to the place where his tent was in the beginning, between 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.⁴⁴⁸ [7] And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. And the Canaanites and the Perizzites⁴⁴⁹ dwelt then in the land. [8] And Abram said to Lot, "Please, let there not be strife between me and you and between my herdsmen and your herdsmen, for we are brethren."⁴⁵⁰ [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."⁴⁵¹

[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),⁴⁵² 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.

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

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

445 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.

446 הַנֶּגְבָּה (ha negbâh) - It can also be translated, "the Negev."

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

448 They were obviously very rich.

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

450 אֲנָשִׁים אַחִיִּים ('anâshiyim 'achiyim) - more literally, "men brothers."

451 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).

452 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).

[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.⁴⁵³ [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.⁴⁵⁴ [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 Mamre⁴⁵⁵ which were in Hebron, and he built there an altar⁴⁵⁶ to Yehvah.

14 [1] And it came to pass, in the days of Amraphel⁴⁵⁷ king of Shinar,⁴⁵⁸ Arioch⁴⁵⁹ king of Ellasar,⁴⁶⁰ Chedorlaomer⁴⁶¹ king of Elam,⁴⁶² and Tidal⁴⁶³ king of nations,⁴⁶⁴ [2] that they made war with Bera⁴⁶⁵ king of Sodom, and with Birsha⁴⁶⁶ king of Gomorrah, Shinab⁴⁶⁷ king of Admah,⁴⁶⁸ and Shemeber⁴⁶⁹ king of Zeboiim, and the king of Bela⁴⁷⁰ (that is, Zoar). [3] All these joined together in the valley of Siddim⁴⁷¹ (that is, the Salt Sea).⁴⁷² [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 Rephaim⁴⁷³ in

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

454 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.

455 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.

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

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

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

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

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

461 כְּדֹרְלָאֶמֶר (kedârelâ'omer) - only found in this chapter.

462 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).

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

464 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).

465 בֶּרֶע (bera') - found only here.

466 בִּרְשָׁע (birsha') - only found here.

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

468 אַדְמָה ('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).

469 שְׁמֵעֶבֶר (shem'êver) - found only here.

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

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

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

473 “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 [hârephâ'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).

Ashteroth Karnaim⁴⁷⁴ and the Zuzim⁴⁷⁵ in Ham⁴⁷⁶ and the Emim⁴⁷⁷ in Level⁴⁷⁸ Twin Towns,⁴⁷⁹ [6] and the Horites⁴⁸⁰ in their mountains of Seir⁴⁸¹ as far as El Paran⁴⁸² which is by the wilderness. [7] And they turned back and came to Eye of Judgment⁴⁸³ (that is, Kadesh)⁴⁸⁴ and attacked all the country of the Amalekites,⁴⁸⁵ and also the Amorites⁴⁸⁶ who dwelt in Hazezon Tamar.⁴⁸⁷

[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 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.

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

Finally, there is also a man named, Rapha, רָפָה [râphâ], in 1 Chronicles 8:2, and a man named Beth-Rapha (בֵּית רָפָה [bêt râphâ]) in 1 Chronicles 4:12. Beth-Rapha means “House of Rapha.” There is also a man named Raphah רָפָה (râphâh) in 1 Chronicles 8:37.

474 עֲשֶׂתְרֹת קַרְנַיִם (‘ashterot qarnayim) - found only here with the double name. The single name of “Ashteroth” עֲשֶׂתְרֹת (‘ashttârot) is found in Deuteronomy 1:4 (see footnote); Joshua 9:10; 12:4; 13:12, 31; 1 Chronicles 6:71(H56). There is also the Ashterothite in 1 Chronicles 11:44.

475 זֻזִּיִּם (zuziym) - “Zuzim” - only found here. See also זַמְזֻמִּיִּם (zamzummiym) “Zamzumim”

476 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).

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

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

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

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

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

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

482 אֵיל פָּאֶרָן (‘êyl pârân) - found only here. BDB equates this with Elath (e.g. 1 Kings 9:26) or modern day Eilat.

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

484 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] Now the valley of Siddim had pits, pits of asphalt,⁴⁸⁸ and the kings of Sodom and Gomorrah fled and fell there and the rest fled to the mountains.⁴⁸⁹ [11] And they took all of the possessions of Sodom and Gomorrah and all their food⁴⁹⁰ and went away. [12] And they took Lot, who dwelt in Sodom,⁴⁹¹ 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.⁴⁹² He dwelt by the terebinth trees of Mamre the Amorite brother of Eshcol⁴⁹³ and brother of Aner,⁴⁹⁴ and they were owners of a covenant with Abram.⁴⁹⁵ [14] And when Abram heard that his brother⁴⁹⁶ had been taken captive, he armed his 318 trained men born in his house,⁴⁹⁷ and went in pursuit as far as Dan.⁴⁹⁸

[15] And he divided his forces against them by night. He and his servants attacked them, and pursued them as far as Hobah,⁴⁹⁹ which is left⁵⁰⁰ of

10:41; 14:6-7; 15:3. “Kadesh,” קִדְשׁ (qâdêsh), is the same word for a male temple prostitute in Deuteronomy 23:17 (H18, KJV “sodomite”; NKJV “perverted one”; NAS “cult prostitute”); 1 Kings 14:24; 15:12; 22:46(H47); 2 Kings 23:7; Job 36:14. For the female form of this word, see Genesis 38:21(2x)-22 (KJV; NKJV “harlot”; NAS “temple prostitute”); Deuteronomy 23:17(H18); Hosea 4:14 (KJV “harlots”; NKJV “ritual harlots”; NAS “temple prostitutes”). This is from the same root as “holy” קֹדֶשׁ (qodesh) e.g. Exodus 3:5.

485 הָאֱמֹלִיקִי (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).

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

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

488 בְּאֵרוֹת בַּחֲמֹר (be'erot be'erot chêmor) - “pits, pits of asphalt.” The word for asphalt (חֲמֹר, chêmor) can also be found in Genesis 11:3 and Exodus 2:3.

489 So, the four kings defeat the five.

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

491 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).

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

493 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.

494 עֲנֵר ('ânêr) – found also in Genesis 14:24; 1 Chronicles 6:70(H55).

495 בְּרִית־אֲבְרָם (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.

496 “his brother” = his nephew. See verse 12.

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

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

499 חֻבָּה (chovâh) - only found here.

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

Damascus.⁵⁰¹ [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 Level⁵⁰² Valley (it is the valley of the king) after his return from the defeat of Chedorlaomer⁵⁰³ and the kings that were with him. [18] And Melchizedek⁵⁰⁴ king of Salem⁵⁰⁵ brought out bread and wine, and he was priest to God⁵⁰⁶ Most High.⁵⁰⁷ [19] And he blessed him and said, “Blessed be Abram of⁵⁰⁸ God⁵⁰⁹ Most High Possessor⁵¹⁰ of heaven and earth; [20] and blessed be God⁵¹¹ Most High Who has delivered your foes into your hand.”⁵¹² And he gave him a tenth from all.⁵¹³

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

501 דַּמָּשֶׁק (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). Spelled also דַּמְשֶׁק (dammeseq) e.g. Genesis 15:2; LXX Δαμασκός (Damaskos). See also 2 Kings 16:10 and footnote.

502 שָׁוֵה (shâveh) “Level” - NKJV, KJV, NAS, YLT, etc. “Shaveh” - see footnote for Genesis 14:5.

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

504 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). See also footnote for Joshua 10:1.

505 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).

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

507 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.

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

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

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

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

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

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

have raised my hand to Yehvah God⁵¹⁴ 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 vision⁵¹⁵ saying, "Do not be afraid,⁵¹⁶ Abram. I am a shield⁵¹⁷ to you, your exceedingly great reward."⁵¹⁸ [2] And Abram said, "My Lords,⁵¹⁹ Yehvih,⁵²⁰ what will you give me, since I go childless and the heir⁵²¹ 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."⁵²² [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,⁵²³ he shall be your heir."

[5] Then he brought him outside⁵²⁴ 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."⁵²⁵ [6] And he believed in Yehvah and it was accounted to him - righteousness.⁵²⁶

[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,

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

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

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

517 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).

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

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

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

520 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.

521 בֶּן־מִשְׁקֵה (ven-mesheq) - more literally, "son of acquisition."

522 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.

523 מִמִּשְׁקֵה (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").

524 This tells us they were inside.

525 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).

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

how shall I know that I will inherit it?”⁵²⁷ [9] And he said to him, “Bring to me a three year old heifer and a three year old female goat and a three year old ram and a turtle-dove and a young pigeon.” [10] And he brought him all these, and cut them in two in the middle, and set each part opposite the other, and the birds he did not cut in two. [11] And the bird of prey⁵²⁸ 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 fathers⁵²⁹ in peace. You shall be buried in a good old age.⁵³⁰ [16] And in the forth generation they shall return here, for the iniquity of the Amorites is not yet complete⁵³¹.⁵³²

[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.⁵³³ [18] On that day, Yehvah cut⁵³⁴ 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,⁵³⁵ and the Kenizzite,⁵³⁶ and the Kadmonite,⁵³⁷ [20] and the Hittite,⁵³⁸ and the Perizzite, and the

527 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?”

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

529 “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).

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

531 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”).

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

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

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

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

536 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.

537 הַקַּדְמוֹנִי (haqqadmoniy) - only found here.

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

Rephaim, [21] and the Amorite, and the Canaanite, and the Girgashite,⁵³⁹ and the Jebusite.⁵⁴⁰

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 built⁵⁴¹ from her." And Abram listened to Sarai's voice. [3] And Sarai, Abram's woman, took Hagar the Egyptian, her maidservant, after Abram had dwelt in the land of Canaan 10 years, and gave her to Abram her husband for a woman.⁵⁴²

[4] And he went into Hagar and she conceived; and when she saw that she had conceived, her mistress was slighted⁵⁴³ in her eyes.⁵⁴⁴ [5] And Sarai said to Abram, "My wrong⁵⁴⁵ be upon you. I gave my maidservant into your bosom, and when she saw that she conceived, I became slighted in her eyes. Yehvah judge between me and you."⁵⁴⁶ [6] And Abram said to Sarai, "Look, your⁵⁴⁷ 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 messenger⁵⁴⁸ of Yehvah⁵⁴⁹ found her by a spring of water in the wilderness by the spring in the way to Shur.⁵⁵⁰ [8] And He said, "Hagar, Sarai's maidservant, where have you come from and where are you going?" And she said, "I am fleeing from the presence of Sarai my mistress." [9] And messenger of Yehvah said to her, "Return to your mistress and submit⁵⁵¹ under her hand." [10] And messenger of Yehvah said to her, "I will greatly multiply your seed so that they shall not be counted for multitude." [11] And messenger of Yehvah said to her, "Look, you are

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

540 הַיְּבוּסִי (hayvusi) - 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).

541 אִבְנָה (ibāneh) - "built"; "built up" YLT, Green, Darby; "obtain" NKJV – same root word as "built" in Genesis 10:11.

542 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.

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

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

545 חָמָסִי (chamāsi) - This is the Hebrew word for violence or wrong.

546 Strong words! She blames Abram for her idea!

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

548 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 αγγελος (angelos) and is also used for both a earthy human "messenger" or a heavenly messenger, an "angel" as well (e.g. Matthew 1:20; Luke 7:24). Some heavenly messengers, angels, are created beings (Psalm 148:1-5; Romans 8:38-39; Colossians 1:16).

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

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

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

pregnant and you will bear a son and you shall call his name Ishmael,⁵⁵² because Yehvah has heard your affliction. [12] And he will be a wild donkey⁵⁵³ of a man, his hand against all and every hand against him. And he will dwell in the presence of all his brethren.”⁵⁵⁴ [13] And she called the name of Yehvah who spoke to her, “You are a seeing God,”⁵⁵⁵ for she said, “Have I also here seen after one who sees me?”⁵⁵⁶ [14] Therefore, the well was called, “Well to the living one who sees me.”⁵⁵⁷ Behold, it is between Kadesh and Bered.⁵⁵⁸

[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 God⁵⁵⁹ Almighty.”⁵⁶⁰ Walk before me and be perfect.⁵⁶¹ [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.⁵⁶² Your name shall be Abraham,⁵⁶³ 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

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

553 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.

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

555 אֵל רֹאִי (èl rā'iy) “seeing God” or “God who sees.”

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

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

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

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

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

561 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).

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

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

after you in their generations for an everlasting covenant to be for you for Gods and to your seed after you. [8] And I will give to you and your seed after you the land of your sojourning, all the land of Canaan, for an everlasting possession; and I will be for them for Gods.”⁵⁶⁴

[9] And Gods, he said to Abraham, “As for you, you will keep my covenant, you and your seed after you throughout their generations.”⁵⁶⁵ [10] This is the covenant that you⁵⁶⁶ shall keep between me and you⁵⁶⁷ and your seed after you: Every male to you⁵⁶⁸ is to be circumcized. [11] And you⁵⁶⁹ shall be circumcized in the flesh of your⁵⁷⁰ foreskin, and it will be for a sign⁵⁷¹ of the covenant between me and you.⁵⁷² [12] And a son of 8 days shall be circumcised, every male to you⁵⁷³ throughout your⁵⁷⁴ 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 your⁵⁷⁵ for an everlasting covenant. [14] And a forskinned⁵⁷⁶ male who is not circumcised in the flesh of his foreskin,⁵⁷⁷ that soul will be cut off⁵⁷⁸ from his people. He has broken my covenant.”

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

564 Psalm 33:12; 144:15

565 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.

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

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

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

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

570 עֲרֻלְתְּכֶם ('ârlatkhem) - “your foreskin” - the “your” is plural.

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

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

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

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

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

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

577 עֲרֻלָּתוֹ ('ârîlâtô) - “his forskin”

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

name Sarai, for Sarah⁵⁷⁹ 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.”⁵⁸⁰ [17] And Abraham fell upon his face and laughed and said in his heart, “Shall a son of 100 years have a child? And if Sarah is a daughter of 90 years, she shall bear a child?” [18] And Abraham said to the Gods, “Oh that Ishmael might live before you!” [19] And Gods, he said, “No, but”⁵⁸¹ Sarah your woman shall bear you a son and you shall call his name Isaac;⁵⁸² 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.⁵⁸³ [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,⁵⁸⁴ 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.⁵⁸⁵ [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.⁵⁸⁶

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 bowed⁵⁸⁷ down to the earth.

[3] And he said, “My Lords,⁵⁸⁸ 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

579 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.

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

581 אָבָל ('avâl) - “No but”

582 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).

583 Genesis 25:12-18

584 כֶּסֶף (khaspo) - “his silver”

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

586 This must have been a painful experience for all!

587 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).

588 אֲדֹנָי ('adonây) - “My Lords” - more literally “My Lords” (see footnote for Genesis 15:2). Although context is plural (vs. 2 “three men”), this sentence is singular with both “your” being in the singular, עֵינַיךָ ('êyneykhâ) “your eyes” and

עַבְדְּךָ ('avdekhâ) “your servant.” But, the next two verses are plural. In the Hebrew the pronouns (“your”) and verbs in verses 4-5 are all plural in reference to the men to which Abraham is speaking. Thus, the plural response, “they said” in verse 5.

your servant.” And they said, “So do as you have spoken.”⁵⁸⁹

[6] So Abraham hastened to the tent to Sarah and said, “Hasten three seahs⁵⁹⁰ of fine meal, knead it and make cakes.”⁵⁹¹ [7] And Abraham ran⁵⁹² to the herd and took a son of the herd, tender and good, and gave it to the lad,⁵⁹³ 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 women⁵⁹⁴ ceased to be for Sarah. [12] And Sarah laughed within herself saying, “After I have worn old,⁵⁹⁵ there will be to me pleasure,⁵⁹⁶ 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?’⁵⁹⁷ [14] Is anything too difficult⁵⁹⁸ for Yehvah? At the appointed time I will return⁵⁹⁹ to you according to the time of life and Sarah shall have a son.” [15] And Sarah denied⁶⁰⁰ it saying, “I did not laugh,” for she was afraid. And he said, “No, but you did laugh.”⁶⁰¹

589 *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).

590 סְאִים (se'iyim) - “seahs” - plural of סֵאָה (se'âh) = 7 quarts (so it is said) – found also in 1 Samuel 25:18; 1 Kings 18:32; 2 Kings 7:1, 16, 18.

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

592 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).

593 הַנֶּעֶר (hanna'ar) - “the lad”

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

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

596 עֲדָנָה (ednâh) - “pleasure” - only found here. A close word (עֲדָנָי, adânây) to it is found in Jeremiah 51:34 (“my delicacies” NKJV).

597 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).

598 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.

599 “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).

600 תִּכְחָשׁ (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).

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

[16] And the men rose from there and looked down⁶⁰² 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?⁶⁰³ [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,⁶⁰⁴ to do righteousness and justice; so that Yehvah may bring upon Abraham what he has spoken to him.”⁶⁰⁵

[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 outcry⁶⁰⁶ 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.”⁶⁰⁷

[27] And Abraham answered and said, “Indeed now, I have undertaken to speak to my Lords,⁶⁰⁸ and I am dust⁶⁰⁹ 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 burn⁶¹⁰ 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.”⁶¹¹

[33] And Yehvah left when he finished speaking to Abraham, and Abraham

602 יָשַׁקְפּוּ (yashqipfu) - “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.

603 See Galatians 3:8-9.

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

605 The promise is to be fulfilled through godly offspring.

606 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).

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

608 אֲדֹנָי (‘adonây) - “my Lords”

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

610 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)!

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

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, nostrils⁶¹² toward earth. [2] And he said, “Look, please, my lords,⁶¹³ 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 pressed⁶¹⁴ 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.”⁶¹⁵ [6] And Lot went out to them at the doorway and shut the door behind him.⁶¹⁶ [7] And he said, “Please, my brethren, do not do bad. [8] Look, please, I have two daughters that have not known a man. I will bring them out, please, and I will give them to you; and you can do to them what is good in your eyes. Only to these men do not do a thing, for this is the reason they have come under the shadow of my roof.”⁶¹⁷

[9] And they said, “Approach out there!”⁶¹⁸ And they said, “This one came to sojourn and he keeps judging. Now we will do more bad to you than to them.” And they pressed against the man Lot exceedingly and drew near to break down the door. [10] But the men reached out their hands and brought Lot to them into the house and shut the door. [11] And the men who were at the entrance of the house, they struck with blindness,⁶¹⁹ 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

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

613 אֲדֹנָי ('adonai) “my lords”

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

615 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.

616 Proverbs 17:12

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

618 גֵּשׁ חַלְאָה (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” (יִגְשׁוּ , 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!”

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

of Yehvah upon him), and brought him out and set him outside the city.⁶²⁰

[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,⁶²¹ [19] look, please, your servant has found favor in your eyes and your kindness has been great which you have done with me to cause my soul to live. But I am not able to escape to the mountain, lest the mountains cling⁶²² 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.⁶²³

[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.⁶²⁴ [25] So he overthrew these cities and all the plain and all the inhabitants of the cities and what grew on the ground.⁶²⁵ [26] But his woman looked from behind him, and she became a pillar of salt.⁶²⁶

[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.⁶²⁷

[29] And it came to pass, in Gods destroying⁶²⁸ 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.⁶²⁹

[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,⁶³⁰ 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.”⁶³¹

[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.

620 Psalm 103:13

621 אֲדֹנָי ('adonâi) “my Lords”

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

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

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

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

626 Luke 17:28-33

627 2 Peter 2:6

628 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).

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

630 Hebrews 11:38

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

[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.⁶³² He is the father of Moab⁶³³ to this day. [38] And the younger also, she bore a son and called his name “son of my people.”⁶³⁴ He is the father of the sons of Ammon⁶³⁵ 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,⁶³⁶ King of Gerar, sent and took Sarah.⁶³⁷ [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.”⁶³⁸ [4] Now Abimelech had not come near her, and he said, “My Lords,⁶³⁹ 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,⁶⁴⁰ and I also withheld you from sinning against me; therefore I did not allow you to touch her.”⁶⁴¹ [7] And now, restore the man’s woman and live, for he is a prophet,⁶⁴² and he will pray for you. But if you do not restore, know that you shall surely die, you and all that is yours.”⁶⁴³

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

633 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.

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

635 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).

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

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

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

639 See footnote for Genesis 15:2.

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

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

642 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.”

643 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

[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.’⁶⁴⁴ [13] And it came to pass, when Gods⁶⁴⁵ caused me to wander⁶⁴⁶ from my father’s house, I said to her, ‘This is your kindness which you should do for me. In every place which we go, say of me, ‘He is my brother.’”

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

[16] And to Sarah he said, “Look, I gave a thousand pieces of silver to your brother. Look, this is to you a covering of eyes⁶⁴⁷ to all who are with you, and everyone.” So she was justified.⁶⁴⁸

[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.⁶⁴⁹ [3] And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.⁶⁵⁰

[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

anything wrong.

644 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).

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

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

647 הוֹצֵאתִיךָ כְסוּת עֵינַיִם לְכֹל (hu'-lâkh kesut `èynayim 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.*”

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

649 Genesis 17:21

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

hears shall laugh⁶⁵¹ 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.⁶⁵² [9] And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.⁶⁵³ [10] And she said to Abraham, “Cast out⁶⁵⁴ this bondwoman and her son, for the son of this bondwoman shall not inherit with my son, with Isaac.”⁶⁵⁵

[11] And the matter was very bad⁶⁵⁶ in Abraham's eyes because of his son. [12] But Gods, he said to Abraham, “Do not let it be bad in your eyes concerning the lad and your bondwoman. All that Sarah said to you, listen to her voice, for in Isaac seed shall be called to you.⁶⁵⁷ [13] And also, the son of the bondwoman, I will make him into a nation,⁶⁵⁸ because he is your seed.”

[14] So Abraham rose early in the morning and took bread and a skin of water, put them upon her shoulder, giving them and the boy to Hagar, and sent her away.⁶⁵⁹ And she went and wandered in the wilderness of Beer Sheba.⁶⁶⁰

[15] And the water from the skin was used up and she threw⁶⁶¹ 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.”⁶⁶²

[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.

651 יָצַחַק (yitschaq) - “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).

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

653 מִצַּחֵק (metsachêq) - “mocking” (Piel form) - This is from the same Hebrew word for laughing.

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

655 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).

656 וַיְיָרָע הַדָּבָר בְּעֵינֵי אַבְרָהָם (vayyêra' haddâbhâr me'odhbe'ênêy '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.”

657 See Romans 9:7-8

658 See Genesis 25:12-18

659 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).

660 בְּאֵר שֶׁבַע (be'êrshâba') - “Beer Sheba” (BDB “*well of seven*, explained Gn 21:30, 21:31 as place of *swearing by seven lambs*, or, *well of oath*”). See Genesis 21:29-31.

661 תִּשְׁלַךְ (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.

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

[21] And he dwelt in the wilderness of Paran;⁶⁶³ 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,⁶⁶⁴ 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 cut⁶⁶⁵ 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 it⁶⁶⁶ will be a witness for me that I have dug this well.”

[31] Therefore, he called that place Beer Sheba, because the two of them swore there.⁶⁶⁷ [32] So they cut a covenant in Beer Sheba 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 tree⁶⁶⁸ in Beer Sheba, and there he called on the name of Yehvah, the everlasting God.⁶⁶⁹ [34] And Abraham sojourned in the land of the Philistines many days.

22[1] And it was after these things, so the Gods, he tested⁶⁷⁰ Abraham and said to him, “Abraham.” And he said, “Here I am.”⁶⁷¹ [2] And he said, “Take, please, your son, your only one whom you love, Isaac, and go, go to the land of Moriah⁶⁷² 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.⁶⁷³ [4] On the third

663 See Numbers 13.

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

665 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; etc..

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

667 The Hebrew is interesting here. Beer Sheba is בְּעֵר 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.

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

669 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”

670 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).

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

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

673 Hebrews 11:17-19

day,⁶⁷⁴ 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."⁶⁷⁵

[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 see⁶⁷⁶ 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,⁶⁷⁷ and Abraham built an altar there and set the wood in order and bound his son Isaac, and laid him upon the altar upon the wood. [10] And Abraham stretched out his hand and took the knife to slay his son. [11] And messenger of Yehvah called to him from the heavens and said, "Abraham! Abraham!" And he said, "Here I am." [12] And he said, "Do not stretch out your hand against the lad and do not do to him anything, for now I know⁶⁷⁸ that you fear Gods; since you did not withhold your son, your only one, from me."⁶⁷⁹

[13] And Abraham lifted up his eyes and behold, behind him was a ram caught in a thicket by his horns. And Abraham went and took the ram and offered him up for a burnt offering instead of his son. [14] And Abraham called the name of that place, "Yehvah will provide," as it is said today, "In the mountain of Yehvah it will be provided."

[15] And messenger of Yehvah called to Abraham a second time from the heavens. [16] And said, "By myself I swear, says Yehvah, that because you did this thing and did not withhold your son, your only one, [17] surely, blessing I will bless you, and multiplying I will multiply your seed as the stars of the heavens and as the sand which is upon the seashore.⁶⁸⁰ 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."⁶⁸¹ [19] And Abraham returned to his lads, and they rose and went together to Beer Sheba, and Abraham dwelt at Beer Sheba.

[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

674 He was apparently in Beer Sheba (Genesis 22:19).

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

676 יִרְאֶה (yir'eh) "he will see" i.e. he will provide

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

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

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

680 שֵׁפַת הַיָּם (sephat hayyâm) - "seashore" - more literally, "edge" or "lip" "of the sea."

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

firstborn, Buz⁶⁸² his brother, and Kemuel⁶⁸³ the father of Aram, and Chesed,⁶⁸⁴ and Hazo,⁶⁸⁵ and Pildash,⁶⁸⁶ and Jidlaph,⁶⁸⁷ and Bethuel.⁶⁸⁸ [23] And Bethuel begot Rebekah.⁶⁸⁹ These eight Milcah bore to Nahor, Abraham's brother. [24] And his concubine,⁶⁹⁰ her name was Reumah,⁶⁹¹ and she also bore Tebah,⁶⁹² and Gaham,⁶⁹³ and Thahash,⁶⁹⁴ and Maachah.⁶⁹⁵

23[1] And the life of Sarah was 127 years, the years of Sarah's life.⁶⁹⁶ [2] And Sarah died in the Town of Four⁶⁹⁷ (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 Heth⁶⁹⁸ 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,

682 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).

683 קִמּוּאֵל (qemu'el) - "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.

684 כֶּסֶד (kesed) - "Chesed" - found only here.

685 חָזוֹ (chazo) - "Hazo" - only found here.

686 פִּלְדָּאֵשׁ (pildāsh) - "Pildash" - only found here.

687 יִדְלָפָה (yidhlāph) - "Yidlaph" - only found here.

688 בְּתוּאֵל (bethu'el) - "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.

689 רִבְקָה (ribhāqāh) - "Rebekah" - There is only one Rebekah recorded in Scripture (e.g. Genesis 24-29; 35:8; 49:31; Romans 9:10).

690 "concubine" פִּילְגֶּשׁ (piylegesh) is a slave wife. Every time "concubine" is used for a female, it is used for a woman

who is married to a man. Keturah is called Abraham's concubine in 1 Chronicles 1:32. But, in Genesis 25:1 she is called Abraham's woman, אִשָּׁה ('ishāh, NKJV "wife"). David's ten concubines are also called his women by the Lord Himself (נָשָׁיו NKJV "your wives" 2 Samuel 12:11; 16:21-22). In Judges 19 & 20 the Levite's concubine "**played the harlot**" (Judges 19:2) and left "**her man**" (Judges 19:3, אִישָׁהּ, NKJV "her husband"). She is called a concubine in Judges 19:1, 2, 9, 24, 25, 29; 20:4 and 5, yet at the same time, her male partner, the Levite, is called her "man" in Judges 19:3 and 20:4 (NKJV "the husband of the woman" אִישׁ הָאִשָּׁה). Moreover, the concubine's father is called the "**father-in-law**" (Judges 19:4, 7, 9), and the Levite is called the "**son-in-law**" (Judges 19:5).

691 רְאוּמָה (re'umāh) - "Reumah" - only found here.

692 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).

693 גַּחַם (gacham) - "Gaham" - only found here.

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

695 מַאֲכָה (ma'akhāh) - "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.

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

697 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.

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

you are a leader of Gods⁶⁹⁹ 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 bowed⁷⁰⁰ 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 Ephron⁷⁰¹ the son of Zohar for me [9] that he may give to me the cave of Machpelah,⁷⁰² 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 Hittite⁷⁰³ 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 shekels⁷⁰⁴ 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,⁷⁰⁵ [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

699 נְשִׂיאֵי אֱלֹהִים (nesiy' 'elohiyim) - “leader of Gods” - NKJV, etc. “mighty prince” - see footnote for Genesis 31:29.

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

701 עֲפְרָיִן (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, עֲפְרַיִן, 'ephrayin) and a mountain (Joshua 15:9).

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

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

704 שֶׁקֶל (sheqel) - “shekel”

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

there.⁷⁰⁶ [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,⁷⁰⁷ 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 Rivers⁷⁰⁸ to the city of Nahor.

[11] And he made the camels kneel⁷⁰⁹ 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 girl⁷¹⁰ 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 ring⁷¹¹ 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

706 See Hebrews 11:8-16.

707 אֲדֹנָי (ʾadonāy) "his lords" - although this is more literally "his lords," this form is always in a singular context when used for men. Thus, it has the meaning of "his lord." For its use for men, see also Genesis 24:10(2x); 39:2-3, 7-8, 16, 19; 40:7; Exodus 21:4, 6(2x), 32; Deuteronomy 23:16(2x); Judges 19:11-12; 1 Samuel 20:38; 25:10; 29:4; 2 Samuel 11:9, 13; 1 Kings 11:23; 2 Kings 5:1, 4, 25; 6:32; 8:14; 9:11, 31; 19:4; 1 Chronicles 12:20; 2 Chronicles 13:6; Job 3:19; Proverbs 25:13; 27:18; 30:10; Isaiah 37:4; Malachi 1:6. For its use for God, see Hosea 12:14(H15). See also footnote for Genesis 15:2.

708 אֲרָם נַהֲרָאִים (ʾaram 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 Μεσσοποταμίαν (Mesopotamian). It can be seen via Acts 7:2-4 that "Mesopotamia" (Acts 7:2, Μεσσοποταμία [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).

709 יָבַרַךְ (yabrêk) - "kneel" - This word is commonly used for "bless" (e.g. Genesis 25:11). Knee is בִּרְךָ (berek), e.g. Isaiah 45:23.

710 הַנַּעַר (hannaʾarâ) - "the girl"

711 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.

your father's house to lodge?" [24] And she said to him, "I am the daughter of Bethuel the son of Milcah whom she bore to Nahor." [25] And she said to him, "Also, we have much straw and feed and also a place to lodge." [26] And the man bowed down⁷¹² 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."⁷¹³

[28] And the girl ran and told her mother's household these things. [29] And Rebekah had a brother whose name was White,⁷¹⁴ and White 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 perpared the house and a place for the camels." [32] And the man came to the house and unloaded the camels and gave straw and feed to the camels and water to wash his feet and the feet of the men who were with him.

[33] And it was put before him to eat, and he said, "I will not eat until I have spoken my matter." And he said, "Speak." [34] So he said, "I am Abraham's servant. [35] Yehvah has blessed my lord exceedingly and he has become great, and he has given him flocks and herds and silver and gold and male and female servants and camels and donkeys. [36] And Sarah, the woman of my lord, has born a son to my lord after she became old."⁷¹⁵ And he has given him all that he has. [37] And my lord made me swear saying, 'You shall not take a woman for my son from the daughters of the Canaanites in whose land I dwell. [38] But you shall go to my father's house and to my family and take a woman for my son.' [39] And I said to my lord, 'Perhaps the woman will not follow me.' [40] And he said to me, 'Yehvah, before whom I walk, he shall send his angel with you and make your way prosperous and you will take a woman for my son from my family and from the house of my father. [41] Then you will be free from my oath when you come to my family and if they do not give to you, then you will be free from my oath.' [42] And I came today to the spring and I said, 'Yehvah, Gods of my lord Abraham, if you will, please, make my way which I go concerning her'⁷¹⁶ prosperous. [43] Look, I am standing by the spring of water and it shall be that the young woman⁷¹⁷ 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

712 KJV & NKJV adds "his head," but this is not in the Hebrew.

713 Proverbs 3:5-6

714 לָבָן (lābân) "White" - NKJV, etc. "Laban" - only this man with this name. His name means "white"(e.g. Genesis 30:35, same Hebrew spelling, לָבָן, lābân), also a location in Deuteronomy 1:1.

715 More literally, "after her old age" (אַחַר־עֵלְיָהָ, 'acharêy ziqnâtâh).

716 עַל־יָהּ ('āleyhâ) - "concerning her"

717 עַלְמָה ('almâh) - "young woman" or "virgin" (NKJV) - found also in Exodus 2:8 ("maiden"); 1 Chronicles 15:20 ("Alamoth"); Psalm 46:1 ("Alamoth"); 68:25 ("maidens"); Proverbs 30:19 ("virgin"); Song of Solomon 1:3; 6:8 ("virgins"); Isaiah 7:14 ("virgin").

and said, 'Drink and I will give your camels a drink also.' So I drank and she gave the camels a drink also. [47] And I asked her and said, 'Daughter, who are you?' And she said, 'The daughter of Bethuel son of Nahor whom Milcah bore to him.' So I put the ring on her nose and the bracelets on her wrists. [48] And I bowed down and worshipped Yehvah and I blessed Yehvah, Gods of my lord Abraham, who lead me in the way of truth to take a daughter of my lord's brother for his son. [49] And now, if you will deal kindly and truly with my lord, tell me. And if not, tell me, and I will turn to the right or the left."

[50] And White and Bethuel answered and said, "The word has gone out from Yehvah. We are not able to speak to you bad or good. [51] Look, Rebekah is before you. Take her and go and let her be a woman for the son of your lords,⁷¹⁸ as Yehvah has spoken."

[52] And it came to pass, when Abaham's servant heard their words he bowed down on the ground to Yehvah. [53] And the servant brought out articles of silver and articles of gold and clothing, and gave them to Rebekah and he gave excellent things to her brother and her mother. [54] And they ate and drank, he and the men who were with him, and stayed the night. And in the morning they arose and he said, "Send me to my lord."

[55] And her brother (and mother) said, "Let the girl stay with us a few days, or ten, afterwards she will go." [56] And he said to them, "Do not delay me, since Yehvah has made my way prosperous. Send me that I may go to my lord." [57] And they said, "We will call the girl and ask her personally."

[58] And they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go." [59] So they sent away Rebekah their sister and her nurse and Abraham's servant and his men. [60] And they blessed Rebekah and said to her, "Our sister may you become thousands of ten thousand,⁷¹⁹ 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,⁷²⁰ and he dwelt in the land of the Negev. [63] And Isaac went out in the field to meditate⁷²¹ as it turned toward evening;⁷²² 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 veil⁷²³ and covered herself. [66] And the servant recounted to Isaac all the things that he had done. [67] And Isaac

718 אֲדֹנֵיךָ ('adoneykhâ) "your lords" - see footnote for 1 Samuel 26:15.

719 אֲלֶפֶי רִבְבָּהּ ('alphêy revâvâh) - "thousands of ten thousand" - KJV "thousands of millions;" NKJV, NAS "thousands of ten thousands" - the word for "ten thousand," רִבְבָּהּ (revâvâh), is noted as this numeric number (10,000) in e.g. Judges 20:10. It is found also only in Leviticus 26:8 (ten thousand); Numbers 10:36 (NKJV "many"); Deuteronomy 32:30 (plural "ten thousand" TT); 33:2 (TT "tens of thousands" רִבְבוֹת [rivevot] plural), 17 (TT "tens of thousands," רִבְבוֹת [rivevot] plural); 1 Samuel 18:7-8 (TT "tens of thousands," plural form); 21:11; 29:5; Psalm 3:6; 91:7; Song of Solomon 5:10; Ezekiel 16:7 (NKJV "thrive," רִבְבָּהּ); Micah 6:7 (NKJV "ten thousand," yet it is in the plural form, רִבְבוֹת [rivevot]).

720 See footnote for Genesis 16:14.

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

722 לִפְנֵי עֶרֶב (liphnot 'ârev) - "turned toward evening"

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

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.⁷²⁴ [2] And she bore to him Zimran,⁷²⁵ and Jokshan,⁷²⁶ and Medan,⁷²⁷ and Midian,⁷²⁸ and Ishbak,⁷²⁹ and Shuah.⁷³⁰ [3] And Jokshan begot Sheba⁷³¹ and Deban.⁷³² And the sons of Deban were Asshurim,⁷³³ and Letushim,⁷³⁴ and Leummim.⁷³⁵ [4] And the sons of Midian were Ephah,⁷³⁶ and Ephher,⁷³⁷ and Hanoah,⁷³⁸ and Abida,⁷³⁹ and Eldaah.⁷⁴⁰ All these were the sons of Keturah.

[5] And Abraham gave all that he had to Isaac. [6] And to the sons of the concubines⁷⁴¹ 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.⁷⁴²

[8] And Abraham expired⁷⁴³ and died in a good old age, old and satisfied,⁷⁴⁴ and he was gathered to his people.⁷⁴⁵ [9] And his sons, Isaac and Ishmael,⁷⁴⁶ buried him in the cave of Machpelah, which was before Mamre,⁷⁴⁷ 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.

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

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

726 יֻקְשָׁן (yoqshân) - "Jokshan" - Genesis 25:3; 1 Chronicles 1:32-33

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

728 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

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

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

731 שֶׁבָּא (shevâ') - "Sheba" - this person only mentioned here and in 1 Chronicles 1:32. See also footnote for Genesis 10:28.

732 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).

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

734 לְטוּשִׁיִּם (letushiyim) - "Letushim" - only here

735 לְאֻמִּיִּם (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.

736 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.

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

738 חָנוֹךְ (chanokh) - "Hanoah" - see also 1 Chronicles 1:33 & Genesis 4:17 footnote.

739 אַבְיֻדְחָא ('abhiydhâ') - "Abidah" - 1 Chronicles 1:33.

740 אֶלְדָּאָה ('eldâ'âh) - "Eldaah" - 1 Chronicles 1:33.

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

742 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).

743 יָגַע (yyighva') - "expired" - NKJV "breathed . . . last" - used also in Job 3:11; 14:10 (see NKJV footnote on both [expire]). Same word used also in Genesis 35:29.

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

745 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

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

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

[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.⁷⁴⁸

[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,⁷⁴⁹ then Kedar,⁷⁵⁰ and Adbeel,⁷⁵¹ and Mibsam,⁷⁵² [14] and Mishma,⁷⁵³ and Silence,⁷⁵⁴ and Massa,⁷⁵⁵ [15] Hadad,⁷⁵⁶ and Tema,⁷⁵⁷ Jetur,⁷⁵⁸ Naphish⁷⁵⁹ and Kedemah.⁷⁶⁰ [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.⁷⁶¹ [18] And they dwelt from Havilah as far as Shur which is before Egypt as you go toward Assyria. He fell⁷⁶² 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 Aramean⁷⁶³ from Padan Aram,⁷⁶⁴ the sister of White the Aramean) for himself for a woman. [21] And Isaac entreated Yehvah on behalf of his woman, for she was barren. And Yehvah granted it to him, and Rebekah his woman conceived.

[22] And the sons struggled together within her; and she said, "If things are right,⁷⁶⁵ why am I like this?" And she went to seek Yehvah. [23] And Yehvah said to

748 See footnote for Genesis 16:14.

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

750 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

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

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

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

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

755 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).

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

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

758 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).

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

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

761 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).

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

763 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.

764 פַּדְאֵן אֲרָם (paddan 'arâm) - "Padan Aram" - This location is only found here and in Genesis 28:2, 5-7; 31:18; 35:9, 26; 46:15. For "Aram" see footnote for Genesis 10:22.

765 אִם־כֵּן ('im-kên) - "if right"

her, "Two nations are in your belly,⁷⁶⁶ and two peoples⁷⁶⁷ will be divided from your stomach;⁷⁶⁸ and one people shall be stronger than the other; and the older shall serve the younger."⁷⁶⁹

[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.⁷⁷⁰ [26] And afterward his brother came out, and his hand grabbed onto Esau's heel.⁷⁷¹ So they called his name Jacob.⁷⁷² 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 integrity⁷⁷³ dwelling in tents. [28] And Isaac loved Esau because of the game⁷⁷⁴ 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,⁷⁷⁵ this red, for I am weary." Therefore, his name was called Edom.⁷⁷⁶ [31] And Jacob said, "Sell, as of today, your birthright⁷⁷⁷ 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.⁷⁷⁸

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;⁷⁷⁹ [5] because Abraham heard my voice and kept my charge, my commandments, my statutes, and my laws."⁷⁸⁰

766 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).

767 Genesis 36; Exodus 1:1-7

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

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

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

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

772 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.

773 יֵשׁ תֹּם ('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).

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

775 אֶדֹם ('âdom) - "red"

776 אֶדְוֹם ('edom) - "Edom"

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

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

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

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

[6] And Isaac dwelt in Gerar. [7] And the men of the place asked about his woman and he said, "She is my sister," for he was afraid to say, "My woman," lest the men of the place kill me because of Rebekah, for she was good looking. [8] And it came to pass, that the days were long for him there, and Abimelech the king of the Philistines looked down through a window and looked and behold, Isaac was playing⁷⁸¹ 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!"⁷⁸² [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 fold⁷⁸³ 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.⁷⁸⁴

[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,⁷⁸⁵ because they contended⁷⁸⁶ with him. [21] And they dug another well and they quarreled over it, so he called its name, Sitnah.⁷⁸⁷ [22] And he moved from there and dug another well, and they did not quarrel over it. So, he called its name Open Places,⁷⁸⁸ 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 Beer Sheba.

[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 altar and called on the name of Yehvah, and there he

781 יִצְחָק מִצְחָק (yitschâq metsachêq) - "Isaac was playing" - the word for play here is also found e.g. in Genesis 19:14 ("jokes"); Exodus 32:6.

782 Genesis 20:3

783 שְׂעָרִים (she'ârîym) - "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).

784 מַיִם חַיִּיִּים (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

785 עֵשֶׂק ('êseq) - "Esek" - meaning "contention"

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

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

788 רְחוֹבוֹת (rechobhot) "Open Places"; NKJV "Rehoboth" - means "broad open places" e.g. same exact word found in Amos 5:16 (NKJV "streets"). See also Genesis 10:11 and footnote.

pitched his tent; and there Isaac's servants dug a well.

[26] And Abimelech came to him from Gerar and Ahuzzath⁷⁸⁹ 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.'"

[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.⁷⁹⁰ Therefore, the name of the city is Beer Shebah to this day.

[34] And Esau was the son of forty years, and he took a woman, Judith⁷⁹¹ the daughter of Beeri⁷⁹² the Hitite, and Basemath⁷⁹³ the daughter of Elon⁷⁹⁴ the Hitite. [35] And they were bitterness of spirit⁷⁹⁵ 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."⁷⁹⁶ [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 bless⁷⁹⁷ 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."⁷⁹⁸

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

790 שֶׁבַע (shiv'ah) - "Shebah" = seven - oath is שְׁבֻעָה (shevu'ah) - see footnote for Genesis 21:14

791 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.

792 בְּעִרִי (be'ëriy) - "Beeri" = my well - also Hosea's father (Hosea 1:1)

793 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).

794 אֵילֹן ('êylon) - "Elon" (= "terebinth" e.g. Genesis 12:6) see also Genesis 36:2 - there is also the son of Zebulun (אֵלֹן [êlon] Genesis 46:14; Numbers 26:26), and also a judge (Judges 12:11-12). There is also a city by this name in Joshua 19:34, אֵילֹן ('êylon); 1 Kings 4:9.

795 מֹרַת רוּחַ (morat ruach) - "bitterness of spirit" (similar to 1 Samuel 1:10; Proverbs 14:10)

796 Ecclesiastes 9:12/8:7

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

798 Genesis 25:28

[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 mocker⁷⁹⁹ 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."⁸⁰⁰

[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 populations⁸⁰¹ bow down to you. Be master⁸⁰² 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

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

800 Jacob obeys his mother, comes in deceit, and is shortly after this blessed by both his father and God (Genesis 28:1-4, 12-15).

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

802 גִּבּוּר (geviyr) "master"

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 master⁸⁰³ 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.⁸⁰⁴

[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."⁸⁰⁵

[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, flee⁸⁰⁶ to White my brother in Haran. [44] And dwell with him a few days until the fury of your brother turns away, [45] until your brother's anger turns away from you, and he forgets what you did to him. And I will send and take you from there. Why should I be bereaved also of you both in one day."

[46] And Rebekah said to Isaac, "I feel a loathing⁸⁰⁷ in my life because of the daughters of Heth. If Jacob takes a woman from the daughters of Heth as these from the daughters of the land, why would I have life?"

28[1] And Isaac called Jacob and blessed him and commanded him and said to him, "You shall not take a woman from the daughters of Canaan. [2] Arise, go to Padan Aram to the house of Bethuel your mother's father, and take from there a woman for yourself from the daughters of White your mother's brother.⁸⁰⁸ [3] And may God Almighty bless you and make you fruitful and multiply you, and may you become an assembly of peoples. [4] And may He give to you the blessing of Abraham, to you and your seed with you, that you may inherit the land of your sojourning, which he, Gods, gave to Abraham."

[5] So Isaac sent Jacob, and he went to Padan Aram to White the son of Bethuel

803 גִּבּוּר (geviyr) "master"

804 Hebrews 12:16-17

805 1 John 3:11-12, 15

806 בְּרַח־לְךָ אֶל־לָבָן (berach-lekhâ 'el-lâvân) – more literally, "flee to you to White" - same construction also found in

Numbers 24:11 & Amos 7:12 בְּרַח־לְךָ [berach-lekhâ] both likewise, more literally "flee to you."

807 קָטְטִי (qatsti) – "I feel a loathing" – see footnote for Exodus 1:12.

808 i.e. go and marry a first cousin

the Aramean,⁸⁰⁹ 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 bad in the eyes of Isaac his father. [9] So Esau went to Ishmael and took Mahalath,⁸¹⁰ 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 Beer Sheba 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 head⁸¹¹ 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 Gods⁸¹² were ascending and descending on it. [13] And behold, Yehvah stood upon⁸¹³ 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 West⁸¹⁴ and to the East and to the North and to the South, and in you and in your seed all the families of the earth⁸¹⁵ shall be blessed. [15] And behold, I am with you, and I will keep you wherever you go. And I will cause you to return to this land, for I will not forsake you, until I have done what I have spoken to you."

[16] And Jacob awoke from his sleep and said, "Surely Yehvah is in this place and I did not know it!"⁸¹⁶ [17] And he feared and said, "How awesome⁸¹⁷ 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.⁸¹⁸ [19] And he called the name of that place "House of God,"⁸¹⁹ but formerly the name of the city was Luz.⁸²⁰

[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 tenth⁸²¹ of it to you."

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

810 מַחֲלַת (mâchalat) - "Mahalath" - only here, also a granddaughter of David (2 Chronicles 11:18)

811 מֵרָאשָׁתָּיו (mera'ashotâyv) - "by his head" or "at his head" - similar to 1 Samuel 26:12 (מֵרָאשָׁתָּי, mēra'ashotêy)

812 מַלְאֲכֵי אֱלֹהִים (mal'akhê 'elohiym) - "messengers of Gods"

813 עָלָיו ('âlâyv) - could be "upon," or "over," or "beside"

814 יָמָה (yammâh) - "West" - more literally "sea"

815 אֲדָמָה ('adhâmâh) - "earth" or "ground"

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

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

818 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)

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

820 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).

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

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 White the son of Nahor?" And they said, "We know him." [6] And he said to them, "Is he well?" And they said, "He is well, and look, Rachel⁸²² his daughter is coming with the sheep."

[7] And he said, "Look, the day is still great. It is not time for the livestock to be gathered. Water the sheep and go pasture them." [8] And they said, "We cannot until all the flocks are gathered, and they have rolled the stone from upon the mouth of the well. Then we water the sheep."

[9] While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. [10] And it came to pass, when Jacob saw Rachel, the daughter of White his mother's brother, and the sheep of White his mother's brother, Jacob came near and rolled the stone from upon the mouth of the well and watered the sheep of White his mother's brother.

[11] And Jacob kissed Rachel and lifted up his voice and wept. [12] And Jacob told Rachel that he was the relative⁸²³ of her father, and that he was the son of Rebekah. So she ran and told her father. [13] And it came to pass, when White heard the report of Jacob his brother's son, he ran to meet him and embraced him and kissed him and brought him to his house. And he recounted to White all these things.

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

[15] And White said to Jacob, "For you are my brother, and you serve me for nothing? Tell me, what are your wages?" [16] And White had two daughters, the name of the elder was Leah⁸²⁴ and the name of the younger was Rachel. [17] And the eyes of Leah were weak,⁸²⁵ but Rachel was beautiful of form and beautiful in appearance. [18] And Jacob loved Rachel and said, "I will serve you seven years for Rachel your younger daughter." [19] And White said, "It is better that I give her to you than that I give her to another man. Stay with me."

[20] So Jacob served seven years for Rachel, and in his love for her, they were in his eyes as a few days.⁸²⁶ [21] And Jacob said to White, "Give me my woman, for my days are fulfilled; that I may go in to her."⁸²⁷

Proverbs 3:9-10.

822 רַחֵל (râchêl) - "Rachel" = ewe lamb - Isaiah 53:7 - There is only one person by this name in Scripture, but it is also used of her descendants (e.g. Jeremiah 31:15).

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

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

825 רַכּוֹת (rakkot) - "weak" - could be translated "tender" or "delicate" or "soft" - found in e.g. Genesis 18:7; 33:13; 2 Samuel 3:39; etc..

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

827 אָבוֹאָה אֵלֶיהָ ('âvo'âh 'êleyhâ) "go in to her" = sexual intercourse, see e.g. also Genesis 29:23; 30:3-4; 38:2-3, 9, 18; Deuteronomy 21:13; 22:13-14; Judges 16:1; Ruth 4:13; 2 Samuel 16:22; 1 Chronicles 7:23; Proverbs 6:29; Ezekiel 23:44.

[22] And White gathered all the men of the place and made a feast. [23] And it came to pass in the evening that he took Leah his daughter and brought her to him, and he went in to her. [24] And White gave her Zilpah⁸²⁸ 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 White, "What is this you have done to me? Did I not serve with you for Rachel? So why have you deceived me?"

[26] And White said, "It is not done so in our place to give the younger before the firstborn. [27] Fulfill the week of this one, and I will give also this one to you for the service which you will serve with me yet another seven years."⁸²⁹

[28] So Jacob did so and fulfilled the week of this one, and he gave to him Rachel his daughter to him for a woman. [29] And White gave his maid Bilhah⁸³⁰ 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,⁸³¹ and he opened her womb; and Rachel was barren.

[32] And Leah conceived and bore a son and called his name Reuben,⁸³² 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.⁸³³

[34] And she conceived again and bore a son, and she said, "Now this time my husband will be attached⁸³⁴ to me, because I have born him three sons." Therefore, his name was called Levi.⁸³⁵ [35] And she conceived again and bore a son and said, "This time I will praise⁸³⁶ Yehvah." Therefore, she called his name Judah.⁸³⁷ And she stopped bearing.

30[1] And Rachel saw that she did not bear⁸³⁸ children to Jacob, and Rachel envied her sister and said to Jacob, "Give me sons, and if not, I shall die!" [2] And Jacob's anger was kindled against Rachel, and he said, "Am I in the place of Gods, who has withheld from you fruit of belly?"

[3] And she said, "Here is my maid Bilhah. Go in to her and she shall bear on my

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

829 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).

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

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

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

833 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).

834 יָלַח (yillâveh) - "attached"

835 לֵוִי (léviy) - "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).

836 אוֹדָה ('odeh) - "praise"

837 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.

838 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).

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.⁸³⁹

[5] And Bilhah conceived and bore Jacob a son. [6] And Rachel said, "Gods, he has judged⁸⁴⁰ me and has also heard my voice and has given me a son." Therefore, she called his name Dan.⁸⁴¹ [7] And she conceived again and Rachel's maid Bilhah bore Jacob a second son. [8] And Rachel said, "With the wrestlings of Gods⁸⁴² I have wrestled⁸⁴³ with my sister. Also, I have prevailed." And she called his name Naphtali.⁸⁴⁴

[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."⁸⁴⁵ So she called his name Gad.⁸⁴⁶

[12] And Leah's maid Zilpah bore Jacob a second son. [13] And Leah said, "In my happiness,⁸⁴⁷ for the daughters will call me happy." And she called his name Asher.⁸⁴⁸

[14] And Reuben went in the days of harvesting wheat and he found mandrakes⁸⁴⁹ 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,⁸⁵⁰ because I gave my maid to my husband." And she called his name Issachar.⁸⁵¹

[19] And Leah conceived again and bore Jacob a sixth son.⁸⁵² [20] And Leah said, "Gods, he has endowed me with a good endowment. This time my husband will

839 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).

840 דָּנַנִּי (dānanniy) - "judged me"

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

842 נַפְתּוּלֵי אֱלֹהִים (naphtulêy 'elohiyim) - "wrestlings of Gods"

843 נִפְתַּלְתִּי (niphalti) - "I have wrestled"

844 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).

845 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).

846 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).

847 בְּאַשְׁרֵי (be'āsheri) - "in my happiness"

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

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

850 שֶׁחָרִי (sekhāri) - "my wages"

851 יִסָּאכָר (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)

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

honor⁸⁵³ me because I have borne him six sons." So she called his name Zebulun.⁸⁵⁴ [21] And afterwards, she bore a daughter and called her name Dinah.⁸⁵⁵

[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."⁸⁵⁶ [24] And she called his name Joseph⁸⁵⁷ saying, "May Yehvah add⁸⁵⁸ to me another son."

[25] And it came to pass, when Rachel had borne Joseph, Jacob said to White, "Send me away that I may go to my place and my land. [26] Give me my women and my children for whom I have served you, and let me go. For you know my service which I have served you."

[27] And White said to him, "Please stay, if I have found favor in your eyes. I have observed⁸⁵⁹ 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 patched⁸⁶⁰ sheep,⁸⁶¹ and every dark⁸⁶² sheep among the lambs, and the patched and speckled among the goats. And these will be my wages. [33] And my righteousness will answer for me in a day of tomorrow, when you come in about my wages before you, all that are not speckled and patched among the goats and dark among the lambs are stolen if it is with me."

[34] And White said, "Oh may it be according to your word." [35] And he⁸⁶³ removed on that day the striped and patched male goats and all the speckled and

853 יִזְבֵּלֵנִי (yizbelênîy) - "will honor me" - NAS footnotes "some translate 'will honor.'" This word is also only found in 1 Kings 8:13 & 2 Chronicles 6:2 (NKJV "exalted").

854 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).

855 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.

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

857 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).

858 יוֹסֵף (yosêph) - "add"

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

860 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.

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

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

863 "he" = White (Laban), see verse 36.

patched female goats, all that had white⁸⁶⁴ 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 White's flock.

[37] And Jacob took for himself a fresh poplar,⁸⁶⁵ almond, and chestnut tree⁸⁶⁶ rod and peeled white strips in them exposing the white that is in the rods. [38] And he set the rods which he had peeled in the gutters, in the watering troughs in front of the flock where the flock came to drink, that they might be in heat⁸⁶⁷ when they come to drink.

[39] So the flocks were in heat before the rods and bore striped, speckled, and patched. [40] And Jacob separated the lambs and set the faces of the flock toward the striped and all the dark in the flock of White. And he set for himself flocks by themselves and did not put them with the flock of White.

[41] And it came to pass, whenever the stronger flocks came into heat,⁸⁶⁸ Jacob would place the rods before the eyes of the flock in the gutters, to be in heat⁸⁶⁹ among the rods. [42] But among the feeble flock, he did not place them. [43] So the man became exceedingly prosperous, and he had many flocks and female and male servants and camels and donkeys.

31[1] And he heard the words of the sons of White saying, "Jacob has taken all that was our father's, and from what was our father's he has made all this wealth." [2] And Jacob saw the face of White, and behold it was not with him as before.⁸⁷⁰

[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.⁸⁷¹ [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

864 לָבָן (âvân) - "white" - same Hebrew word for "Laban" (NKJV).

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

866 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.

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

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

869 יַחְמִנָּה (yachmênâh) "be in heat"

870 כִּתְמוֹל שְׁלִשְׁיּוֹם (kitmol shilshom) - "as before," or "as in time past," more literally, "yesterday, three days ago." תְּמוֹל (temol) is "yesterday" (e.g. 2 Samuel 15:20; Job 8:9; Psalm 90:4). שְׁלִשְׁיּוֹם (shilshom) is "three days." This is an idiomatic phrase found e.g. in Deuteronomy 4:42; 19:6; Joshua 3:4; 4:18 (note, same day vs 14, 19); 20:5; 2 Kings 13:5 (note vs 3); Ruth 2:11. First word is also אֶתְמוֹל ('etmol) e.g. 1 Samuel 4:7.

871 לֹא־נָתַן עֲלָיָהּ לֵאלֹהִים לַעֲרֹעַ עִמָּדִי (lo'-netân 'elohiyim lehâra' `immâdiy) - "God did not allow him to hurt me" or more literally, "God did not give him to do evil with me."

eyes and saw in a vision, and behold, the rams that went up upon⁸⁷² the flock were striped, speckled, and spotted.⁸⁷³ [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 White is doing to you. [13] I am the God of House of God where you anointed a pillar there, where you made a vow there to me. Now, arise, leave this land and return to the land of your family."

[14] And Rachel and Leah answered and said to him, "Is there still a portion and an inheritance for us in the house of our father? [15] Are we not considered foreigners by him, for we have been sold, and he has also certainly consumed our silver."⁸⁷⁴ [16] For all the riches that Gods, he has taken away from our father are ours and our children. Now then, all that Gods, he has said to you, do."

[17] So Jacob arose and set his children and women upon camels. [18] And he drove all his livestock and all possessions which he had gained, his acquired livestock which he had gained in Padan Aram to go to Isaac his father in the land of Canaan.

[19] And White had gone to shear his sheep, and Rachel had stolen⁸⁷⁵ the teraphim⁸⁷⁶ which were her father's. [20] And Jacob stole⁸⁷⁷ the heart of White the Aramean,⁸⁷⁸ 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 the Gilead.⁸⁷⁹

[22] And on the third day it was told to White that Jacob had fled. [23] And he took his brethren with him, and pursued after him, a seven days journey. And he overtook him in the hill country of Gilead.

[24] And Gods, he came to White the Aramean⁸⁸⁰ in a dream at night and said to him, "Take heed to yourself lest you speak with Jacob either good or bad."⁸⁸¹

[25] And White overtook Jacob. Now Jacob had pitched his tent in the hill country, and White with his brethren pitched in the hill country of Gilead. [26] And White said to Jacob, "What have you done that you have stolen my heart and driven away my daughters as captives of the sword? [27] Why did you secretly flee and steal away from me and not tell me; for I would have sent you away in joy and

872 הָעֲלִימַי (hâ'oliym `al) - "went up upon"

873 בְּרֻדִּימַי (veruddiym) - "spotted" - found only here, verse 12, and Zechariah 6:3, 6.

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

875 תִּגְנוֹב (tignov) - "stolen"

876 תִּרְפִּימַי (terâphiym) - "teraphim" (= "idols"); NKJV "household idols" - sometimes translated "teraphim," found also in Genesis 31:34-35 (see NKJV footnote); Judges 17:5; 18:14, 17, 20; 1 Samuel 15:23; 19:13, 16; 2 Kings 23:24; Ezekiel 21:21; Hosea 3:4 (teraphim, NKJV) Zechariah 10:2 (see NKJV footnote). There are several different words translated "idol." See word study on idols in Appendix.

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

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

879 גִּלְעָד (gil'âd) - "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).

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

881 מִטּוֹב עַד-רָע (mitov `ad-râ) - "either good or bad" - more literally, "from good to bad." LXX, "speak not at any time to Jacob evil things."

songs, with tambourine⁸⁸² and lyre?⁸⁸³ [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 power⁸⁸⁴ of my hand to do you⁸⁸⁵ harm,⁸⁸⁶ but the Gods of your⁸⁸⁷ 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?'⁸⁸⁸

[31] And Jacob answered and said to White, "Because I feared for I said, 'Lest you take your daughters from me.' [32] With whom you find your gods, he shall not live. Before our brethren, identify for yourself what is with me, and take it for yourself." And Jacob did not know that Rachel had stolen them.

[33] And White went in Jacob's tent and Leah's tent, and in the tent of the two maids and did not find anything. And he went from Leah's tent and went into Rachel's tent.

[34] Now Rachel had taken the teraphim and put them in the camel's saddle and sat upon them. And White felt through the whole tent and did not find them. [35] And she said to her father, "Let no anger be in the eyes of my Lord, for I am not able to rise before you; because the way of women is upon me." And he searched and did not find the teraphim.

[36] Then Jacob was angry and he contended with White, and Jacob answered and said to White, "What is my transgression? What is my sin that you have hotly pursued after me? [37] Although you have felt through all my articles, what did you find from all the articles of your house? Put them here before my brethren and your brethren and let them judge between the two of us.

[38] These twenty years I have been with you. Your ewes and your female goats have not miscarried, and the rams of your flocks I have not eaten. [39] The torn⁸⁸⁹ I did not bring to you. I missed it.⁸⁹⁰ You sought it from my hand, stolen by day or stolen by night. [40] There I was. In the day the drought⁸⁹¹ 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

882 תֹּפֶה (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

883 Really? See verse 29 (and remember verse 2). For "lyre" see footnote for Genesis 4:21.

884 יֶשֶׁ-לֵּ'ֵ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.

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

886 יֶשֶׁ-לֵּ'ֵ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.

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

888 אֱלֹהֵי (elohây) - "my Gods" - White (Laban) was an idolater.

889 תֵּרֶפָה (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").

890 אֲחַתֵּנָה (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.

891 חֶרֶב (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]).

Gods of Abraham and the dread of Isaac, he had not been for me, surely now you would have sent me away empty. Gods, he has seen my affliction and the toil of my hands and judged last night."

[43] And White answered and said to Jacob, "The daughters are my daughters and the children are my children and the flock is my flock and all that you see is mine. And to my daughters, what shall I do to these today, or to their children which they have borne? [44] So now, come let us cut a covenant, you and I, and let it be a witness between you and me."

[45] So Jacob took a stone and set it up as a pillar. [46] And Jacob said to his brethren, "Gather stones." So they took stones and made a heap, and they ate there upon the heap.

[47] And White called it Jegar Sahadutha⁸⁹² and Jacob called it Galeed.⁸⁹³

[48] And White said, "This heap is a witness between me and you today." Therefore, its name was called Galeed, [49] and the Lookout,⁸⁹⁴ because he said, "May Yehvah watch⁸⁹⁵ between me and you when we are absent from one another."⁸⁹⁶ [50] If you afflict my daughters and if you take women besides my daughters, there is no man with us - see, Gods, he is witness between me and you."

[51] And White said to Jacob, "Here is this heap and here is the pillar which I have set up between me and you. [52] This heap is a witness, and the pillar is a witness that I will not cross over this heap to you and you will not cross over this heap and this pillar to me for harm. [53] The Gods⁸⁹⁷ of Abraham and the Gods⁸⁹⁸ of Nahor, the Gods⁸⁹⁹ of their father, they⁹⁰⁰ will judge between us." And Jacob swore by the dread of his father Isaac.

[54] And Jacob offered a sacrifice⁹⁰¹ on the mountain and called his brethren to eat bread. So they ate bread and spent the night on the mountain.

[55,H32:1]⁹⁰² And White rose early in the morning and kissed his sons and his daughters and blessed them and went and returned to his place.

32[1,H2] And Jacob went his way and the messengers of Gods met him. [2,H3]

892 יְגַר שְׁחָדוּתָא (yeghar sâhadutâ) - "Jegar Sahadutha" - Aramaic - "heap of witness"

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

894 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).

895 יָצַף (yitseph) - "watch"

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

897 אֱלֹהִי (elohiêy) - "Gods" - plural construct

898 אֱלֹהִי (elohiêy) - "Gods" - plural construct

899 אֱלֹהִי (elohiêy) - "Gods" - plural construct noun with plural verb. See footnote below.

900 יִשְׁפֹּטוּ (yishpetu) - "they will judge" - plural verb - LXX κρινεῖ (krinei) "he will judge"

901 זָבַח . . . זָבַח (yizbach . . . zevach) - "offered a sacrifice" - more literally, "sacrificed a sacrifice"

902 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.

And when Jacob saw them he said, "This is Gods' camp!"⁹⁰³ And he called the name of that place Two Camps.⁹⁰⁴ [3,H4] And Jacob sent messengers⁹⁰⁵ before him to Esau his brother to the land of Seir, the country of Edom.

[4,H5] And he commanded them saying, "Speak thus to my lord Esau, 'Thus says your servant Jacob, 'I have sojourned with White and remained until now. [5,H6] I have ox and donkey, flock, and male and female servant, and I have sent to tell my lord to find favor in your eyes.'"" [6,H7] And the messengers returned to Jacob saying, "We came to your brother Esau and he also is coming to meet you and four hundred men are with him."

[7,H8] And Jacob feared greatly, and it was distressing to him. So he divided the people that were with him and the flocks and the cattle and the camels into two companies. [8,H9] And he said, "If Esau comes to the one company and attacks it, the remaining company will escape."

[9,H10] And Jacob said, "Gods of my father Abraham and Gods of my father Isaac, Yehvah who said to me, 'Return to your land and to your family and I will deal well with you,' [10,H11] I am not worthy of all the mercies and all the truth which you have done for your servant. For with my staff I crossed over this Jordan, and now I have become two companies. [11,H12] Deliver me, please, from the hand of my brother Esau, for I fear him,⁹⁰⁶ 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.'"⁹⁰⁷

[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,⁹⁰⁸ twenty female donkeys and ten male donkeys.

[16,H17] And he gave them into the hand of his servants, herd by herd, by itself, and he said to his servants, "Cross over before me and put some distance between each herd. [17,H18] And he commanded the first one saying, "When Esau my brother meets you and ask you saying, 'Whose are you and where are you going, and whose are these before you?' [18,H19] then you shall say, 'They are your servant's Jacob's. It is a gift sent to my lord Esau, and behold, he also is behind us.'"

[19,H20] And he commanded also the second, also the third, and also all those who went after the herds, saying, "According to this word you shall speak to Esau when you find him."

[20,H21] And you shall also say, 'Behold, your servant Jacob is behind us.'"⁹⁰⁹ 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."⁹⁰⁹ [21,H22] So the gift crossed

903 מַחֲנֵה (machanêh) - "camp"

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

905 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).

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

907 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).

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

909 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..

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.⁹¹⁰ [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 man⁹¹¹ 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 hip⁹¹² 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,⁹¹³ for you have struggled⁹¹⁴ 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,⁹¹⁵ "For I have seen Gods face to face⁹¹⁶ and my soul is preserved."

[31,H32] And the Sun rose on him when he passed through Penuel,⁹¹⁷ and he limped on his hip.

[32,H33] Therefore, the sons of Israel do not eat the sinew⁹¹⁸ of the nasheh⁹¹⁹ which is upon the socket of the hip to this day, because he touched the socket of Jacob's hip in the sinew of the nasheh.

33[1] And Jacob lifted up his eyes and looked and behold, Esau was coming and 400 men were with him. So he divided the children between Leah and Rachel and his two maidservants. [2] And he put the maidservants and their children first and Leah and her children afterwards and Rachel and Joseph after that. [3] And he crossed over before them and bowed himself to the earth seven times until he came near to him to his brother.

[4] And Esau ran to meet him and he embraced him and fell upon his neck and

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

911 אִישׁ ('ish) - "man"

912 יָרְכוֹ (yerêlkh) - "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.

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

914 שָׁרִיתָ (sâriyât) - "you struggled"

915 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]).

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

917 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).

918 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."

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

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."⁹²⁰ So he pressed him, and he took it.

[12] And he⁹²¹ 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,⁹²² according to the pace⁹²³ of the possessions⁹²⁴ 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 Huts⁹²⁵ and built for himself a house. And he made huts⁹²⁶ for his livestock. Therefore, the name of the place is called Huts.

[18] And Jacob came safely to the city of Shechem which was in the land of Canaan when he came from Padan Aram. And he camped at the face of the city. [19] And he bought the portion of the field where he pitched his tent from the hand of the sons of Donkey,⁹²⁷ Shechem's father, for 100 pieces.⁹²⁸ [20] And he set up an

920 יֶשֶׁל־לִי־כֹל (yesh-liy-khol) - "I have everything" - more literally, "there is to me everything"

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

922 אִתִּי (ittiy) "my gentleness"; YLT "gently"; NKJV "slowly"; KJV "softly" - found also in 2 Samuel 18:5 ("gently"); 1 Kings 21:27 ("gently" YLT; "despondently" NAS); Job 15:11 ("gently"); Isaiah 8:6 ("softly").

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

924 מְלֶאכָה (melâ'khâh) - "possessions"

925 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.

926 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).

927 חָמֹר (chamor) "Donkey" - NKJV, etc. "Hamor" = "donkey" e.g. Genesis 32:5(H6). Found elsewhere used for this name, Genesis 34:2, 4, 6, 8, 13, 18, 20, 24, 26; Joshua 24:32; Judges 9:28.

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

alter there and called it, "God, Gods of Israel."

34[1] And Dinah, the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. [2] And Shechem, the son of Donkey the Hivite, a leader of the land, saw her and took her and lay with her and humbled⁹²⁹ her. [3] And his soul clung⁹³⁰ to Dinah, Jacob's daughter, and he loved the girl, and spoke to the heart⁹³¹ of the girl. [4] And Shechem spoke to Donkey his father saying, "Get this young girl⁹³² for me for a woman."

[5] And Jacob heard that he had defiled Dinah his daughter. And his sons were with his livestock in the field. And Jacob kept silent until they came in.

[6] And Donkey, the father of Shechem, went out to Jacob to speak with him. [7] And Jacob's sons came in from the field when they heard. And the men were grieved and very angry, because he had done folly⁹³³ in Israel by lying with Jacob's daughter, and this should not be done.⁹³⁴

[8] And Donkey spoke with them saying, "Shechem my son, his soul loves⁹³⁵ your⁹³⁶ daughter. Please give her to him for a woman, [9] and make marriages with us. Give your daughters to us and take our daughters for yourselves. [10] You shall dwell with us and the land will be before you. Dwell and trade in it and acquire possessions in it."

[11] And Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me, I will give. [12] Make the dowry and gift upon me very great, and I will give according to what you say to me; and give me the girl for a woman."

[13] And the sons of Jacob answered Shechem and Donkey his father in deceit. And they spoke because he had defiled Dinah their sister. [14] And they said to them, "We are not able to do this thing, to give our sister for a woman to him who has foreskin, for that is a reproach to us. [15] Yet, in this we will consent to you,⁹³⁷ 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

929 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.

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

931 אֶל-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.

932 יַלְדָּה (yaldâh) - "young girl"

933 נֶבֶלָה (nevâlâh) - "folly" - NKJV "a disgraceful thing;" KJV "folly" - found also only in Deuteronomy 22:21 (NKJV "a disgraceful thing;" KJV "folly"); Joshua 7:15 (NKJV "a disgraceful thing;" KJV "folly"); Judges 19:23 (NKJV "outrage;" KJV "folly"), 24 (NKJV, KJV "vile"); 20:6 (NKJV "outrage;" KJV "folly"), 10 (NKJV "vileness;" KJV "folly"); **1 Samuel 25:25** (NKJV, KJV "folly;" נָבֵל שְׁמוֹ וְנֶבֶלָה עִמּוֹ [nâvâl shemo nevâlâh '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").

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

935 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.

936 בְּתֻכְהֶם (bittekhem) - "your daughter" - the "your" is plural.

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

to circumcise, then we will take our daughter and go."

[18] And their words were good in the eyes of Donkey and in the eyes of Shechem Donkey's son. [19] And the lad did not delay to do the thing, because he delighted in Jacob's daughter. He was honored more than all the house of his father.

[20] And Donkey and Shechem his son came to the gate of their city and spoke to the men of their city saying, [21] "These men, they are at peace with us, so let them dwell in the land and trade in it. And the land, behold, it is wide on both hands⁹³⁸ before them. Let's take their daughters for women for ourselves, and let's give our daughters to them. [22] Yet, in this the men will consent to dwell with us to be one people, in us being circumcised, every male, just as they are circumcised. [23] Their livestock and what they have acquired, and all their animals, will they not be ours? Only let us consent to them and dwell with them."

[24] And all who went out of the gate of his city listened to Donkey and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

[25] And it came to pass, on the third day, in their being in pain, two sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city securely,⁹³⁹ and killed every male. [26] And they killed Donkey and Shechem his son by a sword's mouth,⁹⁴⁰ 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 stink⁹⁴¹ among the inhabitant⁹⁴² of the land, among the Canaanite and the Perizzite, and I am few in number.⁹⁴³ And they will attack me, and I will be exterminated, me and my house."⁹⁴⁴ [31] And they said, "Should he treat our sister like a harlot?"

35[1] And Gods, he said to Jacob, "Arise, go up to House of God and dwell there. And make there an alter 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 foreigner⁹⁴⁵ 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

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

939 בֶּטָח (betach) - "securely" (LXX) - NKJV "boldy," 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.

940 לְפִי-חֶרֶב (lepiy-chârev) - "by a sword's mouth" - more literally, "to mouth of sword" - figure of speech found throughout OT (e.g. Exodus 17:13; Numbers 21:24; Deuteronomy 13:15[H16, 2x]; etc.).

941 לְהַבִּיאֵשֶׁנִּי (lehav'iyshênîy) - "to make me stink" - KJV "to make me to stink" - used also e.g. Exodus 5:21; 16:24; 2 Samuel 27:12 (utterly abhor); Psalm 38:5.

942 יֹשֵׁב (yoshêv) - "inhabitant" - singular

943 מְעַט מִסָּפָר (metêy mispâr) - "few in number" - more literally, "males of number" or "men of number" - this phrase is also found in Deuteronomy 4:27; 1 Chronicles 16:19; Psalm 105:12; Jeremiah 44:28 (NKJV "small number").

944 See also Genesis 49:5-7.

945 אֱלֹהֵי הַנֹּכְרִי (elohay hannêkâr) "gods of the foreigner" - see footnote for Judges 10:16.

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,"⁹⁴⁶ House of God,"⁹⁴⁷ because there the Gods⁹⁴⁸ were revealed⁹⁴⁹ to him when he fled from the face of his brother.

[8] And Bee,⁹⁵⁰ Rebekah's nurse, died, and she was buried below House of God under the terebinth tree. And its name was called Terebinth Tree⁹⁵¹ 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 longer⁹⁵² shall your name be called Jacob, but Israel will be your name." So he called his name Israel.

[11] And Gods, he said to him, "I am God Almighty. Be fruitful and multiply. A nation and an assembly of nations will come from you, and kings will come out from your loins. [12] And the land that I gave to Abraham and Isaac, I give to you and to your seed after you I give the land."

[13] And Gods, he went up from him in the place where he spoke with him. [14] And Jacob set up a pillar in the place where he spoke with him, a pillar of stone. And he poured a drink offering upon it and poured oil upon it. [15] And Jacob called the name of the place where Gods, he had spoken with him there, House of God.

[16] And he journeyed from House of God, and when there was yet a distance of the land to go to Ephrath,⁹⁵³ 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,"⁹⁵⁴ but his father called him, "Benjamin."⁹⁵⁵

946 אֵל ('êl) - "God" - singular

947 אֵל ('êl) - "God" - singular

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

949 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.

950 דְּבִרָּה (devorâh) "Bee" - NKJV, etc. "Deborah." דְּבִרָּה (devorâh) = "bee" e.g. in Isaiah 7:18 (singular); Deuteronomy 1:44 (plural); Psalm 118:12 (plural). "Deborah" is also the name of a prophetess in Judges 4:4-5, 9-10, 14; 5:1, 7, 12, 15; 14:8.

951 אֵלֹן ('allon) "Terebinth Tree" (same word as "Terebinth Tree" earlier in this verse); NKJV "Allon" - used as a name also in 1 Chronicles 4:37 (possibly Joshua 19:33 ["terebinth tree" NKJV]).

952 Interesting, see Genesis 46:2

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

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

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

[19] So Rachel died,⁹⁵⁶ and she was buried on the way to Ephrath, that is House of Bread.⁹⁵⁷ [20] And Jacob set up a pillar on her grave. It is the pillar of Rachel's grave to this day.⁹⁵⁸ [21] And Israel journeyed, and he pitched his tent beyond the Herd⁹⁵⁹ Tower.

[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.⁹⁶⁰

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.⁹⁶¹

[27] And Jacob came to Isaac his father at Mamre, Town of the Four,⁹⁶² 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.⁹⁶³

36[1] Now these are the generations of Esau, who is Edom.⁹⁶⁴ [2] Esau took his women⁹⁶⁵ from the daughters of Canaan, Adah the daughter of Elon⁹⁶⁶ the Hitite, and Aholibaman⁹⁶⁷ the daughter of Anah,⁹⁶⁸ the daughter of Zibeon⁹⁶⁹ the Hivite, [3] and Basemath⁹⁷⁰ the daughter of Ishmael, sister of Nebajoth. [4] And Adah bore to

10:32.

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

957 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.

958 Mentioned also in 1 Samuel 10:2.

959 עֵדֶר ('êder) "Herd" (= herd or flock, e.g. Genesis 32:17; Job 24:2; Jeremiah 13:17; Micah 4:8); NKJV "Eder" - found also in Joshua 15:21; 1 Chronicles 23:23; 24:30.

960 Genesis 49:3-4

961 Except Benjamin (Genesis 35:17-18)

962 קִירַת 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.

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

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

965 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.

966 אֵילֹן ('êlôn) - "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).

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

968 אֲנָה ('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).

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

970 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).

Esau Eliphaz,⁹⁷¹ and Basemath bore Reuel.⁹⁷² [5] And Aholibamah bore Jeish⁹⁷³ and Jaalam⁹⁷⁴ and Korah.⁹⁷⁵ 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,⁹⁷⁶ Omar,⁹⁷⁷ Zepho,⁹⁷⁸ and Gatam,⁹⁷⁹ and Kenaz.⁹⁸⁰

[12] And Timna⁹⁸¹ was a concubine to Eliphaz Esau's son, and she bore to Eliphaz, Amalek.⁹⁸² These were the sons of Adah Esau's woman. [13] And these were the sons of Reuel: Nahath⁹⁸³ and Zerah,⁹⁸⁴ Shammah⁹⁸⁵ and Mizzah.⁹⁸⁶ These were the sons⁹⁸⁷ of Basemath Esau's woman.

[14] And these were the sons of Aholibamah, the daughter of Anah, the daughter

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

972 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).

973 Written יְעִישׁ (ye'iysh) "Jeish"; read יְעוּשׁ (ye'ush) "Jeush" – Genesis 36:14 (writ. Jeish), 18 (Jeush); 1 Chronicles 1:35 (Jeush), 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)

974 יַעֲלָאם (ya'êlâm) - "Jaalam" - only this man, this chapter and 1 Chronicles 1:35

975 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)

976 תֵּמָנָן (têmân) - "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.

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

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

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

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

981 תִּמְנָע (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)

982 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)

983 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)

984 זֶרַח (zerach) - "Zerah" = dawning, rising (e.g. Isaiah 60:3), a chief, verse 17, 1 Chronicles 1:37; Genesis 36:33; 1 Chronicles 1:44 (same or different?), also a son of Simeon (Numbers 26:13; 1 Chronicles 4:24), a son of Iddo (1 Chronicles 6:21), a son of Adaiah (1 Chronicles 6:41), an Ethiopian with a million man army (2 Chronicles 14:9), a twin brother of Perez (Genesis 38:20; 46:12; Numbers 26:20; 1 Chronicles 2:4, 6; 9:6; Nehemiah 11:24); also Achan's great grandfather (Joshua 7:1, 18, 24; 22:20).

985 שַׁמָּה (shammâh) - "Shammah" = "astonishing" (Deuteronomy 28:37; Jeremiah 5:30) or "desolate" (Isaiah 5:9) - a chief, verse 17; 1 Chronicles 1:37; also a son of Jesse (1 Samuel 16:9; 17:13); also a mighty man of David (2 Samuel 23:11-12, 33), and another mighty man (2 Samuel 23:25)

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

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

of Zibeon, Esau's woman. She bore to Esau, Jeish,⁹⁸⁸ 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 sons⁹⁸⁹ 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 sons⁹⁹⁰ 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,⁹⁹¹ and Shobal,⁹⁹² and Zibeon, and Anah, [21] and Dishon,⁹⁹³ and Ezer,⁹⁹⁴ and Dishan.⁹⁹⁵ These were the chiefs of the Horites the sons of Seir in the land of Edom.

[22] And the sons of Lotan were, Hori,⁹⁹⁶ and Heman,⁹⁹⁷ and the sister of Lotan was Timna.

[23] And these were the sons of Shobal, Alvan⁹⁹⁸ and Manahath⁹⁹⁹ and Ebal,¹⁰⁰⁰ Shepho¹⁰⁰¹ and Onam.¹⁰⁰²

[24] And these were the sons of Zibeon, Ajah¹⁰⁰³ and Anah. This was the Anah who found the water¹⁰⁰⁴ in the wilderness as he pastured the donkeys for Zibeon his father.

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

988 Written יְעִישׁ (ye'iysh); read יְעוּשׁ (ye'ush).

989 They are grandsons, yet called sons.

990 They are grandsons, yet called sons.

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

992 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)

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

994 אֶזֶר ('êtser) - "Ezer" - only this man, a chief, this verse, and verse 30 (see also vs 27); 1 Chronicles 1:38, 42. There is also "Ezer" NKJV; "Helper" TT, see 1 Chronicles 4:4 and footnote.

995 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.

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

997 הֶמָּן (hêmâm) - "Heman" - 1 Chronicles 1:39 (הֹמָם, homâm) "Homam"

998 אֶלְוָן ('alvân) - 1 Chronicles 1:40 אֶלְיָן ('alyân) "Alian"

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

1000 אֵיבָל ('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.

1001 שֶׁפְּחִי (shepho) - "Shepho" - 1 Chronicles 1:40 (שֶׁפְּחִי shephiy) "Shephi"

1002 אֹנָם ('onâm) - "Onam" - 1 Chronicles 1:40; also father of Shammai and Jada (1 Chronicles 2:26, 28)

1003 אַיָּה ('ayyâh) - "Ajah" - 1 Chronicles 1:40; also father of Rizpah (2 Samuel 3:7; 21:8, 10-11) NKJV "Aiah" Hebrew same.

1004 יָמִים (yêmim) - "water" (NKJV) - KJV "mules," NAS, NIV "hot springs," Vulgate "hot springs," unknown word only found here.

[26] And these were the sons of Dishon, Hemdan¹⁰⁰⁵ and Eshban¹⁰⁰⁶ and Ithran¹⁰⁰⁷ and Cheran.¹⁰⁰⁸

[27] These were the sons of Ezer, Bilhan¹⁰⁰⁹ and Zaavan¹⁰¹⁰ and Akan.¹⁰¹¹

[28] These were the sons of Dishon, Uz and Aran.¹⁰¹²

[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.¹⁰¹³

[31]¹⁰¹⁴ And these are the kings who reigned in the land of Edom before a king reigned for Israel's sons. [32] Bela¹⁰¹⁵ the son of Beor¹⁰¹⁶ reigned in Edom, and the name of his city, Dinhabah.¹⁰¹⁷

[33] And Bela died, and Jobab son of Zerah from Bozrah¹⁰¹⁸ reigned in his place.

[34] And Jobab died, and Husham¹⁰¹⁹ from the land of the Temanites¹⁰²⁰ reigned in his place. [35] And Husham died, and Hadad¹⁰²¹ the son of Bedad,¹⁰²² who attacked Midian in the field of Moab, reigned in his place; and the name of his city was Avith.¹⁰²³

[36] And Hadad died, and Samlah¹⁰²⁴ from Masrekah¹⁰²⁵ reigned in his place. [37] And Samlah died, and Saul¹⁰²⁶ from Open Places¹⁰²⁷ of the river reigned in his place.

1005 חֶמְדָּן (chemdân) - "Hemdan" - 1 Chronicles 1:41 "Hamran" חַמְרָן (chamrân).

1006 אֶשְׁבָּן ('eshbân) - "Eshban" - 1 Chronicles 1:41

1007 יִתְרָן ('yithrân) - "Ithran" - 1 Chronicles 1:41; also a son of Zophah 1 Chronicles 7:37 NKJV Jithran, Hebrew same.

1008 כֶּרֶן (kherân) - "Cheran" - 1 Chronicles 1:41

1009 בִּלְחָן (bilhân) - "Bilhan" - 1 Chronicles 1:42, also a son of Jediahel (1 Chronicles 7:10)

1010 זַאֲוָן (za'avân) - "Zaavan" - 1 Chronciles 1:42

1011 אֶקָן ('aqân) - "Akan" - 1 Chronicles 1:42 יַעֲקָן (ya'aqân) "Jaakan"

1012 אָרָן ('arân) - "Aran" - 1 Chronicles 1:42

1013 Esau dispossed the Horites (Deuteronomy 2:12, 22).

1014 Genesis 36:31-43 // 1 Chronicles 1:43-54

1015 בֵּלָע (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)

1016 בְּעוֹר (be'or) - "Beor" - 1 Chronicles 1:43; also father of Balaam (e.g. Numbers 22:5)

1017 דִּנְחָבָה (dinhâvâh) - "Dinhabah" - 1 Chronicles 1:43

1018 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

1019 חֻשָּׁם (chushâm) - "Husham" - 1 Chronicles 1:45-46

1020 תֵּימָנִי (têymâniy) - "Temanites" - Jeremiah 49:7, 20; Ezekiel 25:13; Amos 1:12; Obadiah 9; Habakkuk 3:3

1021 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)

1022 בֶּדָד (bedad) - "Bedad" - 1 Chronicles 1:46

1023 עֲוִית ('aviyt) - "Avith" - 1 Chronicles 1:46 written עֲיוֹת ('ayot) "Aioth"; read עֲוִית ('aviyt) "Avith"

1024 שַׁמְלָה (samlâh) - "Samlah" - 1 Chronicles 1:47-48

1025 מַסְרֵקָה (masrêqâh) - "Masrekah" - 1 Chronicles 1:47, location unknown

1026 שָׁאֻל (shâ'ul) - "Saul"; LXX Σαουλ (Saoul) - 1 Chronicles 1:48-49; also the first king of Israel (e.g. 1 Samuel 9:2-5); also a son of Simeon (Genesis 46:10; Exodus 6:15; Numbers 26:13; 1 Chronicles 4:24); also a son of Uziah (1 Chronicles 6:24)

1027 רְחוֹבוֹת (rechovot) "Open Places"; NKJV "Rehoboth" = broad open place, e.g. Genesis 19:2 (open square); Amos 5:16 (streets); Proverbs 1:20 (open squares); see also Genesis 10:11 footnote.

[38] And Saul died, and Baal-Hanan¹⁰²⁸ son of Achbor¹⁰²⁹ reigned in his place.

[39] And Baal-Hanan son of Achbor died, and Hadar¹⁰³⁰ reigned in his place. And the name of his city was Pau,¹⁰³¹ and the name of his woman was Mehetabel¹⁰³² daughter of Matred,¹⁰³³ daughter of Waters of Gold.¹⁰³⁴

[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,¹⁰³⁵ chief Jetheth,¹⁰³⁶ [41] chief Aholibamah, chief Terebinth,¹⁰³⁷ chief Pinon,¹⁰³⁸ [42] chief Kenaz, chief Teman, chief Mibzar,¹⁰³⁹ [43] chief Magdiel¹⁰⁴⁰ and chief Iram.¹⁰⁴¹ 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.¹⁰⁴² [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

1028 בַּעַל חֲנָן (ba'alchânân) - "Baal-Hanan" = "Baal is gracious" - verse 39; 1 Chronicles 1:49-50; also a Gederite (1 Chronicles 27:28).

1029 אַחְבוֹר ('akhbor) - "Achbor" - verse 39, 1 Chronicles 1:49; also a son of Michaiah (2 Kings 22:12, 14; same man? Jeremiah 26:22; 36:12). עֶכְבָּר ('akhbâr) is "mouse" (e.g. Leviticus 11:29).

1030 הָדָר (hadhar) - "Hadar" - 1 Chronicles 1:50 "Hadad" הָדָד (hadad)

1031 פָּעוּ (pâ'u) - "Pau" - 1 Chronicles 1:50 (פָּעַי, pâ'iy), location unknown

1032 מְהֵיטָבֵאל (mehêytav'êl) - "Mehetabel" - 1 Chronicles 1:50; also grandfather of Shemaiah (Nehemiah 6:10)

1033 מַטְרֵד (matrêd) - "Matred" - 1 Chronicles 1:50

1034 מֵי זָהָב (mêyzâhâv) "Waters of Gold"; NKJV "Mezahab" = "waters of gold" as in Psalm 23:2 מֵי מְנוּחוֹת (mêy menuchot) "waters of rest" - 1 Chronicles 1:50.

1035 אֲלָוָה ('alvâh) - "Alvah" - 1 Chronicles 1:51 (אֲלָיָה, 'alyâh)

1036 יֵתֵת (yetêt) - "Jetheth" - 1 Chronicles 1:51

1037 אֵלָה ('êlâh) - "Terebinth" (= "terebinth" e.g. Genesis 35:4); "Elah" NKJV - 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). There is also a valley with this name in 1 Samuel 17:2, 19; 21:9.

1038 פִּינּוֹן (piynon) - "Pinon" - 1 Chronicles 1:52

1039 מִיבְצָר (mivtsâr) - "Mizbar" = "stronghold" or "fortification" - 1 Chronicles 1:53

1040 מַגְדִּיֵּאל (maghdiy'êl) - "Magdiel" - 1 Chronicles 1:54

1041 עִירָם ('iyrâm) - "Iram" - 1 Chronicles 1:54

1042 כֶּתֶנֶת פָּסִים (ketonet passiyim) - "full length robe" - Green "a robe reaching to the feet," LXX "tunic of many colors" χιτῶνα ποικίλον (chitôna poikilon), BDB "tunic reaching to palms and soles," it is the word for tunic, coat, or robe (כֶּתֶנֶת, ketonet) with the word for soles (of feet) or palms (פָּסִים, passiyim).

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."¹⁰⁴³ [10] And he recounted it to his father and his brothers, and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" [11] And his brothers envied him, and his father kept the matter.

[12] Now his brothers went to tend their father's flock in Shechem. [13] And Israel said to Joseph, "Are not your brothers shepherding in Shechem? Come and I will send you to them." And he said, "Here I am." [14] And he said to him, "Please go. See the welfare of your brothers and the welfare of the flock and bring back word to me." So he sent him from the valley of Hebron, and he went to Shechem.

[15] Now a man found him, and behold he was wondering in the field. And the man asked him saying, "What are you seeking?" [16] And he said, "I am looking for my brothers. Please tell me where they are shepherding." [17] And the man said, "They have moved from here, for I heard them saying, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.¹⁰⁴⁴

[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 owner¹⁰⁴⁵ of dreams is coming. [20] So now, come, let's kill him and throw him in one of the pits, and we shall say, 'An bad life¹⁰⁴⁶ devoured him;' and we shall see what will become of his dreams."¹⁰⁴⁷

[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

1043 Revelation 12:1 similar metaphor

1044 דֹּתָן (dotân) - "Dothan" - also only in 2 Kings 6:13

1045 בֹּעַל (ba'al) - "owner" or "lord" - see in appendix word study on Baal.

1046 חַיַּיָּה רָא' (chayyâh râ'âh) - "bad life" - NKJV "wild beast" - this same term is found also in Genesis 37:33; Leviticus 26:6 (NKJV "evil beast"); Ezekiel 5:17 (NKJV "wild beasts," חַיַּיָּה 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" זִיז שָׂדֶה (ziyz sâdah). Also, in 1 Samuel 17:46 there is the "wild beasts of the earth" חַיַּיַּת הָאָרֶץ (chayyat hâ'ârest); 2 Kings 14:9 חַיַּיַּת הַשָּׂדֶה (chayyat hasâdeh) "wild beast" (NKJV), more literally, "life of the field" (NKJV does not translate "of the field" [חַיַּיַּת 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 (chayyâh), and in that same verse this same word (חַיַּיָּה) is used for human life, "the *life* of Your poor."

There is also תְּסִיִּיִּם (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 תְּסִיִּיִּם [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); פֶּרֶא (pere') "wild" (NKJV) donkey (see footnote for Genesis 16:12). There is also תְּרֶפָּח (terêphâh), see footnote for Genesis 31:39. רֶעִם (re'em) "wild ox" (NKJV), see footnote for Numbers 23:22. There is אֶאֱ (a'ao) "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; תְּסִיִּי (tseivy) "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.

1047 Genesis 50:15-20

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 profit¹⁰⁴⁸ 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.¹⁰⁴⁹

[29] And Reuben returned to the pit, and behold, Joseph was not in the pit, and he tore his clothes.¹⁰⁵⁰ [30] And he returned to his brothers and said, "The boy is not there, and I, where shall I go?"

[31] So they took Joseph's robe and slaughtered a buck of goats and dipped the robe in the blood. [32] And they sent the full length robe, and brought it to their father and said, "We found this. Please determine if it is the robe of your son or not." [33] And he recognized it and said, "My son's robe, a bad life¹⁰⁵¹ 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 daughters¹⁰⁵² 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."¹⁰⁵³ And his father wept for him.

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

38[1] And it came to pass at that time that Judah went down from his brothers¹⁰⁵⁴ and turned aside unto an Adullamite man, and his name was Hirah.¹⁰⁵⁵ [2] And Judah saw there the daughter of a Canaanite man, and his name was Shua.¹⁰⁵⁶ So he took¹⁰⁵⁷ her and went in to her.

1048 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

1049 See Genesis 42:21. At some point Joseph was pleading with them.

1050 See Genesis 42:22

1051 חַיַּיָּה רָא' (chayyâh râ'âh) - "bad life" - NKJV "wild beast" - see footnote for Genesis 37:20.

1052 The only daughter mentioned is Dinah (Genesis 30:21). This may be a reference to granddaughters as well.

1053 שְׁאוֹל (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.

1054 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).

1055 חִירָה (chirâh) - "Hirah" - only here & verse 12

1056 שׁוּא (shua') - "Shua" - also in vs 12; 1 Chronicles 2:3. A different "Shua" of 1 Chronicles 7:32 is שׁוּעָא (shu'â').

1057 "took" can mean "marry" (e.g. Deuteronomy 20:7; Ezekiel 44:22).

[3] And she conceived and bore a son and he called his name Er.¹⁰⁵⁸ [4] And she conceived again and bore a son and she called his name Onan.¹⁰⁵⁹ [5] And she did yet again, and bore a son, and she called his name Shelah.¹⁰⁶⁰ And he was at Chezib¹⁰⁶¹ when she bore him.

[6] And Judah took a woman for Er his firstborn and her name was Tamar.¹⁰⁶² [7] And Er, the firstborn of Judah was bad in the eyes of Yehvah, and Yehvah killed him.¹⁰⁶³

[8] And Judah said to Onan, "Go into the woman of your brother and perform the duty of a husband's brother¹⁰⁶⁴ 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,¹⁰⁶⁵ to not give seed to his brother.¹⁰⁶⁶ [10] And what he did was bad in the eyes of Yehvah, so he killed him also.

[11] And Judah said to Tamar his daughter-in-law, "Remain a widow in the house of your father until my son Shelah has grown up." For he said, "Lest he die also like his brother." So Tamar went and dwelt in the house of her father.

[12] After many days, Judah's woman, the daughter of Shua, died. And Judah was comforted and went up to the shearers of his flock at Timnah,¹⁰⁶⁷ 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 Eyes¹⁰⁶⁸ 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

1058 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

1059 אֹנָן ('onân) - "Onan" - only this man, verses 8-9; 46:12; Numbers 26:19; 1 Chronicles 2:3

1060 שֵׁלָה (shêlâh) - "Shelah" - only this man, verse 11, 14, 26; 46:12; Numbers 26:20; 1 Chronicles 2:3; 4:21

1061 כְּזִיב (khziyv) - "Chezib" - only found here

1062 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).

1063 Psalm 7:11-13

1064 יָבַם (yabbêm) - "perform the duty of a husband's brother" - NKJV "marry," but in Deuteronomy 25:5 NKJV has "perform the duty of a husband's brother" (likewise in verse 7). LXX has ἐπιγαμβρεῦσαι (epigambreusai) which is the same word used in Matthew 22:24 (ἐπιγαμβρεῦσαι, epigambreusei) translated "shall marry" (NKJV). יָבַם (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).

1065 coitus interruptus

1066 For an opposite example, see Ruth 4:5-6, 9-10 (13-17); Matthew 1:5.

1067 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.

1068 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).

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.¹⁰⁶⁹ [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 Eyes¹⁰⁷⁰ 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 breach¹⁰⁷¹ be upon you." So his name was called Breach.¹⁰⁷² [30] And afterwards his brother, who had the scarlet thread upon his hand, came out. And his name was called Zerah.¹⁰⁷³

39[1] And Joseph was brought down to Egypt, and Potiphar, an eunuch of Pharaoh, captain of the guard, an Egyptian man, bought him from the hand of the Ishmaelites who had brought him down there. [2] And Yehvah was with Joseph, and he was a prosperous man; and he was in the house of his lords the Egyptian.

[3] And his lords, he saw that Yehvah was with him,¹⁰⁷⁴ 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

1069 Deuteronomy 24:17

1070 בְּעֵינַיִם (vâ'ênayim) "in the eyes" - NKJV, KJV "openly"; NAS "at Enaim"

1071 פָּרֵץ (pârets) - "breach"

1072 פָּרֵץ (pârets) - "Breach"; NKJV, etc. "Perez" = breach - this man, Genesis 46:12; Numbers 26:20-21; Ruth 4:12, 18; 1 Chronicles 2:4-5; 4:1; 9:4; 27:3; Nehemiah 11:4, 6; also a location, "Perez Uzzah" (2 Samuel 6:8; 2 Chronicles 13:11; and a mountain, Mt. Perazim (Isaiah 28:21).

1073 See footnote for Genesis 36:13.

1074 "the Lord was with him" - Psalm 1:3; Luke 1:28

except the bread that he was eating. And Joseph was handsome of form and appearance.

[7] And it came to pass, after these things, that the woman of his lords lifted up her eyes to Joseph and said, "Lie with me." [8] But he refused and said to the woman of his lords, "Behold, my lord does not know what is with me, in the house and all that he has, he has put in my hand. [9] There is no one greater in this house than I, and he has not withheld anything from me except you, because you are his woman. So how can I do this great bad and sin against Gods."

[10] So it was that she spoke to Joseph day after day, but he did not listen to her to lie beside her to be with her. [11] And it happened about this time that he went into the house to do his work and there was not a man from the men of the house there in the house. [12] And she grabbed him by his garment saying, "Lie with me." And he left his garment in her hand and fled and went outside.

[13] And it came to pass, when she saw that he left his garment in her hand and fled outside, [14] she called for the men of her house and spoke to them saying, "Look, he brought in to us a Hebrew man to mock us. He came in to me to lie with me and I cried out with a loud voice, [15] and so it was, when he heard it, that I raised my voice and cried out, that he left his garment beside me. And he fled and went outside."

[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,¹⁰⁷⁵ 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-bearer¹⁰⁷⁶ 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 eunuchs, with the head¹⁰⁷⁷ of the cup-bearers and the head of the bakers. [3] And he put them in custody in the house of the captain¹⁰⁷⁸ of the guards into the prison house, the place where Joseph was imprisoned. [4] And the captain of the guards appointed Joseph with them, and he served them. And they were in custody for days.

[5] And the two of them, the cup-bearer and the baker of the king of Egypt, who

1075 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

1076 מִשְׁקֵה (mashqêh) - "cup-bearer" - more literally, "one giving drink"

1077 שָׂר (sar) - "head" - common word translated captain, prince, chieftain, ruler. etc.

1078 שָׂר (sar) - "captain"

were imprisoned in the prison house, dreamed a dream, each his dream in one night, each according to the interpretation¹⁰⁷⁹ 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 eunuchs of Pharaoh who were with him in the custody of the house of his lords saying, "Why are your faces bad¹⁰⁸⁰ 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?¹⁰⁸¹ 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."¹⁰⁸²

[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 head¹⁰⁸³ and restore you to your position. And you will put Pharaoh's cup in his hand as was the former judgment¹⁰⁸⁴ 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 nothing¹⁰⁸⁵ that they should put me in the pit."¹⁰⁸⁶

[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,¹⁰⁸⁷ that Pharaoh had a

1079 פִּתְרוֹן (phitron) - "interpretation" - only found in Genesis 40 & 41

1080 רָעִים (râ'iyim) - "bad"

1081 Yes, Genesis 41:16; Job 38:36; Proverbs 2:6

1082 כֶּפֶר (kaph) - "palm" - used e.g. Leviticus 14:15, 26; 1 Samuel 5:4; 2 Kings 9:35

1083 "lift up your head" - same phrase used in a similar way in Jeremiah 52:31

1084 מִשְׁפָּט (mishpât) - "judgment"

1085 "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).

1086 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, bêt habor)

1087 שְׁנַתַּיִם יָמִים (shenâtayim yâmiym) "two full years" more literally, "two years, days" - also found in 2 Samuel 14:28 and Jeremiah 28:3 & 11. After Joseph interpreted the dreams of Pharaoh's servants, he spent another two full years in prison.

dream; and behold he stood by the river.¹⁰⁸⁸ [2] And behold,¹⁰⁸⁹ from the river came up seven beautiful¹⁰⁹⁰ looking cows, fat of flesh,¹⁰⁹¹ and they grazed in the reeds.¹⁰⁹² [3] And behold, seven other cows came up after them from the river, bad¹⁰⁹³ 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 Egypt¹⁰⁹⁴ 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 sin¹⁰⁹⁵ 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,¹⁰⁹⁶ and he shaved,¹⁰⁹⁷ 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.¹⁰⁹⁸ [16] And Joseph answered Pharaoh saying, "It is not me.¹⁰⁹⁹ Gods, he will

1088 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).

1089 NKJV translates, "suddenly." There is no "suddenly" in NAS, NIV, KJV, LXX, or in the Hebrew text.

1090 יָפוֹת (yephot) - used, for example, in Proverbs 11:22 for a beautiful woman; 2 Samuel 14:25 for a handsome man; and Psalm 48:2 for Jerusalem being "beautiful" in elevation.

1091 בְּרִיאוֹת בָּשָׂר (veriy'ot bāsār) - "fat of flesh" (NAS footnotes this)

1092 אָחוּ ('āchu)- used also in Genesis 41:18 and Job 8:11 (NKJV "reeds").

1093 רָעוֹת (rā'ot) - "bad" - common word meaning bad or evil.

1094 חֲרָטְמֵי מִצְרַיִם (chartummê mitsrayim) - "magicians of Egypt" - חֲרָטְמִיּוֹם (chartummiym) "magicians" is found also in Genesis 41:24; Exodus 7:11, 22; 8:7(H3), 18(H14)-19(H15); 9:11(2x); Daniel 1:20; 2:2, 10 (singular, חֲרָטֵם [charttom]), 27 (Aramaic plural, חֲרָטְמִין [chartummiyn]); 4:7, 9; 5:11. It appears to be related to the word for engraving tool, stylus, pen, חֶרֶט (cheret) found in Exodus 32:4 & Isaiah 8:1. A similar word is חַרְיִטִּיּוֹם (chariytiym) found in 2 Kings 5:23 (bags); Isaiah 3:22 (NKJV "purses").

1095 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).

1096 הַבּוֹר (habbor) - can be translated "the dungeon" (e.g. Exodus 12:29) or simply "the pit" (e.g. Exodus 21:34).

1097 Here is another example of Ecclesiastes 1:9. They even shaved back then.

1098 תִּשְׁמַע חֵלֹם לְפִתּוֹר אוֹתוֹ (tishma'chalom liphtor 'oto) - "you hear a dream to interpret it" - NAS footnotes this more literal translation.

1099 בִּלְעָדַי (bil'ādây) - the exact meaning is hard to determine. The Jerusalem Bible (Koren Publishers) has "It is not

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,¹¹⁰⁰ such wretchedness¹¹⁰¹ 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,¹¹⁰² 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 dreams¹¹⁰³ 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.¹¹⁰⁴ [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;¹¹⁰⁵ and the famine will devastate¹¹⁰⁶ 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.¹¹⁰⁷ [32] And as for¹¹⁰⁸ 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.”¹¹⁰⁹

[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

me.” KJV, NKJV, NAS translates, “It is not in me.”

1100 כְּהֵנָּה (khâhênâh) - lit. “as they.”

1101 לָרַע (lâra) - 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.”

1102 קִרְבֵּנָה (qirbenâh) - used for the inward parts (“entrails”) of sacrificed animals (e.g. Exodus 12:9; 29:13, 17), and for the “midst,” or inward part of humans (e.g. Genesis 18:12; 25:22; 1 Samuel 25:37; “within” NKJV), a city (e.g. Genesis 18:24; Amos 3:9; “within,” Isaiah 5:25, “midst”), land (Genesis 45:6 “in”; 48:16 “midst,” Amos 2:3 “midst”), a number of people (Genesis 24:3 “among,” Exodus 23:25 “midst,” Deuteronomy 31:17 “among”), etc.. NAS footnotes this more literal translation.

1103 “dreams” is in the singular in the Hebrew (חֲלוֹם, chalom).

1104 חֶלֶם אֶחָד (chalom 'echâd hu) - This sentence is all in the singular. More literally it reads, “The dream is one.”

1105 וְנִשְׂכַּח כֹּל-הַשָּׂבָא 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.”

1106 כָּלָה (khillâh) - This is the verb for being complete, or finished, or spent. The idea is complete devastation.

1107 כָּבֵד (khâvêd) - is more literally, “heavy” (e.g. Numbers 11:14; 2 Samuel 14:26; 1 Kings 12:11).

1108 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).

1109 Here, again, we have God bringing both good and bad, plenty and devastation (Lamentation 3:38; Isaiah 45:7; Romans 11:36).

land, and collect a fifth¹¹¹⁰ 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 off¹¹¹¹ in the famine.”

[37] And the word was good in the eyes of Pharaoh and in the eyes of all his servants. [38] And Pharaoh said to his servants, “Will we find as this man in whom is spirit of Gods?” [39] So Pharaoh said to Joseph, “Since Gods, he has made known to you all this, there is no one as discerning and wise as you. [40] You shall be over my house and upon your mouth all my people shall kiss.¹¹¹² Only in the throne will I be greater than you.”

[41] And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” [42] And Pharaoh removed his signet ring from his hand and put it on Joseph’s hand. And he clothed him in garments of fine linen, and put a chain of gold around his neck. [43] And he made him ride in the second chariot which he had, and they cried out, “Avrekh;”¹¹¹³ 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.”¹¹¹⁴

[45] And Pharaoh called Joseph’s name Zaphnath-Paaneah.¹¹¹⁵ And he gave him Asenath,¹¹¹⁶ the daughter of Poti-Pherah,¹¹¹⁷ priest of On,¹¹¹⁸ 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.¹¹¹⁹ [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

1110 חִמֵּשׁ (chimmêsh) - “collect a fifth” - this verb is in the singular, not plural (Piel 3ms).

1111 תִּכְרֹת (tikkârêṭ) - 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).

1112 יֶשֶׁק 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.

1113 אַבְרֵךְ (‘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.

1114 See Psalm 146:5-9; Acts 7:9-10.

1115 זַפְנַת פַּנְעַח (tsâphnat pa’ nêach) - only mentioned here. According to BDB this is Egyptian for, “the god speaks and he lives.” Koehler has “the god has said: he will live.”

1116 אֲסֵנַת (‘âsnat) - mentioned here and in Genesis 41:50 and 46:20.

1117 פּוֹתִי פֶרֶא (potiy phera’) - mentioned here and in Genesis 41:50 and 46:20.

1118 אֵן (‘on) - “On” - means “strength,” e.g. Genesis 49:3 “my strength” אֵינִי (‘oniy) mentioned also in Genesis 41:50 and 46:20, also a man's name in Numbers 16:1.

1119 לִקְמָטִיּוֹם (liqmâtsiym) - here it is in the plural, every where else it is only in the singular (“handful” Leviticus 2:2; 5:12; 6:15 [Hebrew text, 6:8]). KJV translates, “by handfuls.”

called the name of the firstborn Manasseh:¹¹²⁰ “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,¹¹²¹ “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,¹¹²² “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 them¹¹²³ and sold grain to Egypt. And the famine became severe in the land of Egypt. [57] So all the earth came to Egypt, to Joseph, to buy grain, because the famine was severe in all the earth.

42 [1] When Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why are you looking at one another?”¹¹²⁴ [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.”¹¹²⁵ [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 harm¹¹²⁶ happen to him.” [5] And the sons of Israel went to buy grain among those who were going,¹¹²⁷ because the famine was in the land of Canaan.

[6] Now Joseph was the ruler¹¹²⁸ 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, nostrils¹¹²⁹

1120 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.

1121 אֶפְרַיִם (ephraim) - 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).

1122 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.

1123 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.

1124 Why *were* they looking at each other? We can only guess (Proverbs 30:5-6) that it had something to do with the famine.

1125 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”).

1126 אָסוֹן (âson) - found only here and in Genesis 42:38; 44:29 (NKJV “calamity”); and Exodus 21:22-23 (NKJV “harm”).

1127 בְּתוֹךְ הַבָּאִיִּם (betokh habbâ'iyim) - “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.

1128 הַשְּׂלִיט (hashalliyt) - This is a different Hebrew word than is used in Genesis 45:8 & 26. There the Hebrew word for ruler is מֹשֶׁל (moshêl), which is a participle and is likewise used for a “ruler” (NKJV) in Proverbs 28:15. הַשְּׂלִיט (hashalliyt) is used likewise as a noun meaning “ruler” (NKJV) also in Ecclesiastes 7:19 and 10:5.

1129 More lit. “nostrils,” see footnote for Genesis 19:1. See also Genesis 37:5-8.

to earth. [7] And Joseph saw his brothers and recognized them, but acted as a stranger to them, and spoke harshly to them.¹¹³⁰ And he said to them, “Where do you come from?” And they said, “From the land of Canaan to buy food.” [8] So Joseph recognized his brothers, but they did not recognize him.¹¹³¹

[9] And Joseph remembered the dreams¹¹³² which he dreamed about them, and he said to them, “You are spys.¹¹³³ 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.¹¹³⁴ Your servants are not spys.”

[12] And he said to them, “No, for you have come to see the nakedness of the land.” [13] And they said, “Your servants are twelve brothers, and we are the sons of one man in the land of Canaan. And behold, the youngest is with our father today, and the one is no more. [14] And Joseph said to them, “It is what I said to you saying, ‘You are spys.’ [15] In this you will be tested. By the life of Pharaoh, you shall not leave from this place unless you bring your younger brother here. [16] Send one of you, and bring your brother, and you shall be imprisoned; and the truth of your words will be tested. And if not, by the life of Pharaoh, surely you are spys.”¹¹³⁵

[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 mercy¹¹³⁶ from us and we did not hear. Therefore, this distress has come upon us.”¹¹³⁷ [22] And

1130 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.

1131 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).

1132 Genesis 37:5-10

1133 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).

1134 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.

1135 He could have simply revealed himself to his brothers, but instead, he puts them through some hardship (imprisonment) and fear.

1136 בִּהְיָחֵנּוּ (behitchanenu) - from הָנַן (hanan) - to show favour, be gracious. This Hithpael form and the context indicates the favor is being sought, thus “he sought mercy.” More literally, it reads, “in his seeking mercy.”

1137 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).

Reuben¹¹³⁸ answered them saying, “Did I not speak to you saying, ‘Do not sin against the boy,’ and you did not listen?”¹¹³⁹ And also, his blood, behold, it is required.”¹¹⁴⁰ [23] And they did not know that Joseph understood, because the interpreter was between them.¹¹⁴¹ [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,¹¹⁴² 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,¹¹⁴³ and behold, it was in the mouth of his sack.¹¹⁴⁴ [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?”¹¹⁴⁵

[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.’¹¹⁴⁶ 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 brother¹¹⁴⁷ with me and take *food* for the famine of your houses and go. [34] And bring your youngest brother to me. Then I will know that you are not spys, that you are honest, and I will give you your brother; and you may trade in the land.’”

[35] And it came to pass, when they emptied their sacks, behold, each bag, his silver¹¹⁴⁸ 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

1138 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.”

1139 See Genesis 37:21-22 for what actually was said.

1140 This is an interesting statement by Reuben, because no blood was actually shed. Joseph was simply sold as a slave to the Ishmaelites.

1141 In other words, Joseph communicated with them through an interpreter.

1142 שקן (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).

1143 כֶּסֶפוֹ (khaspo) - “his silver”

1144 אֶמְתַּחְתּוֹ (’amtachto) - “his sack” - Here is another Hebrew word for sack.

1145 They are fearing retribution from the Lord (and rightly so, Exodus 34:7; e.g. Numbers 32:23; Proverbs 5:21-22).

1146 They all had one common father, but they did not all have the same mother (Genesis 35:22-26).

1147 אָחִיכֶם 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 ἐνὰ ἀφ᾽ ἑαυτοῦ, 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 (אָחִיכֶם, ’achêykhem) can be found, for example, in Leviticus 10:4; Numbers 18:6; Deuteronomy 1:16).

1148 כֶּסֶפוֹ (khaspo) - “his silver”

sons¹¹⁴⁹ 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.¹¹⁵⁰ 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 severe¹¹⁵¹ 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 us¹¹⁵² 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.’”¹¹⁵³

[6] And Israel said, “Why did you cause harm¹¹⁵⁴ for me by telling the man you had another brother?” [7] And they said, “The man asked pointedly¹¹⁵⁵ 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 known¹¹⁵⁶ that he would say, ‘Bring your brother down?’”¹¹⁵⁷

[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.¹¹⁵⁸ [10] For if we had not lingered, surely by now we would have returned this second time.”¹¹⁵⁹

[11] So Israel their father said to them, “If it is so, then do this: Take from the produce¹¹⁶⁰ of the land in your vessels and carry down a gift¹¹⁶¹ to the man - a little balm, and a little honey, spices, and myrrh, pistachio nuts, and almonds.¹¹⁶² [12]

1149 This is a strange statement. It would accomplish nothing to do so, and would be evil.

1150 This “alone,” must be in reference of the two children Rachel bore.

1151 כָּבֵד (khâvêd) - is more literally, “heavy” (e.g. 2 Chronicles 10:11; Isaiah 1:4; Proverbs 27:3).

1152 הָעֵד הָעֵד בָּנוּ (hâ'êd hê'id bânu) - more literally, “warning, he warned us,” or “testifying, he testified against us.”

1153 Here is a clash of authority. Governmental authority verses parental authority, and the government wins out; and rightly so.

1154 הָרַעְתָּם (harê'othem) - Hiphil from רָעַע (ra'a') - to be evil, bad.

1155 שָׁאַל שְׂאֵל הָאִישׁ (shâ'ol shâ'al-hâ'iysh) - more literally, “asking, the man asked.”

1156 הָיָאֲדָא נֵדָא (hayâdoa' nêda') - more literally, “could knowing, we have known?”

1157 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.”

1158 חָטֵאתִי לְךָ כָּל־הַיָּמִים (châtâ'tiy lekha kol-hayyâmiym) - more literally, “I shall have sinned to you all the days.” This “all the days” is used in an eternal sense (e.g. Deuteronomy 5:29; Jeremiah 31:36; 32:39), in a earthly continual sense (e.g. Deuteronomy 4:10; 12:1; Job 1:5), and in a temporal daily sense (e.g. Judges 16:16).

1159 If it took them about a month of travel time (rough guess), then somewhere around two to three months may have passed.

1160 מִזְמִרָת (mizzimrat) - this word is only found here. The exact meaning is uncertain. The LXX translates it, “fruit” (καρπων, karpon).

1161 See Proverbs 18:16 & 21:14.

1162 They obviously had some other food there, but how much we do not know; for he tells them to take “a little.”

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.¹¹⁶³ [13] So take your brother and arise and return to the man. [14] And may God Almighty¹¹⁶⁴ grant you mercy before the man and send you, your other brother, and Benjamin. And I, if I am bereaved, I am bereaved.”¹¹⁶⁵

[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 us¹¹⁶⁶ 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 down¹¹⁶⁷ 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.”¹¹⁶⁸ 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 feet¹¹⁶⁹ 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,¹¹⁷⁰ and said, “How is¹¹⁷¹ your father, the old man of whom you spoke. Is he still alive?” [28] And they said, “Your servant our father is fine.¹¹⁷² 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

1163 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).

1164 אֵל שַׁדַּי ('él shadday) - “God Almighty”

1165 Jacob is forced, in a sense, to trust God.

1166 לְהִתְגַּלֵּל (lehitgolél) - more literally, “to roll himself upon us” (NAS footnotes this).

1167 יָרַד יָרָדְנוּ (ârod yâradnu) - more literally, “coming down, we came down.”

1168 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.

1169 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).

1170 לְשָׁלוֹם (leshâlom) - “how they were doing” is more literally rendered, “to peace.” - see likewise e.g. Exodus 18:7; Judges 18:15; 1 Samuel 10:4; 17:18, 22; 25:5; 30:21; 2 Samuel 8:10; 11:7; 1 Chronicles 18:10.

1171 הַשָּׁלוֹם (hashâlom) - “how is” is more literally translated, “how peace.”

1172 שְׁלוֹם לְעַבְדְּךָ לְאִבִּינוּ (shâlom le'avdekha le'âviynu) - “Your servant our father is fine” is more literally, “peace is to your servant our father.”

his mother, and said, “Is this your little¹¹⁷³ brother of whom you told me?” And he said, “Gods, he be gracious to you my son.” [30] And Joseph hastened and sought to weep, because his compassion¹¹⁷⁴ became tender¹¹⁷⁵ 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, “Serve¹¹⁷⁶ bread.”

[32] And they served him by himself, and them by themselves,¹¹⁷⁷ 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.¹¹⁷⁸ [33] And they sat before him, the firstborn according to his birthright and the younger according to his youth,¹¹⁷⁹ and the men looked in astonishment at one another.¹¹⁸⁰ [34] And he took portions to them from before him, but Benjamin’s portion was five times¹¹⁸¹ greater than all of their portions. So they drank and were drunk¹¹⁸² 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,¹¹⁸³ 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

1173 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).

1174 רַחֲמָיו (rachamâyv) - This is the same word used in Genesis 43:14 translated there “mercy” (רַחֲמִים, rachamiym), except here it is with the pronominal suffix.

1175 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).

1176 שִׁמּוּ (siymu) - this is a plural imperative indicating there was more than one server.

1177 This is an interesting arrangement. They are invited over as guest, but then eat off by themselves.

1178 Why? Apparently, because they were shepherds (Genesis 44:34).

1179 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.

1180 וַיִּתְּמְחוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ (vayyitmehu hâ'anâshiyim 'iysh 'el-rê'êhu) - “and the men looked in astonishment at one another” - more literally, “and the men were astonished, each to his companion.”

1181 חַמֶּשֶׁת יָדוֹת (châmêsh yâdot) - “five times” - more literally, “five hands.”

1182 יָשְׁכְרוּ (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, יָשְׁכַר, 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 וְאֵינְלֶשְׁחֶרֶחַ, shâtho ve'êyn-leshâkherâh) - it can more literally be translated, “drinking, and it is not to drunkenness.” And, of course, being “filled with drink” (as the NKJV has it) certainly equals “drunk” (which is the meaning of the word). The other word is found in the Song of Solomon 5:1 where the NKJV has, “Drink, yes, drink deeply, O beloved ones” (שָׁתוּ וְשִׁכְרוּ דוּדִיִּם, shetu veshikhru dodiyim) - which can be translated more literally, “drink and be drunk, beloved ones.” In other words, be drunk with love. Of course, what happens when you “drink deeply”? You get drunk. The noun form of this word (שִׁכְרָה, sâkhor) means “strong drink,” or “intoxicating drink” (e.g. Isaiah 5:11, 22, 28:7), or “drunkard” as in Psalm 69:12 (Hebrew 69:13). The adjective form of this word (שִׁכְרוֹר, shikkor) means “drunken” (e.g. Jeremiah 23:9), “drunk” (e.g. 1 Samuel 1:13; 25:36), or “drunkard” (Proverbs 26:9; Isaiah 28:1, 3). “They were drunk with him” does *not* demand that Joseph himself got drunk. It also does *not* dictate that he did not. But it does show that *they* did.

1183 הַבֹּקֶר אֹר (habboqer 'or) - more literally, “The morning light.”

was over his house, “Arise, pursue after the men and overtake them and say to them, “Why have you returned bad for good?¹¹⁸⁴ [5] Is this not from which my Lord drinks and in which he practices sorcery?¹¹⁸⁵ You have done bad in what you have done.” [6] And he overtook them and spoke to them these words. [7] And they said to him, “Why does my lord speak according to these words? Far be it for your servants from doing according to this thing! [8] Look, silver which we found in our bags we returned to you from the land of Canaan, so how could we steal from the house of your lords¹¹⁸⁶ silver or gold?¹¹⁸⁷ [9] With whomever it is found from your servants, let him die;¹¹⁸⁸ and we also will be my lord’s servants.”¹¹⁸⁹ [10] And he said, “Now also, let it be according to your words.¹¹⁹⁰ 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.¹¹⁹¹ [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?”¹¹⁹²

[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.¹¹⁹³ 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

1184 Here’s another false accusation laid against them, the first being they were spys (Genesis 42:9, 14).

1185 נָחֵשׁ יֵנָחֵשׁ (nachêsh yenachêsh) – “practices sorcery” – NKJV “practices divination” - see also verse 15 and footnote for Leviticus 19:26. There is also the Hebrew word קֶסֶם (qesem) which means “divination.” For more on קֶסֶם (qesem) see footnote for Numbers 22:7.

1186 אֲדֹנָיִךְ ('adoneykâ) “your lords” - see footnote for 1 Samuel 26:15.

1187 Good argument!

1188 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).

1189 In the law, servitude for theft was only required if the thief had nothing to which repay (Exodus 22:3).

1190 He says, “let it be according to your words,” but then makes it not the same as their words.

1191 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.

1192 Here again, we have the verb repeated for emphasis (נָחֵשׁ יֵנָחֵשׁ, 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.

1193 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.

your father in peace.”¹¹⁹⁴

[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.”¹¹⁹⁵ [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.’¹¹⁹⁶ And he is left alone of his mother,¹¹⁹⁷ and his father loves him.’ [21] Then you said to your servants, ‘Bring him down to me so I may set my eyes upon him.’ [22] And we said to my lord, ‘The lad is not able to leave his father. If he leaves his father, he¹¹⁹⁸ 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.’¹¹⁹⁹ [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,”¹²⁰⁰ and I have not seen him until now;¹²⁰¹ [29] and you take also this one from before me,¹²⁰² and harm happens to him, and you will bring down my gray hair to the grave in badness.’¹²⁰³ [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,¹²⁰⁴ he will die.’¹²⁰⁵ So your servants will bring down the gray hair of your servant our father to the grave in sorrow.’¹²⁰⁶ [32] For your servant became surety for the lad from being with¹²⁰⁷ 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 badness¹²⁰⁸ that will be found with my father.”

45 [1] And Joseph was unable to restrain himself before all who stood before

1194 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.

1195 Proverbs 20:2

1196 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.

1197 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.

1198 Context dictates “he” is the father (Genesis 42:38).

1199 Joseph took quite a hard stand here, and appears to be trusting God for his father’s life.

1200 תָּרַף תָּרַף (târoph torâph) - “torn to peices” - more literally, “torn, he was torn.”

1201 עַד־הַנֵּה ('adh-hênâh) - “until now” - more literally, “until here.”

1202 מֵעַם פָּנַי (mê'im pânay) - “from before me” - more literally, “from with my face.”

1203 בְּרָעָה (berâ'âh) - “in badness” - The term used in Genesis 42:31 & 38 is בֵּיגָחַן (beyâghon) - “in sorrow.”

1204 כִּי־עַיִן הַנֶּלֶד (kiy-êyn hanna'ar) - more literally, “that there is no the lad.”

1205 Can sorrow bring death? Yes (Proverbs 15:13; 17:22; 18:14; 2 Corinthians 7:10).

1206 בֵּיגָחַן (beyâghon) - “in sorrow.”

1207 מֵעַם (mê'im) - “from being with” - more literally, “from with.”

1208 בָּרָע (vârâ) - “the badness” - more literally, “in the badness”

him, and he cried out, “Make everyone go out from before me!”¹²⁰⁹ So no one stood with him when he made himself known to his brothers. [2] And he wept aloud,¹²¹⁰ 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?”¹²¹¹ And his brothers were unable to answer him because they were dismayed before him.¹²¹² [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.”¹²¹³ [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.¹²¹⁴ [6] For these two years the famine has been in the land, and there are still five years in which there shall be no ploughing¹²¹⁵ and harvesting. [7] So Gods, he sent me before you to place for you a remnant in the land, and to keep you alive by a great deliverance. [8] So now, it was not you who sent me here, but the Gods.¹²¹⁶ 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,¹²¹⁷ 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 animals¹²¹⁸ and depart. Go to the land of Canaan. Take your

1209 No doubt, this is an overwhelming moment!

1210 וַיִּתֵּן אֶת־קוֹלוֹ בִּבְכִי (vayyittên 'et-qolo bikhi) - more literally, “and he gave his voice in weeping.”

1211 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.

1212 Judah had just told Joseph that Joseph was dead (Genesis 44:20)!

1213 אֲשֶׁר־מִכְרַתְּמָה אֵתִי מִצְרָיִמָּה (asher-mekharten'otiy mitsrâymâh) - more literally, “whom you sold me into Egypt.”

1214 מִחְיָה (michyâh) – found also only in Leviticus 13:10 (see footnote for this verse), 24; Judges 6:4 (“sustenance”

NKJV); 17:10 (NKJV “sustenance”); 2 Chronicles 14:13(H12, NKJV “recover”); Ezra 9:8-9 (NKJV “revival,” “revive”).

1215 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.

1216 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.

1217 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.

1218 בְּעִירְכֶּם (be'iychem) - “animals” - found also only in Exodus 22:5 (H4); Numbers 20:4, 8, 11.

father and your houses and come to me, and I will give you good things¹²¹⁹ 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 pity¹²²⁰ your stuff,¹²²¹ 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 command¹²²² 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,¹²²³ 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!¹²²⁴ My son Joseph is still alive. I will go and see him before I die.”

46 [1] So Israel journeyed with all that he had and came to Beer Sheba, and offered sacrifices¹²²⁵ to Gods of his father Isaac.¹²²⁶ [2] And Gods, he spoke to Israel in the visions¹²²⁷ of the night and said, “Jacob, Jacob.” And he said, “Here I am.” [3] And he said, “I am the God,¹²²⁸ Gods of your father.¹²²⁹ Do not fear to go down to Egypt, for I will make you a great nation¹²³⁰ there. [4] I will go down with you to

1219 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” (טוֹב מִצְרַיִם, mituv mitsrâyim).

1220 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).

1221 כֶּלֶי־כֶּחֶם (kelêykhem) - NKJV translates this same word “stuff” in Joshua 7:11.

1222 פִּי (piy) - more literally, “mouth.”

1223 יָפָּח (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”).

1224 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.

1225 Jacob is 130 years old here (Genesis 47:9), and he is still worshipping God.

1226 This is ten years after his father Isaac had died (Genesis 35:28-29; 47:9).

1227 “visions of the night” - a term for dreams (Job 33:15; Isaiah 29:7-8; Daniel 7:7, 13).

1228 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.

1229 “Gods of your father” - God said this same thing to Isaac (Genesis 26:24) and Moses (Exodus 3:6).

1230 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.

Egypt, and I will also surely bring you up,¹²³¹ and Joseph will put his hand upon your eyes.”¹²³² [5] And Jacob arose from Beer Sheba, 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 daughters¹²³³ 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 Hanoah, and Phallu,¹²³⁴ and Hezron,¹²³⁵ and Carmi.¹²³⁶ [10] And the sons of Simeon were Jemuel,¹²³⁷ and Jamin,¹²³⁸ and Ohad,¹²³⁹ and Jachin,¹²⁴⁰ and Zohar, and Shaul, the son of a Canaanite woman. [11] And the sons of Levi were Gershon,¹²⁴¹ Kohath,¹²⁴² and Merari.¹²⁴³ [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.¹²⁴⁴ [13] And the sons of Issachar were Tola,¹²⁴⁵ and Puvah,¹²⁴⁶ and Job,¹²⁴⁷ and Shimron.¹²⁴⁸ [14] And the sons of Zebulun were

1231 A reference to the Exodus? Or, Genesis 47:30; 49:29-13?

1232 Perhaps a reference to Joseph being at Jacob's death (Genesis 49:33-50:2).

1233 Dinah is the only daughter of Jacob that is mentioned by name (Genesis 30:21).

1234 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

1235 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.

1236 כְּרֵמִי (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).

1237 יֵמוּאֵל (yemu'el) - This is the only man recorded in Scripture with this name (Exodus 6:15). He is also called Nemuel (נִמְוֵאֵל, nemu'el) in Numbers 26:12 and 1 Chronicles 4:24.

1238 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.

1239 אֹהַד ('ohad) - found also in Exodus 6:15.

1240 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).

1241 גֵּרְשֹׁן (gêreshon) - found also 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 Gershon (גֵּרְשֹׁם, gêreshom) in 1 Chronicles 6:16-17, 20, 43, 62, 71 (Hebrew 6:1-2, 5, 28, 47, 56); and 15:7. This is the only man named Gershon, but there are two others named Gershon, 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.

1242 קֵהָת (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).

1243 מֶרָרִי (merâriy) - This is the only man recorded with this name, and he is mentioned several times in Scripture (e.g. Exodus 6:16, 19; Numbers 3:17, 20).

1244 חָמוּל (châmul) - found also in Numbers 26:1; 1 Chronicles 2:5

1245 תּוֹלַעַ (tolâ') - found also 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."

1246 פּוּבָּה (puvvâh) - found also in Numbers 26:23; Judges 10:1 (פּוּאָה, pu'âh); 1 Chronicles 7:1 (פּוּאָה, pu'âh).

1247 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).

1248 שִׁמְרֹן (shimron) - Numbers 26:24; 1 Chronicles 7:1. This is also the name of a city (Joshua 11:1; 12:20; 19:15).

Sered,¹²⁴⁹ and Elon, and Jahleel.¹²⁵⁰ [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.¹²⁵¹

[16] And the sons of Gad were Ziphion,¹²⁵² and Haggi,¹²⁵³ Shuni,¹²⁵⁴ and Ezbon,¹²⁵⁵ Eri,¹²⁵⁶ and Arodi,¹²⁵⁷ and Areli.¹²⁵⁸ [17] And the sons of Asher were Jimnah,¹²⁵⁹ and Jishvah¹²⁶⁰, and Jishvi,¹²⁶¹ and Beriah,¹²⁶² and Serah¹²⁶³ their sister, and the sons of Beriah were Heber¹²⁶⁴ and Malchiel.¹²⁶⁵ [18] These were the sons of Zilpah whom White gave to Leah his daughter and she bore these to Jacob: sixteen souls.¹²⁶⁶

[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,¹²⁶⁷ and Ashbel,¹²⁶⁸ Gera,¹²⁶⁹ and Naaman,¹²⁷⁰ Ehi,¹²⁷¹ and

1249 סֶרֶד (sered) – found also in Numbers 26:26.

1250 יַחֲלֵאֵל (yachle'el) – found also in Numbers 26:26.

1251 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.

1252 צִפְיוֹן (tsiphyon) – found also in Numbers 26:15 spelled a little differently (צֶפְוֹן, tsephon) “Zephon.” There is also a location by this spelling (Zephon). See Exodus 14:2 and footnote.

1253 חַגִּי (chaggiy) “Haggi” (= “festive” see footnote for 2 Samuel 3:4) - only here and in Numbers 26:15.

1254 שֻׁנִי (shuniy) – found also in Numbers 26:15.

1255 אֶזְבֹּן (etsbon) - in Numbers 26:16 he is found with a different name, “Ozni” (אֶזְנִי, 'azniy). Ezbon is also the name of Benjamin's grandson (1 Chronicles 7:7).

1256 עֵרִי (ëriy) – found also in Numbers 26:16.

1257 אֲרֹדִי ('arodiy) – found also in Numbers 26:17 where he is called “Arod” (אֲרֹד, 'arod).

1258 אֲרֵלִי (ar'ëliy) – found also in Numbers 26:17.

1259 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.

1260 יִשְׁוָה (yishvâh) - NAS, NIV, “Ishvah,”; NKJV “Ishuah” - only here and in 1 Chronicles 7:30.

1261 יִשְׁוִי (yishviy) - NKJV “Isui”; NAS, NIV “Ishvi”; Numbers 26:44 (NKJV “Jesui” Hebrew is the same) 1 Chronicles 7:30 (NKJV “Ishvi” Hebrew is the same). Also, one of Saul's sons had this name (1 Samuel 14:49, NKJV “Jishui,” Hebrew is the same).

1262 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.

1263 שֶׁרַח (serach) - only here and in Numbers 26:46; 1 Chronicles 7:30.

1264 חֶבֶר (chever) - Numbers 26:45; 1 Chronicles 7:31-32. This is also the name of the husband of Debra (Judges 4:11, 17, 21; 5:24), the father of Sochoh (1 Chronicles 4:18), and a son of Elpaal (1 Chronicles 8:17). This same exact word is used for a “company” of priests in Hosea 6:9.

1265 מַלְכִּי־אֵל (malkiy'el) = “my king is God” – found also in Numbers 26:45; 1 Chronicles 7:31.

1266 נַפְשׁ (nâphesh) - “souls” - this is actually a singular noun, “soul”. See footnote for Genesis 12:5.

1267 בֶּכֶר (bekher) - 1 Chronicles 7:6, 8. Also, the name of a son of Ephraim (Numbers 26:35; 1 Chronicles 7:20).

1268 אַשְׁבֵּל (ashbêl) - only this man is found with this name, Numbers 26:38; 1 Chronicles 8:1.

1269 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).

1270 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).

1271 אֶחִי ('ëchiy) - only found here.

Rosh,¹²⁷² Muppm,¹²⁷³ and Huppm,¹²⁷⁴ and Ard.¹²⁷⁵ [22] These were the sons of Rachel whom she bore to Jacob, every soul, fourteen.

[23] And the sons of Dan were Hushim.¹²⁷⁶ [24] And the sons of Naphtali were Jahzeel,¹²⁷⁷ and Guni,¹²⁷⁸ and Jezer,¹²⁷⁹ and Shillem.¹²⁸⁰ [25] These were the sons of Bilhah, whom White gave to Rachel his daughter, and she bore these to Jacob, every soul, seven.

[26] Every soul that came with¹²⁸¹ Jacob to Egypt, those who came out of his loins,¹²⁸² 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 soul¹²⁸³ of the house of Jacob that came to Egypt were 70.¹²⁸⁴

[28] And he sent Judah before him to Joseph to point out before him to Goshen, and they came to the land of Goshen. [29] And Joseph made ready his chariot and went up to Goshen to meet his father Israel, and he presented himself to him and fell upon his neck and wept upon his neck a while. [30] And Israel said to Joseph, "Let me die now since I have seen your face, for you are still alive."

[31] And Joseph said to his brothers and to his father's house, "I will go up and I will speak to Pharaoh and I will say to him, 'My brothers and my fathers house who were in the land of Canaan have come to me. [32] The men are shepherds of flocks, for they have been men of livestock, and they brought their flocks and their herds and all that they have.' [33] And when it happens that Pharaoh calls you and says, 'What is your occupation?' [34] you will say, 'Your servants have been men of livestock from our youth until now, both we and our fathers.' For this reason, you will dwell in the land of Goshen, for an abomination of Egypt is every shepherd of flocks."

47 [1] And Joseph went and spoke to Pharaoh and said, "My father and my

1272 ראש (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").

1273 מִּמִּיּוֹם (muppiym) - only here.

1274 חֻפִּיּוֹם (chuppiym) - 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.

1275 אָדָר (ârd) - Also, this is the name of a son of Bela (Numbers 26:40; 1 Chronicles 8:3 "Addar," אֲדָר, 'addâr).

1276 חֻשִׁיּוֹם (chushiym) - apparently also called שׁוּחָם (shuchâm) "Shuham" (Numbers 26:42). Also, son of Aher ("another") in 1 Chronicles 7:12 (see footnote), 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).

1277 יַחֲזִי'אֵל (yachtse'êl) - also in Numbers 26:48; 1 Chronicles 7:13 "Jahziel" (יַחֲזִי'אֵל, yachatsiy'êl).

1278 גֻּנִי (guniy) - Numbers 26:48; 1 Chronicles 7:13. Also, there is the father of Abdiel with this name in 1 Chronicles 5:15.

1279 יֵצֶר (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).

1280 שְׁלֵם (shillêm) - only here and in Numbers 26:49. This same word is used for "recompense" in Deuteronomy 32:35.

1281 more literally, "to Jacob," לֵיָּעֻב (leya'aqov)

1282 יָרֵכָו (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.

1283 הַנֶּפֶשׁ (hanephesh) - "soul" - more literally, "the soul".

1284 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.

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 best¹²⁸⁵ of the land. Let them dwell in the land of Goshen, and if you know that there are competent men among them, make them chief herdsmen over what is mine.”

[7] Then Joseph brought in his father Jacob and set him before Pharaoh, and Jacob blessed Pharaoh. [8] And Pharaoh said to Jacob, “How many days of years is your life?” [9] And Jacob said to Pharaoh, “The days of the years of my sojourning is 130 years. Few and bad have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning.¹²⁸⁶ [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,¹²⁸⁷ 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.¹²⁸⁸

[13] Now there was no bread in all the land because the famine was very severe, and the land of Egypt and the land of Canaan languished because of the famine. [14] And Joseph gathered all the silver that was found in the land of Egypt and in the land of Canaan, for the grain which they bought, and Joseph brought the silver to the house of Pharaoh.

[15] So the silver was spent¹²⁸⁹ from the land of Egypt and from the land of

1285 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).

1286 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 Arpachshad 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).

1287 רַעְמֶסֶס (ra’amsês) - 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..

1288 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.”

1289 This is amazing! The famine is so severe, all the money in the land of Egypt and Canaan was all gone. They had

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.”¹²⁹⁰ [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 refreshed¹²⁹¹ them with bread for all their livestock in that year.

[18] So, that year finished, and they came to him in the second¹²⁹² year, and said to him, “We will not hide from my lord that the silver is spent and the herds of animals are my lord's. There is nothing left before my lord, except our bodies and our lands. [19] Why should we die before your eyes, both we and our lands. Buy us and our lands for bread, and we and our lands will be servants to Pharaoh, and give seed; and we will live and not die; and the land will not be desolate.” [20] So Joseph bought all the land of Egypt for Pharaoh, for everyone of the Egyptians sold his field; because the famine was strong upon them. So the land became Pharaoh's.

[21] And the people, he moved them to the cities from one end of the border of Egypt to the other end. [22] Only the land of the priests he did not buy, because the priests had a portion from Pharaoh; and they ate their portion that Pharaoh gave them. Therefore, they did not sell their lands. [23] And Joseph said to the people, “Behold, I have bought you today, and your lands, for Pharaoh. Here¹²⁹³ is seed for you, and you shall sow¹²⁹⁴ the land. [24] And it shall come to pass, in the harvest that you will give a fifth to Pharaoh, and four of the parts¹²⁹⁵ 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.¹²⁹⁶ 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.¹²⁹⁷

[29] When the days of Israel drew near to die,¹²⁹⁸ 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,¹²⁹⁹ and deal with me kindly and truly and please do not bury me in Egypt;

no more money to buy food.

1290 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).

1291 יְנַהֵלֵם (ynahalêm) - usually used for “guide” or “lead” to a good place (e.g. Exodus 15:13; Psalm 23:2; Isaiah 40:11; 49:10). Here, context dictates “refresh.”

1292 In other words, the next year.

1293 הֵא (hê) - This word is only found here and in Ezekiel 16:43 (NKJV “surely”) and Daniel 2:43 (NKJV “just”).

1294 This instruction to sow the land indicates they were in the last year of the famine.

1295 הַיָּדוֹת (hayyâdot) - more literally, “hands.”

1296 If Moses wrote this, then “this day” would mean that the statute lasted at least 430 years (Exodus 12:40).

1297 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).

1298 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.

1299 Abraham did this as well (Genesis 24:2).

[30] but let me lie with my fathers.¹³⁰⁰ So, you shall carry me up from Egypt and bury me in their burial place.” And he said, “I will do according to your word.” [31] And he said, “Swear to me.” So he swore to him. And Israel bowed himself on the head of the bed.

48 [1] And it came to pass, after these things, it was said to Joseph, “Behold, your father is sick.”¹³⁰¹ 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.¹³⁰² [3] And Jacob said¹³⁰³ to Joseph, “God Almighty¹³⁰⁴ appeared to me¹³⁰⁵ at Luz¹³⁰⁶ 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.¹³⁰⁷ [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.”¹³⁰⁸

[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 dim¹³⁰⁹ from old age, and he was not able to see.¹³¹⁰ 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!”¹³¹¹ [12] And Joseph brought them from beside his knees and he bowed down with his nose to the earth.¹³¹²

[13] And Joseph took the two of them, Ephraim on his right from Israel’s left, and

1300 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).

1301 As the context of chapters 48 and 49 depicts, this sickness was unto death.

1302 From Genesis 49:33 it can be seen Jacob had sat up with his feet down.

1303 Genesis 48-49 are Jacob’s last words.

1304 אֱלֹהִים (’el shadday) - found also in Genesis 17:1; 28:3; 35:11; 43:14; Exodus 6:3; and Ezekiel 10:5. In the New Testament “God Almighty” is only found in the book of Revelation in 4:8; 11:17; 15:3; 16:7; 21:22 (ο θεος ο παντοκρατωρ, ha theos ha pantokrator) and 16:14; 19:15 (του θεου του παντοκρατορος, tou theou tou pantokratoros). 2 Corinthians 6:18 has “Lord Almighty” (κυριος παντοκρατωρ, kurios pantokrator) and Revelation 1:8 simply “the Almighty” (ο παντοκρατωρ, pantokrator). “The Almighty” (שַׁדַּי, shadday) is found several places in the Old Testament, particularly in Job (e.g. Job 6:14).

1305 What an awesome thing! God Almighty appeared to him!

1306 Genesis 28:12-19, Luz = Bethel (Genesis 28:19).

1307 What does he mean by saying, “they are mine”? See verse 16 and 1 Chronicles 5:1.

1308 בֵּית לֶחֶם (bêyt lâchem) - “House of Bread” - “Bethlehem” NKJV, etc.

1309 כָּבֵדוֹ (kâvedu) - more literally, “heavy.”

1310 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.

1311 זַרְעֶךָ (zar’ekha) - more literally, “your seed.”

1312 Joseph gives some serious honor to his father here by bowing down.

Manasseh on his left from Israel's right, and he drew near to him.¹³¹³ [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 existence¹³¹⁴ to this day, [16] the Messenger who has redeemed me from all bad, bless the lads. And let my name be called in them,¹³¹⁵ 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 bad in his eyes, and he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. [18] And Joseph said to his father, "Not so, my father. For this is the firstborn. Put your right hand upon his head." [19] But his father refused and said, "I know, my son. I know. He also will be a people and he also will be great, but his younger brother will be greater than him and his seed will become a multitude¹³¹⁶ of the nations."¹³¹⁷ [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.¹³¹⁸

[21] And Israel said to Joseph, "Behold, I am dying,¹³¹⁹ 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 portion¹³²⁰ above your brothers, which I took from the hand of the Amorite¹³²¹ with my sword and my bow."¹³²²

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] Reckless¹³²³ as water, you shall not excel, because you went up to your

1313 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.

1314 מֵעוֹדִי (mê'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").

1315 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).

1316 מֵלֵא (melo') - the basic idea is "fullness" (e.g. Exodus 9:8 NKJV "handfuls;" Deuteronomy 33:16; Ecclesiastes 4:6 used twice). It is used in a similar way as here in Isaiah 31:4 for a "mass" or multitude of shepherds.

1317 מֵלֵא-הַגּוֹיִם (melo'-haggoyim) - more literally, "the fullness of the nations" (as Jay P. Green has it).

1318 Manasseh is the tribe that replaces Dan in Revelation 7:6.

1319 After Israel finished this discourse (Genesis 48-49), he died (Genesis 48:33).

1320 שֶׁכֶּם (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).

1321 This is a collective noun. It can be translated either "Amorite" or "Amorites."

1322 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.

1323 פָּחַז (pachaz) - "unstable" NKJV, NAS "uncontrolled" with footnote, "lit. recklessness." The verb form of this word is translated reckless in Judges 9:4 (NKJV).

father's resting places;¹³²⁴ then you defiled, he went up to my bed."¹³²⁵

[5] "Simeon and Levi are brothers, instruments of violence are their weapons.¹³²⁶
[6] Let not my soul enter their council. Let not my honor be united to their assembly.¹³²⁷ Because, in their anger they killed a man, and in their will¹³²⁸ they hamstrung¹³²⁹ an ox.¹³³⁰ [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."¹³³¹

[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,¹³³² and as a lion,¹³³³ who shall arouse him? [10] The scepter shall not depart from Judah, nor the one who decrees from between his feet, until Shiloh¹³³⁴ 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 attire¹³³⁵ in the blood of grapes, [12] eyes red¹³³⁶ from wine and teeth white from milk."¹³³⁷

1324 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.

1325 Reuben lost his birthright due to his sin, and his birthright was given to Joseph's sons (1 Chronicles 5:1). Note Israel's earlier actions regarding Joseph's sons, Ephraim and Manasseh (Genesis 48:5).

1326 מְכַרְתֵּיהֶם (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."

1327 Psalm 1:1

1328 רְצוֹנָם (retsonâm) "their will" from רָצוֹן (râtson) - see footnote for רָצוֹן (râtson) in Leviticus 1:3 "for his acceptance."

1329 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).

1330 שׁוֹר (shor) - "ox" NKJV; "oxen" NAS; "wall" KJV - The word for wall is שֹׁר (shur, e.g. Genesis 49:22), but that is not what is used here.

1331 In this "blessing" (Genesis 49:28) he cursed Simeon and Levi. An example of their violence is found in Genesis 35:25-26.

1332 אֲרִיָּה ('aryêh) - This is a different Hebrew word for lion than the one following.

1333 לִבִּיָּא (lâviy') - This is another Hebrew word for lion.

1334 שִׁילֹה (shiloh) - 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.

1335 סוּתָה (sutoh) - This is the only place this word is found.

1336 חַכְלִיָּלִי (chakhliylly) - 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" (חַכְלִילוֹת, chakhhlilut) of eyes (KJV, NKJV, NAS) or "bloodshot" eyes (NIV).

1337 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 חַכְלִיָּלִי (chakhliylly) 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.

[13] “Zebulun shall dwell by the shore of the sea,¹³³⁸ and he shall become a shore¹³³⁹ of ships; and his border shall be beside Sidon.”

[14] “Issachar is a donkey of bone¹³⁴⁰ lying down between the two sheepfolds.¹³⁴¹

[15] He saw that rest was good, and that the land was pleasant. He bowed his shoulder to bear a burden, and became a worker of forced labor.”

[16] “Dan will judge¹³⁴² 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,¹³⁴³ but he shall attack the heel.”¹³⁴⁴

[20] “From Asher, his bread shall be robust, and he shall give delicacies¹³⁴⁵ of a king.”

[21] “Naphtali is a doe¹³⁴⁶ sent forth. He gives words of beauty.”¹³⁴⁷

[22] “Joseph is a fruitful son,¹³⁴⁸ a fruitful son by a spring. Daughters¹³⁴⁹ march over the wall. [23] And owners of arrows were bitter against him, and shot, and bore a grudge¹³⁵⁰ against him, [24] but his bow remained firm, and the arms of his hands agile.¹³⁵¹ From the hands of the Mighty One of Jacob,¹³⁵² from there is the Shepherd, the Stone¹³⁵³ 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,¹³⁵⁴ up to

1338 Zebulun inherited a section in Northern Israel by the sea (Joshua 19:10-16; Matthew 4:13-15).

1339 חוף (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.

1340 גָּרֵם (gârem) - used also in 2 Kings 9:13 (NAS “bare,” i.e. bony); Job 40:18; Proverbs 17:22; and 25:15.

1341 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, שִׁפְתָּיִם (shephattâyim) and it is used in Psalm 68:13 (Hebrew 68:14). It is translated “sheepfolds,” probably because of its context of “flocks.”

1342 דָּן יָדִינ (dân yâdiyn) - “Dan will judge” in the Hebrew appears to be a play on words (Dan yadiyn), along with verse 19 (see footnote).

1343 גָּד גִּדּוּד יְגוּדֶנּוּ (gâd gedud yegudennu) - “Gad, a troop shall attack him.”

1344 “He shall attack the heel” indicates triumph by Gad as he attacks the heel of his fleeing enemy.

1345 מַעֲדַנֵּי-מֶלֶךְ (ma’adannêy-melek) - “delicacies of a king” - the word for delicacies (מַעֲדַנֵּי, ma’adannêy) is found also in Proverbs 29:17 (KJV, NKJV, NAS, NIV, “delight”) and Lamentation 4:5 (NKJV, NAS, NIV “delicacies”).

1346 אַיָּלָה (’ayyâlâh)- this is the female noun for deer, thus, “doe.”

1347 אִמְרֵי-שֹׁפֵר (’imrêy-shâpher) - “words of beauty”

1348 בֶּן (bên) - NAS footnotes “Lit., son.” Jay P. Green translates “son.”

1349 בָּנוֹת (banot) - NAS footnotes, “Lit., daughters.”

1350 שָׂטְמוּהוּ (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”).

1351 NAS - “his bow remained firm, and his arms were agile.”

1352 אֵבִיר יַאֲקֹב (’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, אֵבִיר יִשְׂרָאֵל, ’aviyr yisrâ’êl).

1353 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.

1354 הוֹרָי (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

the boundary of the everlasting hills. They¹³⁵⁵ shall be to the head of Joseph, and to the crown¹³⁵⁶ of the separate one¹³⁵⁷ of his brothers.”

[27] “Benjamin is a wolf that tears.¹³⁵⁸ 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 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,¹³⁵⁹ and was gathered to his people.¹³⁶⁰

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 dug¹³⁶¹ 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 Atad¹³⁶² which is beyond the Jordan, and they lamented there with a great and very heavy lamentation. And he observed

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 (הַר, har) with an *addition* of a vowel change, which would make it a plural construct form (הַרֵי־עַד, horêy-`ad) making it “ancient mountains.”

1355 i.e. the blessings

1356 קֶדֶד (qodqod) – “crown,” i.e. “head,” as in e.g. Psalm 7:16 (“his crown,” NKJV, קֶדֶד); 68:21 (“scalp” NKJV).

1357 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.

1358 NAS footnotes “Lit., a wolf that tears.”

1359 Jacob died at 147 years old (Genesis 47:28) in 729 AF, 2385 SC, 1873 BCL.

1360 Matthew 22:31-32; Hebrews 12:23

1361 Apparently, Jacob dug a grave for himself in the cave of Machpelah.

1362 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.

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 mourning¹³⁶³ for the Egyptians.” Therefore, its name was called, Mourning¹³⁶⁴ of Egypt,¹³⁶⁵ 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 grudge¹³⁶⁶ against us, and surely repay us for all the bad that we did to him.” [16] And they commanded¹³⁶⁷ Joseph saying, “Your father commanded before his death saying, [17] Thus you shall say to Joseph, “O¹³⁶⁸ please forgive the transgression of your brothers and their sin; for they did you bad.” So now, please forgive the transgression of the servants of Gods of your father.” And Joseph wept when they spoke to him.

[18] And his brothers also went and fell before him and said, “Behold, we are your servants.” [19] And Joseph said to them, “Do not fear. For am I in the place of Gods? [20] As for you, you meant bad against me. Gods, he meant it for good, in order to make, as 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.¹³⁶⁹

[22] So Joseph dwelt in Egypt, he and his father’s house, and Joseph lived 110 years.¹³⁷⁰ [23] And Joseph saw to Ephraim’s third generation. Also, the sons of

1363 אָבֵל (’âvel) “mourning”

1364 “Mourning” - same word as above “mourning.”

1365 אָבֵל מִצְרַיִם (’âvel mitsraiym) “Mourning of Egypt” LXX Πένθος Αἰγύπτου (Penthos Aiguptou) “Mourning of Egypt”; NKJV, etc. “Abel Mizraim” = “Mourning of Egypt” - אָבֵל (’âvel) “Mourning” is used for a location, and different locations, also in Numbers 33:49; Judges 11:33; 1 Samuel 6:18; 2 Samuel 20:14-15, 18; 1 Kings 4:12; 15:20; 19:16; 2 Kings 15:29; 2 Chronicles 16:4. BDB speculates (?) = “meadow” when used for a location, but even includes this location in Genesis 50:11. But, context here is clearly mourning.

1366 שָׂטֵמְנוּ (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”).

1367 צִוָּה (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” (צִוָּה, ’âviykha tsivvâh). Both wording meaning and context justifies the translation of “commanded,” since it was a command of their father that they were relating. Now, whether this was an actual command, or they lied about it to save themselves, the text does not reveal.

1368 אָנָּה (’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”).

1369 יְדַבֵּר עַל-לִבָּם (ydabbêr `al-libbâm) - Jay P. Green has “to their hearts.” Also, NKJV footnotes, “Lit. to their hearts.” NAS footnotes “Lit., to their heart.” It is more literally, “upon” or “unto their heart.”

1370 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

Machir,¹³⁷¹ the son of Manasseh, were born¹³⁷² 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."¹³⁷³ [26] So Joseph died, being the son of 110 years, and they embalmed him; and he was put in an ark¹³⁷⁴ in Egypt.

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

1371 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).

1372 יָלַד (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."

1373 Genesis 15:16; Hebrews 11:22

1374 אֲרוֹן ('âron) "ark" - This is not a specific word. Context dictates "coffin" here. Elsewhere, it is translated "ark" (e.g. Exodus 25:10; Joshua 3:6; 1 Samuel 5:7) and "chest" (2 Kings 12:9-10; 2 Chronicles 24:8, 10-11).

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

1 This is the title from the LXX (ΕΞΟΔΟΣ, exodos) which means "going out" or "going away," or "departure." It is used in the Greek NT in Luke 9:31 for Christ's "departure" (NAS, NIV) and in Hebrews 11:22 for the "departure" of the children of Israel from Egypt. What is recorded in Exodus, the departure of Israel out of Egypt, is one of the most repeatedly mentioned acts of God recorded in Scripture (e.g. Psalm 78:1-14, 40-53; 80:8; 81:7-12 [Meribah, Exodus 17:5-7]; 105:23-38; 106:7-13, 19-23; Psalm 114; 135:8-9; 136:10-15; Jeremiah 16:14-15 [same 23:7-8]; 32:17-21; Ezekiel 20:5-17 [interesting also are verses 18-26]; Hosea 12:13 [Moses noted as a prophet]; Micah 6:3-4; Acts 7:17-36; Hebrews 3:16; Jude 5). The Exodus is part of the very foundation of God's dealings with Israel and also the rest of the world, since salvation is of the Jews (John 4:22; Romans 11).

2 וְאֵלֶּה שְׁמוֹת (ve'élleh shemot) - This is the Hebrew title, which are the first words in the Hebrew text. Exodus is also simply called שְׁמוֹת (shemot), "names."

3 These first four follow the birth order (Genesis 29:32-35).

4 These three are in order of birth, in and of themselves, but in this list they are not in order, because the names following came before these (Genesis 30).

5 These four are in order of their birth, but are not in order of birth in this list. If they were in birth order, they would have been placed before Issachar, Zebulun, and Benjamin.

6 נַפְשׁ (nâphesh) - "souls" - this is actually in the singular "soul" - see footnote for Genesis 12:5.

7 Acts 7:18

8 לוֹ (lo) - This entire verse, and verses 11 and 12, refers to the people of the sons of Israel (verse 9) in the singular masculine.

9 פִּתּוֹם (pitom) - only found here.

10 רַעַמְסֵס (ra'amsês) - Genesis 47:11 records the Israelites settled in the land of Rameses (רַעַמְסֵס, ra'mesês), and here it records they built a city and it was called Raamses, spelled slightly different.

11 יָקֻטּוּ מִפְּנֵי (yâqutsu mippenêy) - "they were in dread of" - more literally, "they abhorred from the face of" - מִפְּנֵי (mippenêy) is "from the face of" and יָקֻטּוּ (yâqutsu) is "they abhorred" which is from קִיטּוּ (quts) which is also only found in Genesis 27:46 ("I am weary"); Leviticus 20:23 (abhor); Numbers 21:5 (loathes); 22:3 (sick with dread); 1 Kings 11:25 (abhorred); Proverbs 3:11 (detest); Isaiah 7:6 (trouble), 16 (dread);

12 בִּפְרֹךְ (bephârekh) - This word (פֶּרֶךְ, pherekh) is used only five other times (verse 14; Leviticus 25:43, 46, 53; Ezekiel

their lives bitter in hard labor, in mortar and in brick and in every labor in the field, with all their work which they severely worked them.

[15] And the King of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah¹³ 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 hide 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

34:4), and speaks of the harsh conditions in which the Israelites served.

13 שִׁפְרָה (shiphrah) - this name means “beautiful.” This identical word is used in Job 26:13 for a fair or beautiful sky (NAS footnote, “Lit., made beautiful”).

14 פּוּאָה (pu'âh) - only found here. There is also “Puah” פּוּאָה (pu'âh), see Judges 10:1 and footnote.

15 הָאֲבָנִים (hâ'avnâyim) - This word is the dual (plural, two) form of the Hebrew word for stone (אֶבֶן, 'even) and more literally means “stones.” This same exact word (i.e. exact spelling) is found one other place, Jeremiah 18:3. There the meaning of the word and the context depicts it refers to the two stones of a potter's wheel, but even there, it could be translated “stones” as well. NAS footnotes Jeremiah 18:3 with, “Lit., pair of stone discs.” BDB admits to the “prob.” (probable) meaning of a midwife's stool here for Exodus 1:14, and Koehler and Baumgartner admit to the uncertainty of the meaning of the word. They give, “Ex 1:16 unc.: stones of the birth-stool,” and even give as an option, “the (female) genitals.”

16 The context depicts that Pharaoh's command was for his people to kill every Hebrew son that was born. It does not fit the context of Pharaoh's expressed concern (Exodus 1:9-10) for him to command his people to kill their own sons. But, this command in verse 22 is consistent with the command in verse 16, if the command was for Pharaoh's people to kill the Hebrew sons who were born.

17 Moses was born in 1062 AF, 2718 SC, 1540 BCL (Exodus 7:7; 12:40; see footnote for Genesis 47:9).

18 Acts 7:20 records that Moses was “well pleasing to God” (NKJV) as an infant. The KJV for Acts 7:20 says he was “exceedingly fair.” The NAS says he was “lovely in the sight of God.” The NIV says he was “no ordinary child.” The Greek is ἀστέιος τῷ θεῷ (asteios to theo). The KJV and NIV completely leave out the word “God” (theo) in Acts 7:20. The Greek word ἀστέιος (asteios) is used one other place in the NT, and there (Hebrews 11:23, ἀστέιον, asteion) it is translated, “beautiful” (NKJV, NAS), “proper” (KJV), “no ordinary” (NIV, “no ordinary child”).

19 גֹּמֶא (gome') - used also in Job 8:11; Isaiah 18:2; and 35:7.

20 שֵׁפַת (sephat) - more literally, “lip.”

21 Some serious trust in God is displayed here for the life of their child!

22 נַעֲרֵתִיָּה (na'aroteyhâ) - this is the common word for young girl. Maiden (אִמְאָתָה, 'amâtâh) is used later in the verse.

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 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

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 (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 וָכֹה (vayyiphen koh vâkhoh) - more literally, “And he turned here and here.”

28 Scripture never condemns Moses for this, and never calls it murder. Acts 7:24-25 indicates it was actually godly what Moses did. He delivered the oppressed (Job 29:17; Psalm 94:16).

29 Exodus 18:1, 9-24 appears to indicate this priest was a priest of Yehvah.

30 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.

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 for help went up to the Gods from the labor. [24] And Gods, he heard their groaning, and Gods, he remembered His covenant with Abraham with Isaac and with Jacob. [25] And Gods, he saw the sons of Israel, and Gods, he 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 Gods,³⁷ to Horeb.³⁸ [2] And 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

31 צִפּוֹרָה (tsipporâh) – “Zipporah” – found also only in Exodus 4:25; 18:2. This appears to be a female form for “bird,” yet the word for bird, צִפּוֹר (tsippor) is feminine (e.g. Deuteronomy 14:11). Moses also married an Ethiopian woman (Numbers 12:1) and a Kenite (Judges 1:16; 4:11). The Hebrew word for “Kenite” (קֵינִי [qêyniy]) is from the name “Cain” (קַיִן [qayin]), the same name as the “Cain” of Genesis 4.

32 גֵּרְשֹׁם (gêreshom) - This name appears to mean “sojourner there.” It is found for this man also in Exodus 18:3; 1 Chronicles 23:15-16; 26:24; and Judges 18:30. There is also a son of Levi with this name in 1 Chronicles 6:16, 17, 20, 43, 62, 71 (Hebrew, 1 Chronicles 6:1-2, 5, 28, 47, 56); and 15:7, who is also called גֵּרְשֹׁן (gêreshon, e.g. Exodus 6:16-17; Numbers 3:17-18, 21, 25; 4:22). There is also a son of Phinehas by the name of Gershom in Ezra 8:2.

33 Somewhere within 40 years (Acts 7:30).

34 הָעֲבֹדָה (hâ'avodâh) - KJV, NKJV, and NAS translate this word “bondage.” This word is used for simple general work (labor, e.g. Psalm 104:23), the work or service of God (e.g. Joshua 22:27), or the work of a slave (as here). The NIV translates this “slavery.” LXX uses the plural form of the word for works or tasks, ἐργων (ergon). In the Hebrew this word is in the singular form.

35 יָדָע (yêda') - or “knew them.”

36 יֶתְרוֹ (yithro) - Here he is called Jethro, but in the previous chapter he is called Reuel (רְעוּאֵל [re'u'êl]). See the footnote for Exodus 2:18.

37 הַר הָאֱלֹהִים (har hâ'elohiym) - “the mountain of God” - Horeb is called the mountain of God (Exodus 4:27; 18:5; 24:13; 1 Kings 19:8) and “mountain of Yehvah” הַר יְהוָה (har-yehvâh, Numbers 10:33). Bashan, “A mountain of God is the mountain of Bashan” הַר-אֱלֹהִים הַר-בָּשָׁן (har-elohiym har- bâshân, Psalm 68:15[H16] see also vs 16[H17]), and Zion “the mountain of Yehvah” הַר-יְהוָה (har-yehvâh, Isaiah 2:3; 30:29; Micah 4:2; Zechariah 8:3). There is also the “holy mountain of God” הַר קֹדֶשׁ אֱלֹהִים (har qodesh 'elohiym) in Ezekiel 28:14, 16.

38 חֹרֵב (chorêv) - Horeb is the same location as Mount Sinai. Compare Exodus 3:1-2 with Acts 7:30 and compare Exodus 19:1-2, 11, 18, 20, 23 (and context, including chapter 20) with Deuteronomy 4:10, 15; 5:2 (and context) and Psalm 106:19 (see also Malachi 4:4). Also compare Exodus 24:12-18; 31:18; chapter 32 and Deuteronomy 9:8-21.

39 For other occurrences of the messenger of Yehvah, see also Genesis 16:13; 21:17; 22:11-12; Exodus 23:20-22; Numbers 22:31-35; Judges 2:1-4; 6:11-24; 13:22; 1 Kings 19:7; 2 Kings 1:3-4, 15; 19:35; 1 Chronicles 21; Zechariah 12:8.

40 יְהוָה (Yehovah) “Yehovah”

41 הַסִּנְיָה (hasseneh) - used also in verse 3-4 and Deuteronomy 33:16. This bush is mentioned in the NT in Mark 12:26; Luke 20:37; Acts 7:30, and 35.

42 Our God, who is a consuming fire (Hebrews 12:29), did not consume this bush. Note also He is called everlasting burnings (Isaiah 33:14-15). For more on God being fire, see footnote for Deuteronomy 4:24.

the midst of the bush and said, “Moses, Moses.” And he said, “Here I am.” [5] And he said, “Do not come near here, 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 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 am’⁵⁷ has sent me to you.”

[15] And Gods, he said again to Moses, “Thus you shall say to the sons of Israel,

43 שָׁל (shal) “remove” - used also in Deuteronomy 19:5 where an axe head “slips” from the handle, and in Deuteronomy 28:40 where olives “drop” off the tree. It is also used in Deuteronomy 7:1 (NKJV “cast out”) and verse 22 (NKJV “drive out”) and 2 Kings 16:6 (NKJV “drove”) for the removal of people. In Joshua 5:15 it is used in the same way as in Exodus 3:5.

44 See Matthew 22:23-32. Even though these men had been dead for hundreds of years, Jesus revealed, speaking in the context of the resurrection, that Abraham, Isaac, and Jacob were not dead, but alive.

45 מֵהַבִּיט (mêhabbiyt) - “from looking” - This is an infinitive construct with the prepositional prefix “from.” The context fits this more literal translation, because Moses had been looking at God (Exodus 3:2-3); and now he was afraid to look.

46 נִגְשָׁיו (nogesâyv) - This is more literally, “his taskmasters.”

47 מִכְּאֵיבָיו (makh'ovâyv) - This is more literally, “his pains.”

48 This is an act of humility, Psalm 113:4-6.

49 לְהַצִּילוֹ (lehatsiylo) - This is more literally, “to deliver him.”

50 לְהַעֲלֹתוֹ (leha'aloto) - This is more literally, “to bring him up.”

51 רָחֲבָה (rechâvâh) - This same word (same spelling) is used in Job 11:9 for “broader” (NKJV), and Psalm 119:96 for “broad” (NKJV).

52 And who made them do so? God, Psalm 105:23-25.

53 הוֹצֵא (hotsê') - “bring out” - This is an imperative making it a command.

54 See Numbers 12:3. Acts 7:23-25 shows Moses was quite ready to be used by God to deliver the Hebrews. But here, forty years later, this verse and Exodus 4:13 indicates Moses had aborted the idea.

55 תַּעֲבֹדֶנּוּ (ta'avdun) - The “you” here is masculine plural.

56 אֶהְיֶה אֲשֶׁר אֶהְיֶה ('ehyeh 'asher 'ehyeh) - This can also be translated, “I will be who I will be,” as the same Hebrew word (אֶהְיֶה, 'ehyeh) is translated “I will be” in Exodus 3:12; 4:12 and 15. God needs no introduction. He is who He is, and we had all better fear! The song of Moses is quite apropos, Revelation 15:3-4.

57 אֶהְיֶה ('ehyeh) - Jesus noted Himself as “I am” in John 8:24, 58.

‘Yehvah, Gods of your fathers, Gods of Abraham, Gods of Isaac, and Gods of Jacob has sent me to you.’ This is my name to eternity, and this is my memorial from generation to generation. [16] Go, and gather the elders of Israel and say to them, ‘Yehvah Gods of your fathers, he has appeared to me, Gods of Abraham, Isaac, and Jacob, saying, “I have surely observed you and what has been done to you in Egypt. [17] And I have said, ‘I will bring you up from the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites to a land flowing milk and honey.” [18] And they will listen to your voice and you will come, you and the elders of Israel, to the king of Egypt, and 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 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

58 אַמַּרְתֶּם ('amartem) - This “you” is plural.

59 מַטֵּה (match) - This is not a specific term. For example, it is used for a shepherd’s rod (as here, and in Genesis 38:18, 25), the rod Jonathan had when he dipped into some honey (1 Samuel 14:27:43), a staff (provision or supply) of bread (e.g. Leviticus 26:26; Psalm 105:16; Ezekiel 4:16), a branch (e.g. Ezekiel 19:11-12, 14), and a tribe (Exodus 31:2; Leviticus 24:11; Numbers 1:4).

60 For a description of leprosy, see Leviticus 13:1-3, 8, 10-14, 16-20, 29-30, 35-36, 42-44 (45-46).

61 Two out of the three signs, the Egyptian magicians were able to duplicate (Exodus 7:8-12, 22).

62 Paul was likewise not a man words, so to speak (1 Corinthians 2:1; 2 Corinthians 11:5-6).

recently, nor in time past, nor since you have spoken to your servant. For I am heavy of mouth and heavy of tongue.” [11] And Yehvah said to him, “Who has made man’s mouth? Or who has made the mute, or the deaf, or the seeing, or the blind?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 be 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, “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.’”

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”; NKJV, KJV, NAS “Jethro” - this is a different spelling than the later “Jethro” (יֶתְרוֹ, yitro) in this verse. Others named “Jether” in Judges 8:20; 1 Kings 2:5, 32; 1 Chronicles 2:17, 32; 4:17; 7:38.

72 With his wife and two children on one donkey, this appears to imply the boys were not very big (old), but Moses had been gone from Egypt for 40 years and was 80 years old. Exodus 4:24-26 seems to indicate, possibly, a younger child; although this is inconclusive.

73 This verse, plus Exodus 7:3, 13-14, 22; and 8:15 reveal that God hardened Pharaoh’s heart before it is recorded that Pharaoh hardened his heart (see also Romans 9:18).

74 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.

[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 met him at the mountain of the Gods, and kissed him. [28] And Moses told Aaron all the words of Yehvah who had sent him, and all the signs that he commanded him.

[29] So Moses and Aaron went and gathered together all the elders of the sons of Israel. [30] And Aaron spoke all the words that Yehvah spoke to Moses, and he did the signs in the 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

[5] And Pharaoh said, “The people of the land are many now, and you make them rest from their burdens.” [6] So Pharaoh commanded on that day the taskmasters

75 This is unlike 1 Samuel 2:25. There, God ensured they would be killed. Here, Zipporah is able to intervene.

76 צֶרֶךְ (tsor) - KJV and NKJV “sharp stone,” NAS “flint,” NIV “flint knife.” This word is also used in Joshua 5:2-3 (NKJV, NAS, NIV “flint,” KJV “sharp”); Job 22:24 (KJV, NKJV, NAS “stones,” NIV “rocks”); Ezekiel 3:9 (KJV, NKJV, NAS, NIV “flint”).

77 תִּגַּע (tagga) - The basic idea of the word is to touch (e.g. Exodus 12:22 [NKJV “strike,” i.e. touch]; 19:13; Leviticus 5:2; 7:21; 12:4; 22:6; 1 Kings 6:27; Job 4:5; Isaiah 6:7).

78 חָתָן (chatan) - translated “bridegroom” (NKJV) is also found in Psalm 19:5; Isaiah 61:10; 62:5; Jeremiah 7:34; 16:9; 25:10; 33:11; Joel 2:16.

79 יָרַח (yireph) - this word is used similarly in Judges 8:3 where “their anger toward him *subsided*” (NKJV). The word there is translated “subsided.”

80 לְעֵינֵי הָעָם (le'ênêyhâ`âm) - more literally, “to the eyes of the people.”

81 Moses told them what the Lord told him to tell them (Exodus 3:16).

82 תִּפְּרוּ'וּ (taphriy'u) - NAS footnotes, “Lit., loose.” This Hebrew word is only used one other place in the Hiphil form (as here) in 2 Chronicles 28:19 where it speaks of a lack of moral restraint. Other places this Hebrew word is found is in Exodus 32:25; Leviticus 10:6; 13:45; 21:10; Number 5:18; Judges 5:2; Job 15:4; Proverbs 1:25; 4:15; 8:33; 13:18; 15:32; 29:18; Ezekiel 24:14; and 32:25. See footnote for Exodus 32:25 & **Leviticus 10:6**.

83 מִמֵּעֲשָׂיו (mimma`asâyv) - more literally, “from his works” (NAS footnotes, “Lit., works”). The suffix is singular masculine, thus it is more literally “his.” As in Exodus 1:10-12, “the people” (הָעָם, hâ`âm) are referred to in the singular masculine.

84 לֵךְ לְעִבְדֶּיךָ (lekhu lesivlotêykhem) - “Go to your burdens.” NAS footnotes, “Lit., burdens.” The Hebrew word for “burdens” here is always used in the plural form and is found only here and in Exodus 1:11 (NKJV “burdens”); 2:11 (NKJV “burdens”); 5:5 (NKJV “labor”); and 6:6-7 (NKJV “burdens”).

of the people and 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 matter⁹¹ 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

85 שְׂטָרָיו (shoterâyv) - more literally, “his officers” - The singular masculine suffix is used here, which, in the context (see particularly verse 14) refers to the people (see footnote for verse 4).

86 כְּתִמּוֹל שְׁלֶשֶׁם (kitmol shilshom) - “as formerly, in time past” - more literally, “as yesterday, three days ago.” See footnote for Genesis 31:2.

87 תִּמּוֹל שְׁלֶשֶׁם (temol shilshom) - This is the same kind of wording as in verse 7 minus the “as.”

88 More literally, “his officers.” See footnote for verse six.

89 דְּבַר-יוֹם בְּיוֹמוֹ (devar-yom beyomo) - the matter of the day in its day - NAS footnotes “Lit., the matter of a day in its day.”

90 כְּתִמּוֹל שְׁלֶשֶׁם (kitmol shilshom) - “as before” - see footnote for verse 7.

91 דְּבַר-יוֹם בְּיוֹמוֹ (devar-yom beyomo) - more literally, “the matter of the day in its day.” See footnote for verse 13.

92 רֵיחָנוּ (rêychênu) - “scent” - used, for example, also in Genesis 8:21; 27:27; and Jeremiah 48:11.

93 הִבְאִשְׁתֵּם (hiv'ashtem) - see footnote for Genesis 34:30. NKJV footnotes, “Lit. our scent to stink . . .”

94 לָמָּה זֶה שְׁלַחְתָּנִי (lâmmâh zeh shelachtâniy) - more literally, “Why is this you sent me?”

95 לֹא-הִצַּלְתָּ (hatsêl lo'-hitsaltâ) - more literally, “delivering, you have not delivered.”

Yehvah. [3] And I appeared to Abraham, to Isaac, and to Jacob, 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.

96 בָּאֵל (be'el) - more literally "in God."

97 יְהוָה (yehvah) - "Yahweh" according to what is thought to be ancient Hebrew pronunciation.

98 This is an interesting statement by the Lord, since Genesis 14:22; 15:2, 8; 22:14; 24:3, 7; 26:22; 27:27; 28:16, 21; 30:30; and 32:9 record Abraham, Isaac, and Jacob calling the Lord, Yehvah (יְהוָה, yehvah), and Genesis 15:7; 18:14, 19; 22:16; and 28:13 record God speaking to Abraham and Jacob and He refers to Himself as Yehvah (יְהוָה, yehvah). Also, Sarai calls the Lord, Yehvah, in Genesis 16:2 and 5 when speaking to Abraham. Yet, here God says they did not know Him by that name! See Exodus 3:13-15.

99 See Hebrews 11:13.

100 See Deuteronomy 7:6-11.

101 נָשָׂאתִי אֶת־יָדִי (nâsâ'tiy 'eth-yâdiy) - i.e. swore. NKJV and NAS footnote, "Lit. lifted up my hand."

102 מוֹרָשָׁה (morâshâh) - KJV and NKJV "heritage," NAS and NIV "possession." This word is found also in Deuteronomy 33:4; Ezekiel 11:15; 25:4, 10; 33:24; 36:2-3, 5; and 36:3.

103 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 (קִצְרֵ-רוּחַ, qetsar-ruach) where it clearly means impatience ("short of spirit," as the NKJV and NAS footnotes) since it is contrasted with being slow to wrath. The context here indicates that the sons of Israel had a case of "shortness of spirit" (i.e. impatience) being that matters were getting worse not better for them.

104 רוּחַ (ruach) - this can be translated "breath" (e.g. Job 19:17) or "spirit" (e.g. Psalm 32:2) or "wind" (e.g. Job 1:19) depending on the context.

105 עֲבֹדָה (avodâh) - KJV, NKJV, NAS, and NIV translate this word "bondage." This word is used for simple general work (labor, e.g. Psalm 104:23), the work or service of God (e.g. Joshua 22:27), or the work of a slave (as here). LXX uses the plural form of the word for works or tasks, εργων (ergon). In the Hebrew this word is in the singular form.

106 וַיִּשְׁלַח (viyshallach) - LXX translates quite literally with, "that he send."

107 Moses was before the Lord! Actually, everyone is before the Lord (Job 34:21; Proverbs 5:21; 15:3), and some acknowledge it and live it (e.g. 1 Kings 17:1; 18:15; 2 Kings 3:14; 5:16).

108 עָרַל ('aral) - "forskins"

[14] These are the heads of the houses of their fathers: The sons of Reuben, the firstborn of Israel, were Hanoch, and Pallu, Hezron, and Carmi. These are the families of Reuben. [15] And the sons of Simeon were Jemuel, and Jamim, and Ohad, and Jachin, and Zohar, and Shaul the son of the Canaanite woman. These are the families of Simeon. [16] And these are the names of the sons of 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

109 This genealogy follows the birth order of Reuben (the firstborn), Simeon (the second born), and Levi (the third born, Genesis 29:32-34).

110 לִבְנִי (livniy) - This is the only man in Scripture with this name. He is mentioned also in Numbers 3:18; 1 Chronicles 6:2, 5, and 14.

111 שִׁמִּי (shim'iy) - NKJV has "Shimi" although elsewhere it has "Shimei" (e.g. Numbers 3:18). This man is also mentioned in Numbers 3:18; 1 Chronicles 6:17 (Hebrew 6:2); 23:7; 9-10, and there are several other men by this name. Shimei's third cousin, the son of Libni the son of Mahli, was given this name (1 Chronicles 6:29[H6:14], compare with Exodus 6:16-17). Also a distant relative of Shimei was given this name (the son of Zimmah, 1 Chronicles 6:42, Hebrew 6:27). David's nephew was called by this name (2 Samuel 21:21 see footnotes). The man who cursed David as he fled from Absalom was called by this name (2 Samuel 16:5, 7, 13; 19:17, 9, 22, 24; 1 Kings 2:8, 36, 38-42, 44). There is also a son of Elah by this name (1 Kings 4:18; this is perhaps the same man in 1 Kings 1:8), a son of Pedaiiah (1 Chronicles 3:19), a son of Zacchur (1 Chronicles 4:26-27), a son of Gog (1 Chronicles 5:4), a son of Jeduthun (1 Chronicles 25:3, 17), a Ramathite in 1 Chronicles 27:27, a son of Heman (2 Chronicles 29:14), the brother of Cononiah (2 Chronicles 31:12-13), a Levite in Ezra 10:23, a son of Hashum (Ezra 10:33), another of Israel (Ezra 10:25) in Ezra 10:38, and the grandfather of Mordecai (Esther 2:5).

112 עֲמֶרָם ('amrām) - Amram is identified as the father of Moses and Aaron in verse 20. He is also noted in Numbers 3:19; 26:58-59; 1 Chronicles 6:2-3, 18 (Hebrew 5:28-29; 6:3); 23:12-13; and 24:20. Also, there is the son of Bani in Ezra 10:34 who is called by this name.

113 יִצְהָר (yitzhâr) - This is the only man by this name in Scripture. He is mentioned also in verse 21, Numbers 3:19 (NKJV "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 עֲזִיזֵ'ֵל ('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.

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 were Mishael,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

120 See Genesis 15:13-16. Four generations are listed here (Levi, Kohath, Amram, Moses).

121 נִפְגַּי (nepheg) - Only found here. There is also a son of David with this name (2 Samuel 5:15; 1 Chronicles 3:7; 14:6).

122 זִיכְרִי (zikhriy) - This man is only mentioned here. Others with this name are: a son of Shimei (1 Chronicles 8:19, see verse 21 as well), a son of Shashak (1 Chronicles 8:23, see verse 25), a son of Jeroham (1 Chronicles 8:27), a son of Asaph (1 Chronicles 9:15), a son of Joram (1 Chronicles 26:25), the father of Eliezer (1 Chronicles 27:16), the father of Amasiah (2 Chronicles 17:16), the father of Elishaphat (2 Chronicles 23:1), a mighty man of Ephraim (2 Chronicles 28:7), the father of Joel (Nehemiah 11:9), and the son of 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 Mishael 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 אֵלִישֶׁבַע ('eliysheva) - Only found here in the Hebrew. LXX transliterates this ελισαβεθ (elisabeth) which is very close to Luke 1:7 (ελισαβετ, elisabet) transliterated into English as Elizabeth.

127 אַמִּינָדָב ('ammiynâdâv) - found also in Numbers 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:19-20; and 1 Chronicles 2:10.

There is also a son of Kohath by this name in 1 Chronicles 6:22 (Hebrew 6:7), and the chief son of Uzziel (1 Chronicles 15:10-11).

128 נַחֲשֹׁן (nachshon) - found also in Numbers 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:20; 1 Chronicles 2:10-11; Matthew 1:4; and Luke 3:32.

129 נָדָב (nâdâv) - found also in Exodus 24:1, 9; 28:1; Leviticus 10:1; Numbers 3:2, 4; 26:60-61; 1 Chronicles 6:3 (Hebrew 5:29); and 24:1-2. There is also the son of Jeroboam who reigned in his place (1 Kings 14:20; 15:25, 27, 31), a son of Shammai (1 Chronicles 2:28, 30), and a brother of Gibeon (1 Chronicles 8:30 (see also verse 29); and 9:36.

130 אַבִּיהוּ ('aviyhu) - This appears to mean, "he is my father." He is found also in Exodus 24:1, 9; 28:1; Leviticus 10:1; Numbers 3:2, 4; 26:60-61; 1 Chronicles 6:3 (Hebrew 5:29); and 24:1-2. These two brothers, Nadab and Abihu, are the two who worshipped God in the wrong way in Leviticus 10 and God toasted both of them!

131 אֵלְעָזָר ('el'âzâr) - This name appears to mean "God is help." He is mentioned many times in the OT (e.g. Exodus 28:1; Leviticus 10:6, 12, 16; Judges 20:28). Others with this name are: a son of Abinadab (1 Samuel 7:1), a mighty man of David (2 Samuel 23:9; 1 Chronicles 11:12), a son of Mahli (1 Chronicles 23:21-22; 24:28), a son of Phinehas (Ezra 8:33; Nehemiah 12:42), and a son of Parosh (Ezra 10:25), and a son of Eliud (Matthew 1:15).

132 אִיתָמָר ('iytâmâr) - This is the only man recorded in Scripture with this name. He is mentioned in Exodus 28:1; 38:21; Leviticus 10:6, 12, 16; Numbers 3:2, 4; 4:28, 33; 7:8; 26:60; 1 Chronicles 6:3 (Hebrew 5:29); 24:1-6; and Ezra 8:2.

133 אַסִּייר ('assiyr) - This is the only man in Scripture with this name. He is mentioned also in 1 Chronicles 6:22-23, and 37 (Hebrew 6:7-8, 22).

134 אֶלְקָנָה ('elqânâh) - This man is only mentioned here. Others mentioned by this name are: the father of Samuel (1 Samuel 1:1, 4, 8, 19, 21, 23; 2:11, 20; 1 Chronicles 6:27, 34 [Hebrew 6:12, 19]); a son of Assir (1 Chronicles 6:23 [Hebrew 6:8]), a son of Zuph (1 Chronicles 6:35 [Hebrew 6:20]), a son of Amasai (1 Chronicles 6:36 [Hebrew 6:21]), a mighty man of David (1 Chronicles 12:6; see also 12:1-2), a son of Asa (1 Chronicles 9:16), a door keeper for the ark (1 Chronicles 15:23), and a man who was second to king Ahaz (2 Chronicles 28:7).

135 אַבִּי'אַסָּף ('aviy'âsâph) - This name means "my father gathered." Also spelled "Ebiasaph" אֶבְי'אַסָּף ('evyâsâph) in 1 Chronicles 6:23, 37; 9:19.

136 פּוּתִי'אֵל (putiy'êl) - only found here.

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 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.

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.

139 עָרַל (aral) - “forskinning”

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 מְכַשְּׁפִים (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

[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.””

[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

148 כָּבֵד (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;” Green, “become weary of.” It is more literally, “be weary,” used, for example, in Genesis 19:11 (weary); Proverbs 26:15 (wearies); and Isaiah 1:14 (weary), but context seems to indicate the idea of loathe.

152 עָלַי ('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.

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 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

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).

158 מֵעִם (mê'im) - more literally, “from with.”

159 קִנִּים (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.

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 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

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.”

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

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 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

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 אֶבְרָק (’ābhâq) - used also in Deuteronomy 28:24 (NKJV dust); Isaiah 5:24 (NKJV dust); 29:5 (NKJV find dust); Ezekiel 26:10 (NKJV dust); and Nahum 1:3 (NKJV dust).

176 “none like me in all the earth” - Naaman recognized this (2 Kings 5:15). See also Psalm 33:8; 47:2, 7; 66:4; 96:9-13; Isaiah 40:12-17; Habakkuk 2:20.

177 הָעֵמַדְתִּיךָ (he’emadtiykhâ) - more literally, “caused you to stand up,” or it can be translated, “established you.”

178 הָרְאֵתְךָ 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)

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 Yehvah said by the hand of Moses.

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 קָלוֹת (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 תִּיְרֹאֲוּ (tiyr'un) - the “you” here is plural, referring to both Pharaoh and his servants.

187 אֶבִיב (âviyv) - “head” i.e. head of grain - See also footnote for Exodus 13:4 & Leviticus 2:14.

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

188 הִתְעַלְלֵתִי (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 (penêykhem) - the second masculine plural suffix indicates the more literally rendering of the plural “faces.”

192 בְּאַרְבֶּה (bâ'arbeh) - more literally, “in locusts.”

193 The “east wind” means the wind is coming from the east. This can be seen from verse 19 where there is a west wind, and it is clearly blowing from the west; because it blows the locust east of Egypt into the Red Sea.

194 עֵין (’eyn) - “eye.” See footnote for Exodus 10:5.

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 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

195 See also Psalm 78:46 and 105:34-35.

196 יָמָה סוּף (yâmâmâh suph) - “Sea of Reeds” - see footnote for Exodus 13:18.

197 וַיִּחְשֶׁךְ (veyâmêsh choshekh) - more literally, “and he will feel darkness.” BDB has, “that one may feel (the) darkness.”

198 אִישׁ אֶת־אָחִיו (‘iysh ‘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.

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.

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

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 מִוִּפְתָּי (mophetay) - more literally, “my wonder” singular.

204 מִוִּפְתֵּימֶם (mophetiym) - here it is plural.

205 This is the month of Abib (see Exodus 13:4 and footnote). The first month is also called Nisan נִסָּן (nisan) in Esther 3:7. The second month is Ziv (זִיב, ziv, 1 Kings 6:1), the third Sivan (סִיבָּן, siyvan, Esther 8:9). The fourth, fifth, and sixth are not recorded. The seventh is Ethanim (אֶתָּנִימֶם, 'ethāniym, 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, tēvêt, Esther 2:16), the eleventh, Shebat (שֶׁבֶט, shevât, Zechariah 1:7), and the twelfth, Adar (אֲדָר, 'adhâr, Esther 3:7).

206 רֹאשׁ (ro'sh) - more literally, “head.” It can be translated “first” or “beginning” as well.

207 רִאשׁוֹן (ri'shon) - first

208 שֶׁה (seh) - There is no English parallel for this Hebrew word. It is a general Hebrew term for an animal that is part of a flock. “One from the flock” is the closest expression possible in English. Verse 5 makes it clear the animal spoken of here can be a lamb or a kid, and it shows that the Hebrew term is for an animal of the flock (sheep and goats). It is not specifically either a lamb or kid.

209 לִפִּי אֵכְלוֹ (lephiyy 'âkhele) - more literally, “according to the mouth of his eating.”

210 Why? See verse 10.

211 בֵּינָם הָעֶרְבַּיִם (bêyn hâ'arbâiym) - 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.

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 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

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 (‘elohêy) - “gods of” - see Exodus 18:11; Numbers 33:4; Nehemiah 9:9-10.

215 וּפָסַחְתִּי עֲלֵכֶם (uphâsachti) - “and I will pass over you” - the verb here פָּסַחְתִּי (phâsachti) is related to the noun for “Passover,” פֶּסַח (pesach).

216 See Ezekiel 45:21 (and 43:7) and Luke 22:15-16.

217 For a similar statement see Numbers 9:13. “Cut off” = killed, e.g. Genesis 9:11; Exodus 31:14; etc.

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 לָכֵן הָאָבֹדָה הַזֶּה (mâh hâ'avodâh hazzô't lâkhem) - NAS footnotes, “Lit., What is this service to you?”

and delivered our houses.” And the people knelt down and worshipped. [28] And the sons of Israel went and did just as Yehvah commanded Moses and Aaron; so they did.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 the house of the pit,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 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 hosts 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

222 These same people who worshipped and obeyed God, did not continue, but rebelled (Hebrews 2:1-3; 3:16-19).

223 בַּחֲצִי הַלַּיְלָה (bachatsiy hallaylâh) - more literally, “in half of the night.”

224 בֵּית הַבּוֹר (bebhêyth habbor) more literally, “the house of the pit,” NKJV “dungeon”

225 סֻכּוֹתָה (sukkotâh) “Huts” - NKJV, etc. “Succoth” - see footnote for Genesis 33:17.

226 רַגְלֵי הַגְּבָרִים (ragliy haggevâriym) - more literally, “feet of men.”

227 Numbers 33:1-5 records this and the date of the 15th for when they departed from Egypt.

228 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-נֶכְחָר (ben-nêkhâr) - more literally, “son of foreignness.”

232 שָׂכִיר (sâkhiyr) - This Hebrew word is used for a hired man (i.e. an employee) and translated as such in the NKJV in

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 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

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 עָרֶל ('ârêl) - more literally, “with foreskin,” or “having foreskin.”

235 The 15th of Abib, the night after the Passover (Numbers 33:3).

236 אֵבִיב ('âviyv) - mentioned also in Exodus 23:15; 34:18; and Deuteronomy 16:1. This same exact word is used for a head of grain in Exodus 9:31 and Leviticus 2:14.

237 גִּבְלֵי (gevulekha) - KJV and NKJV “quarters,” NAS and NIV “boarders.” It is more literally, “boarders” or “territories,” and is translated this way in the KJV and NKJV in Numbers 21:22.

238 NKJV reads, “This is done because of what the Lord did for me;” NAS, “It is because of what the Lord did for me;” NIV, “I do this because of what the Lord did for me.”

239 מִיָּמִים יָמִימָה (miyyâmiym yâmiymâh) - literally, “from days to days.” The context of the yearly Passover dictates the meaning of year to year. Sometimes “days” = year. See Judges 17:10.

240 הָעֹבֶרְתָּ (ha'avartâ) - both NKJV and NAS footnote, “Lit., cause to pass over.”

241 וְכָל-פֶּטֶר שֶׁגֶר בְּהֵמָה (vekhol-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.”

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] 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

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 תֹּטָפוֹת (totâphot) - BDB has "bands." This word is found in only two other places, Deuteronomy 6:8 and 11:18. See also Proverbs 3:3; 6:21; and 7:3.

244 The most direct route from Egypt to the promised land would have been through the territory of the Philistines.

245 יִנָּחֵם (yinnâchêm) - NKJV and NAS have, "change their minds." This same word and form is used similarly in 1 Samuel 15:29 and Psalm 110:4 (NKJV "relent").

246 יַם־סוּף (yam-suph) - more literally, "Sea of Reeds" - KJV, NKJV, etc. "Red Sea" - סוּף (suph) is used for reeds in Exodus 2:3, 5; Isaiah 19:6; Jonah 2:6 (NKJV "weeds") and a location in Deuteronomy 1:1. LXX translates it as "Red Sea," ἐρυθρὰν θαλάσσαν (eruthran [red] thalassan [sea]) and the NT identifies it as the "Red Sea" (Acts 7:36; Hebrews 11:29 Ἐρυθρὰν Θάλασσαν [Eruthran Thalassan]). Sea of Reeds is mentioned also in Exodus 10:19; 15:4, 22; 23:31; Numbers 14:25; 21:4; 33:10-11; Deuteronomy 1:40; 2:1; 11:4; Joshua 2:10; 4:23; 24:6; Judges 11:16; Nehemiah 9:9; Psalm 106:7, 9, 22; 136:13, 15; Jeremiah 49:21. Also, 1 Kings 9:26 reveals the location of the Sea of Reeds at אֵילָת "Elath" also spelled in

2 Chronicles 8:17 אֵילָת and in 2 Kings 14:22 אֵילָת (spelled both ways in 2 Kings 16:6) = modern day "Eilat" אֵילָת which is at the top of the gulf of Eilat also called the gulf of Aqaba. See also Deuteronomy 2:8; 2 Kings 14:22; 16:6; 2 Chronicles 8:17; 26:2.

247 חֲמוּשִׁיִּים (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 חֲמוּשִׁיִּים (chamushiym) synonymously with חֲלוּצִיִּים (chalutsiym) "armed" (Deuteronomy 3:18). This can be seen by how it says they crossed over "armed [חֲמוּשִׁיִּים] before the children of Israel, as Moses had spoken to them" (Joshua 4:12). What did Moses speak to them? "cross over armed [חֲלוּצִיִּים] before your brethren, the children of Israel" (Deuteronomy 3:18). Also, Joshua 4:13 confirms חֲמוּשִׁיִּים (chamushiym) means "armed" as it says, "About forty thousand prepared for war [חֲלוּצִיִּים חַטְסָוָה] 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.

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 Baal²⁵⁵ Zephon.²⁵⁶ You shall camp opposite it by the sea. [3] And Pharaoh shall say concerning the sons of Israel, ‘They are confused²⁵⁷ 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.²⁵⁸ And the Egyptians shall know that I am Yehvah.” And they did so.²⁵⁹

[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 captains²⁶⁰ 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.²⁶¹

[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

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, migdāl, 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 (ba'al) - “Baal” (= owner, or husband, or lord, see appendix)

256 בַּעַל זַפְּוֹן (ba'al tsephon) - found only here and in Exodus 14:9 and Numbers 33:7. טַסְפֹּן (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, זַפְּוֹן (tsephon) Zephon, in Numbers 26:15.

257 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”).

258 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 (צִבְחֹתָם, tsiv'otâm, “their armies”).

259 Who did what? See verse 2.

260 שְׁלֹשִׁים (shalîshim) - This is from the word for “three” (שָׁלוֹשׁ, shalosh). See also footnote in 2 Samuel 23:8.

261 בְּיָד רַמָּה (beyâd râmâh) - NKJV has “in boldness.” It is more literally, “with a high hand.” Numbers 33:3 records this same truth. In Numbers 15:30 this phrase is used for doing something “presumptuously” (בְּיָד רַמָּה, see NKJV footnote). In Deuteronomy 32:27 a similar phrase is translated (NKJV), “our hand is high” (יָדֵינוּ רַמָּה, yâdêynu râmâh). Isaiah 26:11 also has a similar phrase with “your hand is lifted up” (NKJV, יָדְךָ רַמָּה, râmâh yâdekha). And, as another example of the use of רַמָּה (râmâh), in 1 Samuel 2:1 it is translated “exalted” (NKJV).

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,’²⁶² 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,²⁶³ 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.”²⁶⁴

[15] And Yehvah said to Moses, “Why are you²⁶⁵ 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 drive²⁶⁶ with difficulty. And Egypt said,²⁶⁷ “Let me²⁶⁸ flee from before²⁶⁹ 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

262 חָדַל 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.

263 See similar statements in 2 Chronicles 20:17; Job 37:14; and Psalm 46:10.

264 תַּחֲרִישׁוּן (tachariyshun) - NKJV footnotes, “Lit. be quiet.”

265 תִּצַּעַק (tits`aq) - “are you crying out” - singular “you”

266 יְנַהֲגֵהוּ (ynahagêhu) - more literally, “made him drive.”

267 וַיֹּאמֶר מִצְרַיִם (vayyo'mer mitsrayim) - The word for “said” here is in the singular, thus it is translated “And Egypt said.”

268 אָנוּסָה ('ânusâh) - This verb is in the first person singular, thus, “Let me flee.”

269 מִפְּנֵי (mippenêy) - This can be translated “from before,” or “from the face of.”

flow²⁷⁰ at day break.²⁷¹ And the Egyptians fled into it.²⁷² So Yehvah shook off²⁷³ the Egyptians into the midst of the sea.²⁷⁴ [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.²⁷⁵ [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 hand²⁷⁶ with which Yehvah performed in Egypt. And the people feared Yehvah, and believed in Yehvah;²⁷⁷ 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!”²⁷⁸ The horse and its rider²⁷⁹ he has cast into the sea!²⁸⁰ [2] Yah²⁸¹ is my strength and my song. And he has become my salvation. This²⁸² is my God, and I will glorify²⁸³ him; Gods of my father, and I will exalt him. [3] Yehvah is a man²⁸⁴ of war.²⁸⁵ Yehvah²⁸⁶ is his name. [4] The chariots of Pharaoh and his army he has cast into the sea. And his choice captains have drowned in the Sea of Reeds. [5] The depths covered them, and they went down in the depths like a stone. [6] Your right hand, Yehvah, is majestic²⁸⁷ in

270 לְאַתָּנוֹ (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.”

271 לִפְנוֹת בֹּקֶר (liphnôto) - “day break” - more literally, “to the faces of the morning.”

272 לִקְרָאתוֹ (liqrâto) - “into it” - more literally, “to its meeting.”

273 יָנַעַר (yna'êr) - “shook off” - NKJV has “overthrew” with footnoting, “Lit. shook off.” This same exact Hebrew word is found in Nehemiah 5:13 where Nehemiah shook out the fold of his garment.

274 See Psalm 76:6-12.

275 See Hebrews 11:29.

276 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.

277 But, they did not hold fast and endure to the end (1 Corinthians 10:1-5).

278 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.

279 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).

280 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.

281 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.

282 זֶה אֱלֹהִי (zeh 'êliy) - NAS has, “This is my God,” which is more literal than the KJV, NKJV, and NIV, “He is my God.”

283 אֲנַחֲדוּהוּ ('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 (הַנִּנְיָהּ, 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”).

284 See our article, *The Lord Is A Man*.

285 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)

286 יְהוָה (yehwah) - Yahweh - God's name.

287 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)

power. Your right hand, Yehvah, has shattered²⁸⁸ 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 nostrils²⁸⁹ the waters piled up. The floods stood up like a heap. The depths congealed²⁹⁰ 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 disposses²⁹¹ them." [10] You blew with your wind. The sea covered them. They sank like lead in the majestic²⁹² waters. [11] Who is like you among the Gods,²⁹³ Yehvah? Who is like you, majestic in holiness,²⁹⁴ 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.²⁹⁵ Anguish shall take hold of the inhabitants of Philistia.²⁹⁶ [15] Then the chiefs of Edom will be dismayed. The leaders²⁹⁷ 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 Miriam²⁹⁸ the prophetess, Aaron's sister, took the tambourine in her

"make it honorable"). See footnote for verse 10 for the adjective form of this word.

288 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."

289 2 Samuel 22:9, 16; Isaiah 65:5

290 קִפְּאוּ (qāphe'u) - used also only in Job 10:10 ("curdle like cheese" NKJV); Zephaniah 1:12 ("settled in complacency" NKJV footnotes, "Lit. on their lees"); and Zechariah 14:6 ("lights will diminish" NKJV)

291 תוֹרִישְׁמוֹ (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.

292 אֲדִיִּרִיִּם ('addiyriym) - This adjective is also found in 1 Samuel 4:8; Psalm 8:2, 10; 76:5; 93:4; 138:18; Isaiah 33:21; Ezekiel 17:8, 23; 32:18; and as a noun in Judges 5:13, 25; 2 Chronicles 23:20; Nehemiah 3:5; 10:30; Psalm 16:3; Isaiah 10:34; Jeremiah 14:3; 25:34-36; 30:21; Nahum 2:6; 3:18; and Zechariah 11:2. BDB gives as a definition, "majestic."

293 אֱלִים ('êlim) "Gods" - plural of אֵל ('êl) "God"

294 Psalm 93; 113:3-6

295 e.g. Joshua 2:8-10

296 פִּלָּשֶׁת (pelāshet) - found also in Joel 3:4 (Hebrew 4:4); Psalm 60:8 (Hebrew verse 10); 83:7 (Hebrew verse 8); 87:4; 108:9 (Hebrew verse 10); and Isaiah 14:29, 31.

297 אֵיִלֵּי ('êylêy) - "leaders" - this is the plural construct form (similar plural construct form for "trees" [terebinth] in Isaiah 61:3, אֵיִלֵּי) 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 גִּבּוֹר אֵל, "mighty God") and is used, it appears, for men in Job 41:25 (H17, אֵלִים); Ezekiel 17:13 (אֵלִי); 31:11 (אֵלִי); 32:21 (אֵלִי).

298 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.

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!”²⁹⁹ The horse and its rider he has cast into the sea!”³⁰⁰

[22] So Moses brought out Israel from the Sea of Reeds, and they went out to the wilderness of Shur. And they walked³⁰¹ three days in the wilderness and they did not find water. [23] And they came to Bitterness.³⁰² And they were not able to drink from the waters of Bitterness, because they were bitter.³⁰³ Therefore, its name was called Bitterness.³⁰⁴ [24] And the people complained³⁰⁵ against Moses, saying, “What shall we drink?”³⁰⁶ [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 them³⁰⁷ a statute and a judgment;³⁰⁸ and there he tested³⁰⁹ them. [26] And he said to them, “If you diligently heed³¹⁰ the voice of Yehvah your Gods, and you do the right thing³¹¹ 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 heals³¹² you.”

[27] And they came to Elim,³¹³ 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 Sin³¹⁴ which is between Elim and Sinai,³¹⁵ on the fifteenth day of the second month after they went out from the land of Egypt. [2]

299 See footnote for verse 1.

300 “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.

301 יָלַךְ (yêlekhu) - can also be translated “went.”

302 Noun with locative ending, מַרְרָה (mârâthâh) “Bitterness”; NKJV “Marah”; LXX Μερρα (Merra) – the noun מַרְרָה (mârâh) = “bitterness” - found here 3x in this verse, and in Numbers 33:8-9.

303 Plural adjective agreeing with “water” (pl.), מְרִימ (mâriym) “bitter”

304 מַרְרָה (mârâh) = bitterness.

305 יָלִלוּ (yillonu) - found also only in Exodus 16, 17; Numbers 14, 16, 17; and Joshua 9:18.

306 This sounds like a reasonable question, but the reference to the complaining reveals their attitude.

307 לוֹ (lo) - more literally, “to him.” This refers back to the people in the singular form.

308 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.

309 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).

310 שָׁמוֹעַ תִּשְׁמָע (shâmoa` tishma`) - more literally, “hearing you hear.”

311 הַיָּשָׁר (hayyâshâr) - KJV has, “which is right,” NKJV, NAS, NIV, “what is right” - more literally, “the right,” or “the straight.”

312 Deuteronomy 32:39; Psalm 103:3

313 אֵילִמָּה (êylimâh) - found also only in Exodus 16:1 and Numbers 33:9-10. BDB “= place of terebinths or other great trees.” Word for “terebinths” e.g. Isaiah 1:29 אֵילִים (êyliym).

314 סִין (sin) - found also in Numbers 33:11-12 and Ezekiel 30:15-16.

315 סִנַּי (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.

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 that³¹⁶ 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.”³¹⁷ [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,³¹⁸ 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.”³¹⁹

[6] And Moses and Aaron said to the all the sons of Israel, “At evening you shall know that Yehvah has brought you out from the land of Egypt. [7] And in the morning you shall see the glory of Yehvah in his hearing your complaints against Yehvah. And what are we that you complain against us?” [8] And Moses said, “In Yehvah giving you meat to eat in the evening and bread to be satisfied in the morning, in Yehvah hearing your complaints which you complain against him (and what are we?), your complaints are not against us, but against Yehvah. [9] And Moses said to Aaron, “Say to the whole congregation of the sons of Israel, ‘Draw near before Yehvah, for he has heard your complaints.’”

[10] And it came to pass, as Aaron spoke to the whole congregation of the sons of Israel, that they turned³²⁰ toward the wilderness and behold, the glory of Yehvah was seen in the cloud.³²¹ [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 evenings³²² 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.³²³ [14] And the layer of dew went up, and behold, upon the face of the wilderness there was a fine substance,³²⁴ fine as frost upon the ground. [15] And the sons of Israel looked and said each to his brother,³²⁵ “What is it?”³²⁶ For they did not know what it was.

316 מִי־יִתֵּן (miy-yittên) - “O that” in this context. It is more literally, “Who gives,” or “who had given.” These exact Hebrew words can be found elsewhere in Deuteronomy 5:29; 28:67; 2 Samuel 18:33; Jeremiah 9:1; Psalm 14:6 (Hebrew 14:7); 53:6; 55:6; Job 6:8; 11:5; 13:5; 14:13; 19:23; 23:3; and 31:35 where they are translated in the NKJV as “O that.” In 2 Samuel 18:33 they are translated, “if only” (NKJV), in Job 14:4, “Who can bring” (NKJV) and in Job 31:31, “Who is there that” (NKJV).

317 This is clearly an evil accusation (Zechariah 8:17).

318 דֵּבַר־יוֹם בְּיוֹמוֹ (debar-yom beyomo) - NKJV footnotes, “Lit. the portion of the day in its day.”

319 יוֹם יוֹם (yom yom) - more literally, “day day.”

320 פָּנָה (yiphnu) - KJV, NKJV, NAS, NIV have, “looked.” NAS footnotes, “Lit., turned.”

321 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.

322 בֵּינָהּ הָאֲרָבָיִם (bêyn hâ'arbayim) - See footnote for Exodus 12:6.

323 NKJV has, “all around the camp.” There is no “all” in the Hebrew.

324 מְחֻשְׁפָּס (mechuspâs) - only found here. KJV has, “round thing,” NKJV, “round substance,” NAS, “flake-like thing,” NIV, “flakes.” BDB gives, “scale like,” Koehler, “crackling.”

325 אִישׁ אֶל־אָחִיו (i'ish 'el-'âchiyv) - “each to his brother” - NKJV “to one another”

326 מָן 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.

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,³²⁷ an omer³²⁸ to the skull.³²⁹ 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,³³⁰ a holy sabbath to Yehvah. Bake what you shall bake, and boil what you shall boil, and all that is excess, lay up for yourselves to keep until morning. [24] So they laid it up until morning, just as Moses commanded, and it did not stink, and there was no worm³³¹ 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,³³² there will be none in it.”³³³

[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 you³³⁴ 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.³³⁵ And it was like white coriander seed, and its taste like a wafer in honey.³³⁶

327 לֶפִי אֵכְלוֹ (lephiy 'âkhlo) - “according to the amount he may eat” - more literally, “according to the mouth of his eating.”

328 עֹמֶר (omer) - used only in Exodus 16.

329 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).

330 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.

331 רִמְמָה (rimmâh) - “worm” - found also in Job 7:5; 17:14; 21:26; 24:20; 25:6; and Isaiah 14:11.

332 שַׁבָּת (shabbât) - “sabbath” - from the Hebrew word for rest (שָׁבַת, shabat).

333 Manna only came six days a week.

334 מֵאַנְתֶּם (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.

335 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).

336 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

[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 one³³⁷ pot³³⁸ 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.³³⁹

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.³⁴⁰ And the people had no water to drink.³⁴¹ [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?”³⁴² [3] And the people thirsted³⁴³ there for water, and the people complained against Moses. And they³⁴⁴ said, “Why is this you have brought us up from Egypt to kill us,³⁴⁵ and our³⁴⁶ sons, and our³⁴⁷ livestock with thirst?”³⁴⁸

[4] And Moses cried out to Yehvah saying, “What shall I do to this people? A little more and they shall stone me.”³⁴⁹ [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 rock³⁵⁰ 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”³⁵¹ and “Contention,”³⁵² because of the contention of the sons of Israel, and because they

Revelation 2:17).

337 אַחַת ('achat) - “one” - not translated in the KJV, NKJV, NAS, and NIV. LXX attributes “one” omer.

338 צִנְצִנֶּת (tsintsenet) - only found here.

339 אֶפְחָה (èyphâh) - “ephah” - equals one bath, Ezekiel 45:10-11.

340 רֶפְדִּימ (rephiydim) - found also in Exodus 17:8; 19:2; Numbers 33:14-15.

341 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.

342 Why was this testing God? See Psalm 78:18-25.

343 Paul thirsted - 1 Corinthians 4:11.

344 יוֹמֵר (yo'mer) - more literally, “he said.” “The people” are often referred to in the singular.

345 אֲנִי ('otiy) - more literally, “me.”

346 בָּנַי (bânay) - more literally, “my sons.”

347 מִקְנָי (miqnay) - more literally, “my livestock.”

348 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).

349 Moses focuses in on the people and their bad attitude, not their physical need.

350 Since Christ was the rock (1 Corinthians 10:4). God stood upon Christ here (John 1:1).

351 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.

352 מֵרִיבָה (meriyvâh) - NKJV transliterates, “Meribah.” It is found as a different location with the same name in

tested Yehvah saying, “Is Yehvah in our midst or not?”

[8] And Amalek³⁵³ came and fought with Israel in Rephidim. [9] And Moses said to Joshua,³⁵⁴ “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 Hur³⁵⁵ went up to the top of the hill. [11] And so it was, when Moses held up his hand, Israel was strong. And when he rested his hand, Amalek was strong. [12] And Moses’s hands became heavy. So they took a stone, and placed it under him, and he sat upon it. And Aaron and Hur supported his hands, from this one and from this one. And his hands were firm until the going down of the sun. [13] And Joshua weakened³⁵⁶ Amalek and his people by a sword's mouth.³⁵⁷

[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.³⁵⁸ [16] And he said, “Because a hand is upon the throne of Yah,³⁵⁹ 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

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”).

353 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.

354 יְהוֹשׁוּעַ (yehoshu`a) - “Joshua” (“Yah is salvation”? Or “Yah saves”?) - The LXX translates (or transliterates) this name into ἰησοῦ (iêsou) which is the genitive form. The nominative is found in Exodus 17:10, ἰησοῦς (iêsous). Both ἰησοῦ (iêsou) & ἰησοῦς (iêsous) equals what is typically translated “Jesus” in the NT. See footnote for Matthew 1:1.

This Joshua is the son of Nun (Exodus 33:11), Moses’ “assistant” (Exodus 24:13), the Joshua of the book of Joshua (Joshua 1:1), who was originally called הוֹשֵׁעַ (hoshê`a, Numbers 13:8, 16; Deuteronomy 32:44), which is the exact same spelling of the infinitive found in 1 Samuel 25:26, 33 (“avenging” w/vs. 26 NKJV footnote “Lit. saving . . .”) and Jeremiah 11:12 (“save”), and the same exact name as “Hosea” the prophet (Hosea 1:1). Joshua is also once called יֵשׁוּעַ (yêshu`a, LXX ἰησοῦ, iêsou) in Nehemiah 8:17, which apparently means “salvation.” Others are also called יֵשׁוּעַ (yêshu`a) in the OT, 1 Chronicles 24:11 (NKJV “Jeshua”); 2 Chronicles 31:15, and several times in Ezra and Nehemiah (Ezra 2:2, 6, 36, 40; 3:2, 8-9; 4:3; 5:2; 8:33; Nehemiah 3:19; 7:7, 11, 39, 43; 8:7, 17; 9:4-5; 10:9; 11:26; 12:1, 7, 8, 10, 24, 26).

There is also Joshua, יְהוֹשׁוּעַ (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.

355 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.

356 יָחַלֹּשׁ (yachalosh) - KJV has, “discomfited,” NKJV, “defeated,” NAS, “overwhelmed,” NIV, “overcame.” The word is used for “weakened” in Isaiah 14:12 (NKJV) and in Job 14:10 “wasteth away” (KJV), or “is laid away” (NKJV) or “lies prostrate” (NAS). The adjective form of this word (חָלָלָשׁ, hachallâsh) is used as a noun in Job 3:10 (Hebrew 4:10) and is translated “the weak” (NKJV).

357 פִּי (phy) - more literally, “mouth.” See footnote for Genesis 34:26.

358 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.

359 יָהּ עַל־כִּסֵּא (kiy-yâdh `al-kês yâh) - NKJV has, “Because the LORD has sworn.” It is more literally, “Because a hand is upon the throne of Yah.”

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,³⁶⁰ [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 Eliezer³⁶¹ (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.³⁶²

[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 down³⁶³ and kissed him. And they asked each other how they were doing,³⁶⁴ 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,³⁶⁵ all the hardship that found them on the way, and Yehvah delivered them.³⁶⁶ [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 you³⁶⁷ 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,³⁶⁸ for in the matter that they acted insolently over them."³⁶⁹ [12] And Jethro, Moses' father-in-law, took a burnt offering and sacrifices to Gods. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before the Gods.³⁷⁰

[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.³⁷¹ [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."

360 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.

361 אֱלִיעֶזֶר ('eliy'ezer) - "My God is help."

362 "the mountain of the Gods" - called Mt. Horeb (Exodus 17:6) and Mt. Sinai (Exodus 19:18).

363 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)..

364 אִישׁ־לִרְעֵהוּ לְשָׁלוֹם ('iysh-lerê'êhu leshâlom) - "each other how they were doing" - more literally, "each his companion to peace."

365 Psalm 136:10-15

366 Exodus 15:23-25; 17:6

367 אַתְּכֶם ('etkhem) - plural "you"

368 הָאֱלֹהִים (hâ'elohiym) - "the gods" - see Exodus 12:12; Numbers 33:4 & Nehemiah 9:9-10.

369 זָדוּ עָלֵיהֶם (zâdu `alêyhem) - "acted insolently over them" - NKJV has, "behaved proudly, *He was over them*," NAS, "dealt proudly against the people." It is more literally, "acted insolently [or proudly] over them."

370 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).

371 Remember, there is a mass of people Moses is ruling over (Exodus 12:37).

[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 God, 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,³⁷² fearing God, men of truth, hating unjust gain,³⁷³ 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.³⁷⁴ [23] If you do this thing, and God, he commands you,³⁷⁵ 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.³⁷⁶ [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,³⁷⁷ 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 treasure³⁷⁸ out of all the peoples, for the whole earth is mine. [6] And you shall be for me a kingdom of priests³⁷⁹ 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

372 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).

373 בָּצָע (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.

374 נָשָׂא אֶתְכֶם (nâs'u 'ittâkh) - more literally, "they will bear with you."

375 "and God commands you" - Jethro is not recommending Moses do this without God's approval.

376 Later, Moses needed even more help. See Numbers 11:10-17.

377 See footnote for Leviticus 11:13.

378 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).

379 See Malachi 2:7 for the function of a priest (see also Revelation 1:6).

together and said, “All that Yehvah speaks, we will do.”³⁸⁰ 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 you³⁸¹ 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.”³⁸² [13] Not a hand shall touch him, for he shall surely be stoned, or shot through,³⁸³ whether a beast or a man. He shall not live. When the ram’s horn³⁸⁴ drags on, they may go up on the mountain.”³⁸⁵ [14] And Moses went down from the mountain to the people, and sanctified the people, and they washed their clothes.³⁸⁶ [15] And he said to the people, “Be ready for the third day. Do not come near a woman.”³⁸⁷

[16] And it came to pass on the third day, when it was morning, that there were sounds³⁸⁸ and lightnings, and a heavy cloud upon the mountain, and the sound of a horn,³⁸⁹ very loud, and all the people trembled³⁹⁰ in the camp. [17] And Moses brought the people out from the camp to meet the Gods, and they stood at the bottom of the mountain. [18] And the mountain of Sinai smoked, all of it, because

380 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.

381 בִּיְיָ (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).

382 Why? Psalm 115:3. And, see Matthew 27:51; Hebrews 9:6-8, 11-12.

383 יִרְהַ יִרְהַ (yâroh yiyyâreh) - “shot through” - more literally, “shot he’ll be shot.”

384 הַיְיּוֹבֵל (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 יּוֹבֵל (yovêl), “ram’s horn.” See also Ezekiel 46:17 (compare with Leviticus 25:10 “liberty” [Romans 8:21; 2 Corinthians 3:17]).

385 See verses 16-17.

386 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.

387 אִשָּׁה (’ishâh) - “woman” - singular - KJV and NKJV have, “wives.” NAS has, “a woman.” NIV has, “Abstain from sexual relations.” Moses is obviously speaking to the men here. Not coming near a woman, along with washing their clothes, is part of the sanctification in preparation to meet the Lord. Even though Proverbs 18:22 says, “**He who finds a wife finds a good thing, and obtains favor from Yehvah,**” and Proverbs 5:19 says, “**let her breasts satisfy you at all times,**” 1 Corinthians 7:1 also says, “**It is good for a man not to touch a woman.**” Here, when the people were preparing to meet God, it was good for them not to touch (come near, in a sexual way) a woman. See also 1 Corinthians 7:5 for a similar time in which it is good not to touch a woman. See also 1 Samuel 21:3-5.

388 קִלּוֹת (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.

389 שׁוֹפָר (shophâr) - “horn” - This is a different word than what is used in verse 13 (ram’s horn).

390 They temporarily feared God (Psalm 95:8-11).

Yehvah came down upon it in the fire, and his smoke³⁹¹ went up like the smoke of a furnace. And the whole mountain trembled³⁹² 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 top³⁹³ of the mountain, and Moses went up.³⁹⁴

[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.”³⁹⁵ [22] And also the priests who draw near to Yehvah, let them sanctify themselves, lest Yehvah break out against them.³⁹⁶ [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.”³⁹⁷

[3] You shall not have other gods upon my face.³⁹⁸

[4] You shall not make for yourself a carved image, and any likeness³⁹⁹ 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.⁴⁰⁰ [5] You shall not bow down to them nor serve them, because I am Yehvah your Gods, a jealous God,⁴⁰¹ visiting iniquity of fathers upon sons upon third and upon fourth generations to those who hate me.⁴⁰² [6] And doing

391 עָשָׁנוּ ('ashâno) - “his smoke” - This can also be translated, “its smoke.”

392 Psalm 114:4

393 He's coming from the heavens (Psalm 2:4; 11:4; 123:1; Isaiah 66:1).

394 Hebrews 12:18-21 - Moses went up in great fear!

395 נָפַל (naphal) - more literally, “fall.” To see God would mean certain death (Exodus 33:20).

396 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).

397 The following commandments are called the Ten Commandments, or more literally, “the Ten Things” (or “Ten Words”- עֲשֵׂי־דְבָרִים, 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.

398 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.

399 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.

400 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).

401 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).

402 e.g. 2 Kings 24:1-4; Jeremiah 15:3-4

lovingkindness to thousands⁴⁰³ to those who love me and to those who keep my commandments.⁴⁰⁴

[7] You shall not lift up⁴⁰⁵ the name⁴⁰⁶ of Yehvah your Gods to the vanity.⁴⁰⁷ 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 day of the seventh 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.⁴⁰⁸ [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,⁴⁰⁹ so that your days may be long⁴¹⁰ upon the land⁴¹¹ which Yehvah your Gods gives you.

403 e.g. Revelation 7

404 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).

405 תָּשַׂא (tisâ') - "lift up" or "carry" - NKJV, KJV, NAS "take," but "take" is more technically לָקַח (lâqach) e.g. Genesis 3:22.

406 The name of Yehvah is who He is (e.g. Exodus 33:19; 34:5-8; Deuteronomy 32:3-4).

407 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 (שָׁוְיָ שֶׁמָּע, lo' thisâ' shêma' shâve', more literally, "you shall not lift up a false report") in Exodus 23:1; "false" witness (שָׁוְיָ עֵד, '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).

408 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).

409 "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]).

410 "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).

411 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.⁴¹²

[14] You shall not commit adultery.⁴¹³

[15] You shall not steal.⁴¹⁴

[16] You shall not answer against your neighbor as a witness of falsehood.⁴¹⁵

[17] You shall not desire⁴¹⁶ 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.⁴¹⁷

[18] And all the people saw the sounds and the lightening flashes and the sound

412 תִּרְצָח (tirtsâch) - "kill" - Not the word for kill as in Ecclesiastes 3:3 (לִּהְרֹג, 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, Joshua was murdered (Acts 5:30).

413 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).

414 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.

415 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).

416 תַּחְמוֹד (tachmod) - "desire" - used for a bad desire (Exodus 34:24; Deuteronomy 5:21; Proverbs 12:12; Micah 2:2 "covet" NKJV; Deuteronomy 7:25 "covet" NKJV with footnote, "desire;" Joshua 7:21 "coveted" NKJV with footnote "desired;" Proverbs 1:22 "delight;" 6:25 "lust" NKJV; Isaiah 1:29 "desired;" 44:9 "precious things"), and for a good desire (Genesis 2:9; 3:6 "pleasant" NKJV; Job 20:20 "desires" NKJV; Psalm 19:10 [Hebrew 19:11] "desired;" Psalm 39:11 [Hebrew 39:12] "beauty;" 68:16 [Hebrew 68:17] "desires" NKJV; Proverbs 21:10 "desirable" NKJV; Song of Solomon 2:3 "delight" NKJV; Isaiah 53:2 "desire" NKJV). Coveting equals idolatry (Ephesians 5:5; Colossians 3:5). See also Proverbs 28:16 and Psalm 119:36. There are different kinds of coveting. See, for example, overworking to be rich, Proverbs 23:4-5; selfish giving, Proverbs 23:6-8; 2 Corinthians 9:5; not being content, Proverbs 27:20; Philippians 4:11-12; Hebrews 13:5; not accepting wrong, Luke 6:29-30; 12:13-15; 1 Corinthians 6:7; indebtedness, Romans 13:8; and desiring to be rich, 1 Timothy 6:9-10.

417 Eight out of the Ten Commandments are negative commands. Only two are positive (the fourth and fifth).

of the horn and the mountain smoking, and the people saw and trembled⁴¹⁸ and stood from a distance. [19] And they said to Moses, “You speak with us and we will listen, and let not Gods, him speak with us lest we die!”⁴¹⁹ [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.”⁴²⁰

[21] So the people stood from a distance, and Moses drew near⁴²¹ to the thick darkness where there was the Gods.⁴²² [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 tool⁴²³ 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.”⁴²⁴

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 gratuitously⁴²⁵ go out free.⁴²⁶ [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,⁴²⁷ 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.⁴²⁸ [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,⁴²⁹ and he shall bring him near

418 Psalm 96:9; 99:1; 114:7; Jeremiah 5:20-22

419 Deuteronomy 5:23-28

420 Fear, do not fear, see also Matthew 10:28-31 (Luke 12:4-7); Romans 11:20-22; 1 John 4:17-18.

421 Hebrews 12:21

422 God in 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.

423 Deuteronomy 27:1-8; Joshua 8:30-31 (1 Kings 6:7)

424 This gives a hint to their clothing. See also 1 Kings 18:46; Luke 12:35; Acts 12:8; 1 Peter 1:13.

425 חִנָּאָם (chinnâm) - “gratuitously” - i.e. without having to pay. This Hebrew word is from the word for “grace” (חַן, 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.”

426 Deuteronomy 15:7-11; Jeremiah 34:8-20

427 אֲדֹנָיִם ('adonâyn) “lords” plural, even though context is singular

428 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.

429 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, אֱלֹהִים, see footnote for Genesis 31:29]. Among gods [אֱלֹהִים] he judges.” It is “gods” here because of the context of the Psalm.

Moreover, in John 10:34-35 Joshua points out how the Scriptures call men “gods” in Psalm 82. Therefore, “gods” is

to the door, or the door post. And his lords shall pierce his ear with the awl, and he shall serve him forever.⁴³⁰

[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 not⁴³¹ appoint⁴³² her, he shall let her be redeemed. In his treachery⁴³³ 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 custom⁴³⁴ of daughters. [10] If he takes another woman for himself, he shall not diminish her meat,⁴³⁵ her covering, and her cohabitation.⁴³⁶ [11] If he does not do these three for her, then she shall go out gratuitously⁴³⁷ without silver.⁴³⁸

[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.⁴³⁹ [14] But if a man acts insolently⁴⁴⁰ against his

clearly the legitimate translation in Psalm 82, even though it is speaking of men. Judges are mentioned later in Exodus 21:22 (בִּפְלִיִּים, biphliiym, “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.

430 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];

431 לוֹ (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 לָו (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.*”

432 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.”

433 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.

434 מִשְׁפָּט (mishpat) - more literally, “judgment.”

435 שְׂאֵרָה (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).

436 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.

437 חִנָּם (chinnâm) - see footnote for verse 2.

438 In other words, without paying any money. That equals going out gratuitously (i.e. freely).

439 Numbers 35:9-15

440 יָזִיד (yâzid) - “acts insolently” - KJV and NAS have “acts presumptuously,” NKJV “acts with premeditation.”

neighbor to kill him in craftiness,⁴⁴¹ you shall take him from my altar to die.⁴⁴²

[15] And he who strikes his father and⁴⁴³ his mother shall surely be put to death.⁴⁴⁴

[16] And he who steals a man and sells him, or he is found in his hand, he shall surely be put to death.⁴⁴⁵

[17] And he who curses his father and⁴⁴⁶ his mother shall surely be put to death.⁴⁴⁷

[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.⁴⁴⁸ [21] However, if he stands⁴⁴⁹ for a day or two,⁴⁵⁰ he shall not be avenged, because he is his silver.⁴⁵¹

[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 punished⁴⁵² as the woman's husband puts upon him; and he shall give among the judges.⁴⁵³ [23] And if there is harm, then you⁴⁵⁴ 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.⁴⁵⁵

[26] And if a man strikes the eye of his servant, or the eye of his maid, and ruins

441 בְּעֵרְמָה (ve'êrmâh) - Here and in Joshua 9:4 are the only places this word is found in a deceptive sense. The other places are translated "prudence" (NKJV) in Proverbs 1:4; 8:5, and 12.

442 e.g. 1 Kings 1:50; 2:28-34

443 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).

444 Proverbs 30:17

445 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).

446 וְ (ve) - "and," KJV, NKJV, NAS "or" - this can also mean "or." See footnote for Exodus 21:15.

447 Leviticus 20:9; Proverbs 20:20

448 נָקָם יִנָּקֵם (nâqom yinnâqêm) - "he shall surely suffer vengeance" - more literally, "avenging, he shall suffer vengeance." KJV and NKJV have, "he shall surely be punished." NAS footnotes, "Lit., suffer vengeance." Jay P. Green translates, "he shall surely be avenged." The Hebrew word used here is the word for vengeance (e.g. Deuteronomy 32:43; 1 Samuel 14:24; 2 Kings 9:7; Ezekiel 25:12, 15), and it is passive being in the Niphal form, thus "suffer vengeance."

449 יַעֲמֹד (ya'amod) - "stands" - NAS footnotes, "Lit., stands."

450 יּוֹמַיִם (yomayim) - "two" - This is the Hebrew dual form meaning, more literally, "two days."

451 כֶּסֶפּוֹ (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).

452 עֲנֹשׁ יֵעֲנֹשׁ ('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).

453 פְּלִיִּיִם (peliliym) "judges" - this word for judges is only also found in Deuteronomy 32:31; Job 31:11 ("judgment"). There is also the related adjective פְּלִיִּי (peliyiy) found only in Job 31:28 ("judgment"); the related noun פְּלִיָּלָה (peliylâh) found only in Isaiah 16:3 ("judgment"), and the related noun פְּלִיִּיָּיָה (peliyiyâyâh) found only in Isaiah 28:7 ("judgment"). For another law when men fight, see Deuteronomy 25:11-12.

454 תַּתָּתָהּ (nâtattâh) - "you shall give" - second masculine singular.

455 See also Leviticus 24:19-20; Deuteronomy 19:16-21; Matthew 5:38.

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 owner⁴⁵⁶ of the ox shall be innocent. [29] But if the ox was thrusting in time past and it was known by its owners,⁴⁵⁷ and he did not guard it, and it caused a man or a woman to die, the ox shall be stoned, and also its owners,⁴⁵⁸ he 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 silver⁴⁵⁹ 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 owner⁴⁶⁰ of the pit, he shall make peace, return silver to its owners,⁴⁶¹ and the dead one shall be for him.

[35] And if a man's ox hits an ox of his neighbor, and it dies, they shall sell the live ox and divide its silver,⁴⁶² and also divide the dead one. [36] Or, if it was known that the ox was thrusting in time past, and its owners⁴⁶³ 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]⁴⁶⁴ If a man steals an ox or one from the flock⁴⁶⁵ and he slaughters it or sells it, he shall make peace with five oxen⁴⁶⁶ for the ox; and four sheep⁴⁶⁷ for the one from the flock.⁴⁶⁸ [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

456 בַּעַל (baal) “owner” singular

457 בְּעָלָיו (be'âlâyv) “its owners” - plural construction, but singular context. This same syntax is found in Exodus 21:29, 36; 22:11[H10], 14-15[H13-14]; Proverbs 1:19; 16:22; 17:8; Ecclesiastes 5:12; 8:8; Isaiah 1:3. See Proverbs 16:22 where context is plural (// אֲוִלִּים [‘eviliym] “fools”).

458 בְּעָלָיו (be'âlâyv) “its owners” - plural construction, but singular context, as the following verb is singular, יוּמָת (yumât) “he shall be put to death.” See likewise verse 36.

459 See also Leviticus 27:1-7.

460 בַּעַל (baal) “owner” singular

461 See Exodus 21:29.

462 כֶּסֶף (kaspo) - “its silver” - see footnote for Exodus 21:21.

463 בְּעָלָיו (be'âlâyv) “its owners” - plural construction, but singular context, as the following verb is singular, יִשְׁלַם (yeshallêm), “he shall . . . make peace.”

464 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.

465 שֶׁה (seh) - “one from the flock” - see footnote for Exodus 12:2.

466 בָּקָר (vâqâr) - “oxen” - this is the word used here, but the word used for the stolen “ox” is שׁוֹר (shor).

467 צֹאן (tso'n)

468 שֶׁה (seh)

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 silver⁴⁶⁹ 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 owner⁴⁷⁰ of the house shall be brought to the Gods,⁴⁷¹ to see⁴⁷² 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.⁴⁷³ Whomever the Gods⁴⁷⁴ condemn,⁴⁷⁵ 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,⁴⁷⁶ 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 owners,⁴⁷⁷ he 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 owners.⁴⁷⁸ [13,H12] If it was indeed torn up, he shall bring the torn animal as a witness. He shall not make peace.

[14,H13] And if a man borrows from his neighbor, and it is hurt, or dies, its owners,⁴⁷⁹ he is not with it, he shall surely make peace. [15,H14] If its owners,⁴⁸⁰ he 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.⁴⁸¹ [17,H16] If her father

469 כֶּסֶף (keseph) - more literally, "silver."

470 בָּעַל (ba'al) "owner"

471 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.

472 "to see" is not found in the text, but it appears to be implied by the context.

473 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.

474 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.

475 יָרֵשִׁי' (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."

476 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.

477 See footnote for Exodus 21:29.

478 See footnote for Exodus 21:29.

479 See footnote for Exodus 21:29.

480 See footnote for Exodus 21:29.

481 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.

completely refuses to give her to him, he shall weigh out⁴⁸² silver according to the bride price of the virgins.⁴⁸³

[18,H17] A sorceress you shall not let live.⁴⁸⁴

[19,H18] Anyone who lies with an animal shall surely be put to death.⁴⁸⁵

[20,H19] He who sacrifices to the Gods shall be destroyed,⁴⁸⁶ 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,⁴⁸⁷ 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.⁴⁸⁸

[26,H25] If you ever take your neighbor's garment for a pledge,⁴⁸⁹ 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.

482 יִשְׁקֹל (yishqol) - "weigh out" - can also be translated "pay" (e.g. NKJV, NAS, NIV). NAS footnotes, "Lit., weigh out silver."

483 See Deuteronomy 22:28-29 in a similar situation in which the father is *not* given the right of refusal.

484 Deuteronomy 18:10; Revelation 21:8; 22:15.

485 Bestiality is also condemned in Leviticus 18:23; 20:15-16; Deuteronomy 27:21

486 יָחָרַם (yâchârâm) - "destroyed" - this word is used both for "devoted" (used as such in Leviticus 27:28 "devote" to Yehvah [LXX ἀναθή (anathê)]; Ezra 10:8 "would be confiscated" [LXX ἀναθεματισθησεται (anathematisthêsetai)]; Micah 4:13 "I will consecrate" . . . to Yehvah [LXX ἀναθήσεις (anathêseis)] and "devoted to destruction" or "utterly destroy" (used as such in Leviticus 27:29 "become doomed to destruction"; Deuteronomy 2:34 "utterly destroyed"; 3:6 utterly destroy [2x]; 7:2 [2x both words translated with simply "utterly destroy"]; 13:15 [H16, LXX ἀναθεματιτε (anathematite)]; 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.

487 עָנֶה תֵּעָנֶה אֹתוֹ ('annêh te'anneh 'oto) - "you indeed afflict him"

488 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.

489 חָבַל תַּחְבֹּל שְׁלֵמַת רֵעֶךָ (châvol tachbol salmat rê'ekha) - "you ever take your neighbor's garment for a pledge" - more literally, "pledging you take for a pledge your neighbor's garment."

[28,H27] You shall not curse⁴⁹⁰ Gods,⁴⁹¹ and a leader among your people you shall not curse.⁴⁹²

[29,H28] You shall not delay⁴⁹³ with your full produce and your juice. The firstborn of your sons you shall give to me.⁴⁹⁴ [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.⁴⁹⁵ You shall throw it to the dogs.

23 [1] You shall not lift up a false⁴⁹⁶ report, nor put your hand with the wicked to be a violent⁴⁹⁷ 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;⁴⁹⁸ [3] and you shall not favor the poor in his dispute.⁴⁹⁹

[4] If you encounter your enemy's ox or his donkey wandering, you shall surely return it to him.⁵⁰⁰ [5] If you see the donkey of one who hates you lying down under its load, you shall refrain from leaving⁵⁰¹ it to him. You shall surely release⁵⁰² it with him.⁵⁰³

[6] You shall not pervert the judgment of your needy in his dispute.⁵⁰⁴

[7] You shall be far from a false matter, and you shall not kill the innocent and righteous; for I will not justify⁵⁰⁵ the wicked.⁵⁰⁶ [8] And you shall not receive a bribe,

490 תִּקְלֵל (teqallêl) - This is the same word used in Exodus 21:17 for he who curses (תִּקְלֵל, meqallêl) his father or mother. Also, see Leviticus 24:10-16 for more on cursing.

491 אֱלֹהִים (elohiym) "Gods" - NKJV, NAS "God"; KJV "gods"; LXX "Gods" or "gods" (θεοὺς [theous]).

492 תָּאָר (tâ'or) - "curse." A different word here is used for curse. LXX translates this verse, "You shall not revile gods [or Gods] (θεοὺς, theous), nor speak badly of a ruler of your people." Acts 23:5 is similar to the latter part of this verse. See also Romans 13:7 and 1 Peter 1:13-17.

493 To delay is not good. See Deuteronomy 23:21; Psalm 119:60; Ecclesiastes 5:4.

494 Exodus 13:11-13

495 Genesis 9:4; Acts 15:29

496 שָׁוְיָ (shâve') - or "vain" (LXX) - see footnote for Exodus 20:7.

497 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").

498 There is no Hebrew word for "a matter," but this is implied and needed for the English.

499 Proverbs 29:14

500 This is consistent with Matthew 5:43-48 and Luke 6:27-28, 31-36.

501 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).

502 תֵּעָזֹב (ta'azov) - this is of the same root and basic meaning of the word above (מֵעֲזֹב, mê'azov).

503 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.

504 Proverbs 14:31b; 31:9, 20

505 אֲצַדִּיק ('atsdiyyq) - "justify" or "declare righteous." This is from the same root word as the word "righteous" (צַדִּיק, tsaddiyq) earlier in this verse.

506 This strongly hints to the day of judgment (Ecclesiastes 12:14; Hebrews 9:27).

for the bribe blinds perceptions,⁵⁰⁷ and perverts the words of the righteous.⁵⁰⁸ [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.⁵⁰⁹

[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.⁵¹⁰

[13] And in all⁵¹¹ 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.⁵¹²

[14] Three times⁵¹³ 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,⁵¹⁴ 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.⁵¹⁵ [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.⁵¹⁶

[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.⁵¹⁷ [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

507 פִּיּוּחִים (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”).

508 צַדִּיקִים (tsaddiyqiym) - “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).

509 Leviticus 25:1-7

510 This is a wonderful commandment, but they simply refused to keep it (Jeremiah 17:21-27).

511 Deuteronomy 27:26; Matthew 4:4

512 i.e. hate idolatry (e.g. Psalm 31:6).

513 רַגְלִים (regâliym) - more literally, “feet.” This same usage is found in Numbers 22:28, 32-33.

514 מַצּוֹת (matsot) - “unleavened bread” is here in the plural form (which is most common).

515 הָאֲדוֹן יְהוָה (hâ’âdon yehvah) - “the Lord, Yehvah”

516 Mentioned also in Exodus 34:26 and Deuteronomy 14:21.

517 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.

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 or⁵¹⁸ is barren in your land. I will fulfill the number of your days.

[27] I will send my terror⁵¹⁹ before you, and I will confuse all the people among whom you come. And I will give the neck⁵²⁰ of everyone of your enemies to you. [28] And I will send the hornet⁵²¹ 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,⁵²² 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.⁵²³ [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 lads⁵²⁴ of the sons of Israel, and they offered up burnt offerings and sacrificed peace sacrifices of bulls⁵²⁵ 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

518 וְ (ve) – “or” – this can also mean “and” depending on the context. See footnote for Exodus 21:15.

519 אֶת־מִדְּיָא (’êymâtiy) - “my terror” - The word for terror is also found in Genesis 15:12 (“horror” NKJV); Exodus 15:16 (“dread” NKJV); Deuteronomy 32:25 (“terror” NKJV); Joshua 2:9 (“terror” NKJV); Ezra 3:3 (“fear” NKJV); Job 9:34; 13:21 (“dread” NKJV); 20:25 (“terrors” NKJV); 33:7 (“fear” NKJV); 39:20 (“terror” NKJV); 41:14 [Hebrew 41:6] (“terrible” NKJV); Psalm 55:4; 88:15 [Hebrew 88:16] (“terrors” NKJV); Proverbs 20:2 (“wrath” NKJV with footnote, “Lit., fear or terror”); Isaiah 33:18 (“terror” NKJV); Jeremiah 50:38 (“idols” NKJV; NAS “fearsome idols”).

520 עֹרֶף (’oreph) - “neck” - KJV, NKJV, NAS, NIV all have “turn their backs.” Jay P. Green, “give the neck.” It is more literally, “give the neck” (נָתַתִּי אֶת־כַּלְ-אֵיבֵיךָ אֶל־יָדְךָ עֹרֶף) nâtattiy 'et-kâl-'oyeveykha 'êleykha `oreph). This same word is translated neck in the NKJV, e.g. in Genesis 49:8; Job 16:12; and Proverbs 29:1.

521 צִרְעָה (tsir`âh) “hornet” - noted also only in this same context in Deuteronomy 7:20 & Joshua 24:12.

522 הַנְּהָר (hannâhâr) - The Euphrates, see Genesis 15:18; Deuteronomy 1:7-8; and Joshua 1:4.

523 Hebrews 9:8

524 נְעָרִים (na`arêy) - “youths” - This word can mean anything from an infant (Exodus 2:6) to a young man (2 Samuel 18:5, 12).

525 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.

took the Book of the Covenant and read it in the hearing⁵²⁶ 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 substance⁵²⁷ of the heavens in purity.⁵²⁸ [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 tablets⁵²⁹ of stone, and the law and the commandments which I have written to teach them.”⁵³⁰ [13] So Moses arose, and Joshua his servant, and Moses went up to the mountain of the Gods.⁵³¹

[14] And to the elders he said, “Wait for us in this place⁵³² until we return to you. And behold, Aaron and Hur are with you. Whoever is an owner of words,⁵³³ 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 to⁵³⁴ 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 days⁵³⁵ and forty nights.⁵³⁶

25[1] And Yehvah spoke to Moses saying, [2] “Speak to the sons of Israel, and take for me a heave offering⁵³⁷ from every man whose heart is willing it.⁵³⁸ You shall take my heave offering. [3] And this is the offering that you shall take from them:

526 בְּאָזְנֵי (be'âznêy) - “in the hearing,” more literally, “in the ears.”

527 עֵצֶם ('etsem) - “substance,” more literally, “bone.”

528 Ezekiel 1:26-28

529 לֶחֶת (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.

530 This equals the Ten Commandments. See Exodus 31:18; 32:15-19; 34:1, 4, 28.

531 Instructions given during this time are found in Exodus 25-31.

532 בְּנֶה (vâzeh) - “in this place” - more literally, “in this.”

533 מִי־בֶעַל דְּבָרִים (miy-va'al devâriym) - “whoever is an owner of words,” or “whoever owns words,” or “whoever has words.”

534 לְעֵינֵי (le'êynêy) - more literally, “to the eyes.”

535 See also Deuteronomy 9:9-20. Moses spent forty days and forty nights on the mountain twice over without food or water.

536 Chapters 25-31 are commandments Moses received while on the mountain. See Exodus 31:18.

537 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.

538 יִדְבָּנִי לִבִּי (asher yiddevennu libbo) - “whose heart is willing it.”

gold, and silver, and bronze, [4] and violet and purple and scarlet⁵³⁹ thread, and fine linen, and goats hair,⁵⁴⁰ [5] reddened rams' skins, and techashiyim skins,⁵⁴¹ and acacia⁵⁴² wood, [6] oil for the light, spices for the anointing oil, and for incense of spices,⁵⁴³ [7] onyx stones, and setting stones, for the ephod⁵⁴⁴ and for the breastpiece.⁵⁴⁵ [8] And let them make me a sanctuary, and I will dwell in their midst. [9] According to all that I show you,⁵⁴⁶ the pattern of the the dwelling⁵⁴⁷ and the pattern of all its articles, so thus shall you do.

[10] And they shall make an ark⁵⁴⁸ of acacia wood two cubits and a half its length, and a cubit⁵⁴⁹ 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 border⁵⁵⁰ of gold around it. [12] And you shall cast for it four rings of gold, and put it upon its four corners,⁵⁵¹ 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.⁵⁵²

539 תולעת שני (tola'at shâni) - "scarlet" - see footnote for Leviticus 14:4.

540 עִיזִים ('izziyim) - "goats hair" - This is the same word for "goats." See footnote for Exodus 35:26.

541 עֹרֹת תַּחֲשִׁימִים ('orot techâshiyim) - "techashiyim 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, techâshiyim) is uncertain. Thus, this plural term is transliterated. The singular term is תַּחֲשִׁי (tachash). See Numbers 4:6.

542 שִׁטִּים (shitiyim) - KJV transliterates, "shittim."

543 לִקְטֹרֶת הַסַּמִּים (liqto'et hassammiyim) - "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 (sammiyim).

544 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).

545 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.

546 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.

547 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).

548 אָרוֹן ('aron) - "ark" - or "chest" (NIV, BDB). This word is close, but not the same, as the Hebrew name Aaron (אַהֲרֹן, 'aharon).

549 "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.

550 זֶר (zêr) - "border" (BDB), KJV "crown," NKJV (footnote "border" at Exodus 30:3), NAS, NIV "molding."

551 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.

552 Moses did so. See Exodus 40:20; Deuteronomy 10:1-5. Moses was faithful (Hebrews 3:5).

[17] And you shall make a propitiatory⁵⁵³ of pure gold, two cubits and a half its length, and a cubit and a half its width. [18] And you shall make two cherubs⁵⁵⁴ of gold; hammered you shall make them, at⁵⁵⁵ the two ends of the propitiatory. [19] And make one cherub at⁵⁵⁶ this end, and one cherub at⁵⁵⁷ this end. You⁵⁵⁸ shall make the cherubs of⁵⁵⁹ 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 meet with you⁵⁶⁰ there, and I will speak with you from upon the propitiatory from between the two cherubs⁵⁶¹ which are upon the ark of the testimony about everything that I command you for the sons of Israel.

[23] And you shall make a table of acacia wood, two cubits its length, and one cubit its width, and a cubit and a half its height. [24] And you shall overlay it with pure gold, and you shall make a border all around. [25] And you shall make for it a rim a handbreadth all around, and you shall make a border of gold for its rim all around. [26] And you shall make for it four rings of gold, and shall put the rings upon the four corners where its four legs are. [27] The rings shall be close to the rim for housings⁵⁶² 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,⁵⁶³ you shall make them pure gold. [30] And you shall put upon the table the presence bread⁵⁶⁴ before

553 כַּפֹּרֶת (khapporet) - "propitiatory" - KJV, NKJV, NAS, "mercy seat," NIV "atonement cover," LXX "propitiatory" (ἱλαστήριον, ilastarion). It is from the Hebrew word for "appease" (e.g. Genesis 32:20) or "make propitiation" or "make atonement" (כִּפֶּר, kipper, e.g. Exodus 30:10). The word "propitiatory" used in the LXX (ἱλαστήριον, ilastarion) is the same word used in Romans 3:25 (NKJV "propitiation") and Hebrews 9:5 (NKJV "mercy seat"). Hebrews 9:5 speaks of the identical thing mentioned in Exodus 25:17. 1 John 2:2 says Christ is the propitiation (ἱλασμος, ilasmos) for our sins. See also 1 John 4:10 (ἱλασμον, ilasmon) and Hebrews 2:17 (ἱλασκεσθαι, ilaskesthai, see also footnote for Luke 18:13).

554 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.

555 More literally, "from."

556 More literally, "from."

557 More literally, "from."

558 אַתָּה (ta'asu) - This is plural "you." He changes from a singular "you" to a plural "you."

559 More literally, "from."

560 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).

561 See also Isaiah 6:1-2. There Seraphim, apparently a different creature, are in the presence of God.

562 לְבָתִּים (levâtiym) - "for the housings" - this use of the word for "house" is also found in Exodus 26:29; 36:34; 37:14, 27; 38:5.

563 אֲשֶׁר יִשָּׁךְ 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."

564 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 פָּנִים (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

me always.

[31] And you shall make a lampstand of pure gold. The lampstand⁵⁶⁵ shall be made of hammered work, its base,⁵⁶⁶ and its shaft,⁵⁶⁷ its cups, its bulbs, and its flowers shall be from it.⁵⁶⁸ [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 he⁵⁶⁹ shall cause its lamps to go up,⁵⁷⁰ and cause the light to shine across its face. [38] And its snuffers and fire-pans shall be of pure gold. [39] A talent⁵⁷¹ of pure gold, he⁵⁷² shall make it, with all these utensils. [40] So see and do according to the pattern which you saw on the mountain.”⁵⁷³

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,⁵⁷⁴ 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 size⁵⁷⁵ for all the curtains. [3] Five curtains shall be joined together, each to its companion,⁵⁷⁶ 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

“presence” (e.g. Exodus 33:14 **יְלֵכְהוּ** **פָּנַי**, pânay yêlêkhu, “My presence will go;” 33:15, **פָּנֶיךָ**, pâneykha, “your presence”). In 1 Chronicles 9:32; 23:29 it is called (more literally) “the arranged bread,” **לֶחֶם הַמַּעֲרֶכֶת** (lechem hamma`arâkhet), 2 Chronicles 13:11, **מַעֲרֶכֶת לֶחֶם** (ma`arâkhet lechem), and in 1 Chronicles 28:16; 2 Chronicles 2:4; 29:18 simply “the arrangement” **הַמַּעֲרֶכֶת** (hamma`arekhet). The bread was to be replaced every Sabbath (Leviticus 24:8; 1 Chronicles 9:32). This presence bread is what David and his men ate in 1 Samuel 21:1-6 (see also Matthew 12:3-5 [Mark 2:25-26; Luke 6:3-4]). See also footnotes for Matthew 12:4.

565 **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).

566 **יָרְכָה** (yerêkhâ) - “base” - KJV “his shaft,” NKJV “its shaft,” NAS “its base,” NIV “base,” LXX “its stem.”

567 **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.

568 **מִמֶּנָּה** (mimmennâh) - “from it” - i.e. from the same piece. It is to be a hammered work of pure gold from one piece.

569 **הֵעֲלָה** (he`elâh) - Hiphal third masculine singular - “he shall cause to go up.”

570 i.e. light the lamps.

571 **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.

572 **יַעֲשֶׂה** (ya`aseh) - third masculine singular imperfect, “he shall make.”

573 Hebrews 8:5

574 **מַעֲשֵׂה חָשָׁב** (ma`asêh choshêv) - “a work of art” - more literally, “a work of thinking.”

575 **מִדָּה** (middâh) - “size”

576 **אָחוֹתָהּ** ('achotâh) - “its companion” - more literally, “her sister.”

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 techashiym⁵⁷⁷ 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 joined 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.⁵⁷⁸ [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 west⁵⁷⁹ 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 doubled⁵⁸⁰ at the bottom and together. And they shall be coupled⁵⁸¹ at the top⁵⁸² to the one ring. Thus it shall be for both of them. They shall be for the two corners. [25] So there shall be eight boards and their silver bases, sixteen bases, two bases under the one board and two bases under the other board.

[26] And you shall make bars of acacia wood, five for the boards of the one side of the the dwelling, [27] and five bars for the boards of the second side of the the dwelling, and five bars for the boards of the side of the the dwelling for the sides toward the west. [28] And there shall be a middle bar in the midst of the boards

⁵⁷⁷ See footnote for Exodus 25:5

⁵⁷⁸ לְפָאֵת נֶגְבָּה תֵּימָנָה (liph'at negbâh tēymânâh) - “for the south side southward”

⁵⁷⁹ יָמָה (yâmmâh) - “towards the west” - more literally “towards the sea.”

⁵⁸⁰ תְּאֵמִים (to'amîym) - “coupled” - more literally, “doubled.”

⁵⁸¹ תְּמִים (tammiym) - “coupled” - more literally “complete.”

⁵⁸² רֹאשׁוֹ (ro'sho) - “top” - more literally, “its head.”

passing through from end to end. [29] And you shall overlay the boards with gold, and you shall make their rings of gold, housings⁵⁸³ 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 curtain⁵⁸⁴ 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 Holies.⁵⁸⁵ [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 north⁵⁸⁶ 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.⁵⁸⁷ [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 altar⁵⁸⁸ 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,⁵⁸⁹ and you shall overlay it with bronze. [3] And you shall make its pots⁵⁹⁰ to receive its ashes,⁵⁹¹ and its shovels, and its bowls,⁵⁹² 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.

583 בָּתִּיִּם (bâtiym) - "housings"

584 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

585 קֹדֶשׁ הַקֳּדָשִׁים (qodesh haqqodâshiyim) - "the Holy of Holies" - This is the copy (Hebrews 8:5). Christ entered the real (Hebrews 9:11-12, 24). See also footnote for Exodus 29:37.

586 Psalm 48:1-2; Isaiah 14:13; Ezekiel 1:4

587 רוֹקֵם (roqêm) - "variegator" - "a worker (weaver) in colors" (BDB)

588 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).

589 In other words, the horns shall be from the altar, i.e. one piece. The horns were to protrude from the altar.

590 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.

591 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, דָּשַׁן (dâshên). The idea of ashes is interpretive based on context. KJV, NKJV, NAS, and NIV all have "ashes." דָּשַׁן (dâshên) is used likewise in Numbers 4:13 where it clearly indicates "ashes."

592 מִזְרְקָתָיו (mizreqotâyv) - "its bowls" - NKJV "basins." In Amos 6:6 NKJV translates the same word "bowls."

[9] And you shall make the court⁵⁹³ of the the dwelling, for the south side toward the south hangings⁵⁹⁴ 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 sea⁵⁹⁵ 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,⁵⁹⁶ 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.⁵⁹⁷

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 woven⁵⁹⁸ 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.⁵⁹⁹ [7] It shall have two shoulder

593 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.

594 קִלְיָיִם (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).

595 i.e. west

596 See footnote for Exodus 26:36.

597 An awesome privileged that most did not heed (e.g. Ezekiel 44:10-15).

598 תַּשְׁבֵּטִים (tashbêts) - "woven" - KJV "broidered," NKJV "skillfully woven," NAS "checkered," NIV "woven." The exact meaning of this word is uncertain.

599 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

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,⁶⁰⁰ 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,⁶⁰¹ [10] six of their names upon the one stone, and the remaining six upon the second stone, according to their birth. [11] The work of an engraver of stone, an engraving of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall make them to be set in settings of gold. [12] And you shall put the two stones upon the shoulders of the ephod, memorial stones for the sons of Israel. And Aaron shall carry their names before Yehvah upon his two shoulders for a memorial.

[13] And you shall make settings of gold, [14] and two chains of pure gold. You shall make them braided, a work of cords, and you shall put the corded chains upon the settings.

[15] And you shall make the breastpiece of judgment a work of art, like the work of the ephod. You shall make it of gold, violet, and purple, and scarlet thread, and fine woven linen, you shall make it. [16] It shall be square, doubled over, a span⁶⁰² 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,⁶⁰³ topaz, and emerald, the first row. [18] The second row shall be turquoise, sapphire, and a diamond. [19] The third row shall be jacinth,⁶⁰⁴ agate, and amethyst. [20] The forth row shall be beryl,⁶⁰⁵ and onyx,⁶⁰⁶ 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

more literally “a work of thinking.”

600 i.e. “of the same workmanship” (NKJV), “of the same material” (NAS)

601 Revelation 21:12

602 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.

603 אֶדֶם (odem) - “sardius” - or “ruby” - This word is from the Hebrew word for red (אָדָם, 'adam).

604 or amber

605 or yellow jasper

606 or carnelian

Yehvah always.⁶⁰⁷ [30] And you shall put into the breastpiece of judgment the Urim⁶⁰⁸ and the Thummim,⁶⁰⁹ and they shall be upon Aaron's heart in his going in before Yehvah; and Aaron shall bear the judgment⁶¹⁰ 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 opening⁶¹¹ for his head in the middle of it. It shall have an edge⁶¹² for its opening round about, a work of a weaver,⁶¹³ like the opening of a corselet,⁶¹⁴ 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.⁶¹⁵ [40] And for the sons of Aaron you shall make tunics, and you shall make sashes for them. And you shall make head-gear⁶¹⁶ 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,⁶¹⁷ and sanctify them; and they shall minister to me as priests. [42] And make for them linen underwear⁶¹⁸ to cover naked flesh. From hips and unto thighs they

607 Deuteronomy 32:10; Jeremiah 31:3; Zechariah 2:8-13

608 אִוִּים ('urim) - "Urim" (same root as "light" אֹר [or] e.g. Genesis 1:3) - this is the plural for "flame" (or "fire"), אֵשׁ ('ur), but found only in the singular in Isaiah 31:9 ("fire" NKJV); 44:16 (last "fire" in NKJV); 47:14 ("fire" at end of verse, NKJV; this verse has the more common Hebrew word for flame in it as well, לְהָבָה [lehâvâh]); 50:11 ("light" NKJV); Ezekiel 5:2 ("fire" NKJV). See also footnote on the breastpiece in Exodus 25:7.

609 תִּמְמִיִּם (tummiym) - "Thummim" - meaning is perhaps "perfection." See also footnote for Exodus 25:7.

610 Numbers 27:18-21

611 פִּי (phiy) - more literally, "mouth."

612 שֹׁפָה (saphah) - "edge" - more literally, "lip." KJV, NKJV, NAS "binding." NIV "edge."

613 מְעֵשֶׂה אֹרֶג (asêh 'orêg) - "work of a weaver" - KJV, NAS, "woven work," NKJV, NIV "woven."

614 תַּחְרָא (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.

615 See footnote for Exodus 26:36.

616 מִגְבְּעוֹת (migbâ'ot) - "headgear" - KJV "bonnets," NKJV "hats," NAS "caps," NIV "headbands." This is not the same word as in the prior verse for turban (מִצְנִפֶּת, mistnepheth).

617 מִלֵּאת אֶת־יָדָם (millê'tâ 'et-yâdâm) - "fill their hand" - NKJV "consecrate them," NAS "ordain them." This is a more literal translation. The idea is one of consecration or ordination. This same kind of wording can be found also in Exodus 29:9, 29, 33, 35; Leviticus 8:33; 16:32; 21:10; Numbers 3:3; Judges 17:5, 12; 1 Kings 13:33; 1 Chronicles 29:5; 2 Chronicles 13:9; 29:31; Ezekiel 43:26 (altar).

618 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

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,⁶¹⁹ and two perfect⁶²⁰ 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 wash⁶²¹ 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 ephod⁶²² him with the skillfully woven ephod. [6] And you shall put the turban upon his head, and shall put the holy crown⁶²³ 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 bind⁶²⁴ on them the head-gear. And the priesthood shall be theirs for a statue forever, and you shall fill the hand⁶²⁵ 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.⁶²⁶ [11] And you shall slaughter the bull before Yehvah at the door of the tent of meeting. [12] And you shall take from the blood⁶²⁷ of the bull, and put it upon the horns of the altar with your finger, and you shall pour out all of the blood at⁶²⁸ the base of the altar.⁶²⁹ [13] And you shall take all of the fat that covers the entrails, and the lobe⁶³⁰ on the liver, and the

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 פִשְׁתִּיּוֹם), mikhnesêy phishtiyim, “linen trousers” NKJV)

619 בֶּן־בָּקָר (ben-bâqâr) - “son of a herd” - KJV, NKJV, NAS, NIV do not translate. Green gives, “the son of the herd.”

620 תְּמִימִים (temiymim) - “perfect” - KJV, NKJV, NAS “without blemish,” NIV “without defect.” This is the same word (except here it is in the plural) as is used in Genesis 6:9; Job 36:4; 37:16 (“perfect” NKJV), and is used (as here) for a “perfect” (i.e. without blemish) animal for sacrifice (e.g. Exodus 12:5).

621 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).

622 לָאֶפְדֹּת (âphadtâ lo) - “ephod him” - KJV, NKJV, NAS “gird him,” NIV “fasten the ephod on him.” The word used here is the verbal form of the word for the ephod. This verb form is used only here and in Leviticus 8:7.

623 Exodus 28:36-37

624 חָבַשְׁתָּה (châvashtâ) - “bind” - KJV, NKJV, NIV “put,” NAS “bind.” NKJV translates “bind” in Hosea 6:1. Used for saddling a donkey in Genesis 22:3.

625 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.

626 Leviticus 4:1-4; 16:21

627 Hebrews 9:9, 22-23; 10:4

628 אֵל (’el) - “at” - KJV, NKJV “beside,” NAS, NIV “at,” more literally “to.”

629 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.

630 יֹתֶרֶת (yoteret) - “lobe” - KJV “caul,” NKJV “fatty lobe,” NAS “lobe,” NIV “covering,” BDB gives “appendage.”

two kidneys, and the fat which is upon them, and cause them to smoke as incense⁶³¹ on the altar. [14] And the flesh of the bull, and its skin, and its dung⁶³² 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 sprinkle⁶³³ 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 offering⁶³⁴ 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 tip⁶³⁵ of Aaron's ear and upon the tip of the ear of his sons, on the right, and the thumb of their right hand, and upon the big toe⁶³⁶ of their right foot.⁶³⁷ 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),⁶³⁸ [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

631 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 אָשַׁן ('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").

632 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.

633 זָרַקְתָּ (zâraqtâ) - "sprinkle" - For what this may represent, see Isaiah 52:15; Hebrews 12:24; 1 Peter 1:2.

634 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.

635 תֵּנִיךְ (tenukh) - "tip" (KJV, NKJV) - NAS, NIV "lobe." Found also in Leviticus 8:23-24; 14:14, 17, 25, 28.

636 בֹּהֶן (bohen) - "big toe" - This word is the same word used for the thumb just prior in this verse.

637 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).

638 מִלּוּ'יִם (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.

wave⁶³⁹ 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,⁶⁴⁰ which is waved,⁶⁴¹ and the thigh of the heave offering⁶⁴² and which is raised,⁶⁴³ from the ram of the ordinations, which is for Aaron and his sons. [28] And it shall be for⁶⁴⁴ 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 hand⁶⁴⁵ 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.⁶⁴⁶ So you shall offer a sin offering upon the altar in your atoning for it, and you shall anoint it to sanctify it. [37] Seven days you shall atone upon the altar, and shall sanctify it, and the altar shall be holy of holies.⁶⁴⁷ All that touches the altar shall be holy.⁶⁴⁸

[38] And this is what you shall do upon the altar: two lambs the son of a year

639 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).

640 תְּנוּפָה (tenuphâ) - "wave offering" - related to the verb "is waved" הוּנַף (hunaph).

641 הוּנַף (hunaph) - "is waved"

642 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).

643 הוּרָם (hurâm) - "is raised"; NKJV "is raised"; KJV "is heaved up"; NAS "was offered" - Hophal form from the same root word רוּם [rum] raise) as "heave offering" תְּרוּמָה (terumâh).

644 i.e. to eat, see Leviticus 10:14-15.

645 See footnote in Exodus 28:41.

646 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.

647 קֹדֶשׁ קָדָשִׁים (qodhesh qâdâshiym) - more literally, "holy of holies," NKJV "most holy" - found also in Exodus 30:10, 29, 36; 40:10; Leviticus 2:3; 10; 6:17(H10), 25(H18), 29(H22); 7:1, 6; 10:12, 17; 14:13; 24:9; 27:28; Numbers 18:9; 1

Chronicles 23:13; Ezekiel 43:12; 45:3; 48:12; Daniel 9:24, with the definite article, קֹדֶשׁ הַקְּדָשִׁים (qodesh haqqâdâshiym) "the holy of holies," Exodus 26:33; Numbers 4:4, 19; 1 Kings 8:6; 1 Chronicles 6:49(H34); 2 Chronicles 3:8, 10; 5:7; Ezekiel 41:4.

648 This is a command, not a consequence. See Haggai 2:11-14.

daily continually. [39] And the one lamb you shall do in the morning and the second lamb you shall do between the two evenings.⁶⁴⁹ [40] And a tenth of fine flour mixed in a fourth of a hin⁶⁵⁰ 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.⁶⁵¹ You shall do it as the grain offering of the morning, and as the drink offering,⁶⁵² 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.⁶⁵³ [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.⁶⁵⁴ [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 altar⁶⁵⁵ for incense.⁶⁵⁶ 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.⁶⁵⁷ [3] And you shall overlay its top, its walls⁶⁵⁸ round about, and its horns with pure gold. And you shall make for it a border⁶⁵⁹ 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 housings⁶⁶⁰ 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 it⁶⁶¹ before the curtain which is by the ark of the testimony before the propitiatory which is upon the testimony where I will meet you there. [7] And Aaron shall cause smoke to

649 בֵּינַי הָעֶרְבָיִם (bêyn hâ'arbâyim) - "between the two evenings" - i.e. at twilight (NKJV, footnote, "between the two evenings")

650 הֵיין (hiyn) - "hin" - supposedly this is equivalent to a gallon. Modern Hebrew "gallon" is גָּלוֹן (gallun).

651 בֵּינַי הָעֶרְבָיִם (bêyn hâ'arbâyim) - "between the two evenings" - i.e. at twilight (NKJV, footnote, "between the two evenings")

652 כִּמְנִיחַת הַבֹּקֶר וְכִנְסָקָה (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.

653 Exodus 40:34-35, 38

654 Psalm 33:12

655 There is one in heaven, Revelation 8:3.

656 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.

657 i.e. from the same piece, i.e. "of one piece" (NKJV)

658 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.

659 זֶר (zêr) - "border" (BDB), KJV "crown," NKJV (footnote "border"), NAS, NIV "molding."

660 בָּתִּיִּם (bâtîym) - "housings" - This is a more literal translation.

661 i.e. the incense altar

go up as incense upon it, incense of spices, morning by morning,⁶⁶² when he makes the lamps good,⁶⁶³ he shall cause smoke to go up as incense on it. [8] And when Aaron causes the lamps to go up⁶⁶⁴ between the two evenings,⁶⁶⁵ 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.⁶⁶⁶ Once in the year he shall make atonement upon it throughout your generations. It is holy of holies⁶⁶⁷ 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 over⁶⁶⁸ upon the numbering, half a shekel, in the shekel of the holy place⁶⁶⁹ (the shekel is twenty gerah).⁶⁷⁰ The half-shekel is a heave offering to Yehvah.⁶⁷¹ [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 poor⁶⁷² 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 atonements⁶⁷³ silver⁶⁷⁴ from the sons of Israel and give⁶⁷⁵ 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

662 בִּבְקֹר בִּבְקֹר (babboqer babboqer) - NKJV “every morning.” It is more literally, “in the morning, in the morning.”

663 בְּהֵיטִיבוֹ (behêytiyo) - “when he makes good” - NKJV “when he tends” - more literally, “when he makes it good.”

664 בְּהֵעֲלֹת (veha'alot) - It is more literally, “causes . . . to go up” - NKJV “lights.”

665 בֵּין הָעֶרְבִים (bêyn hâ'arbayim) - It is more literally “between the two evenings,” i.e. at twilight (NKJV, footnote “between the two evenings”).

666 כִּפּוּרִים (kippuriym) - “atonements” - See Leviticus 16 for once a year atonement.

667 קֹדֶשׁ-קִדְשִׁים (qodesh-qâdâshiym) - more literally, “holy of holies,” NKJV “most holy”

668 הָעֹבֵר (hâ'ovêr) - “who passes over.”

669 בְּשֶׁקֶל-הַקֹּדֶשׁ (besheqel-haqqodesh) - “in the shekel of the holy place” - NKJV “according to the shekel of the sanctuary.”

670 גֶּרָה (gêrah) - “gerah” - found also in Leviticus 27:25; Numbers 3:47; 18:16; Ezekiel 45:12.

671 See Numbers 1:1-4, 45-50. In this case, the total amount of shekels received would be 301,775.

672 The poor are not given any different command. In contrast, see Leviticus 14:21-22; 27:8.

673 כִּפּוּרִים (kippuriym) - “atonements” - see footnote for Exodus 29:36.

674 כֶּסֶף (keseph) - more literally, “silver.”

675 נָתַתָּ (nâtatâ) - more literally, “give,” NKJV has “appoint” with footnote “give.”

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,⁶⁷⁶ a mixed compound, a work of a perfumer. It shall be holy anointing oil. [26] And you shall anoint with it the tent of meeting, and the ark of the testimony, [27] and the table and all its utensils, and the lampstand and its utensils, and the incense altar, [28] the altar of burnt offering and all its utensils, and the basin, and its base. [29] And you shall sanctify them, and they shall be holy of holies.⁶⁷⁷ 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 me⁶⁷⁸ 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.”⁶⁷⁹

[34] And Yehvah said to Moses, “Take for yourself spices, stacte, and onycha,⁶⁸⁰ and galbanum⁶⁸¹ spices,⁶⁸² and pure frankincense. It shall be part in part.⁶⁸³ [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.⁶⁸⁴ [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 Bezalel⁶⁸⁵ the son of Uri,⁶⁸⁶ the son of Hur, of the tribe of Judah. [3] And I have filled him with the spirit of Gods in wisdom, in understanding,⁶⁸⁷ and in knowledge, and in all workmanship [4] to think thoughts⁶⁸⁸ 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

676 Apparently symbolic of the Holy Spirit (John 14:17; 16:13; Hebrews 9:9; 1 John 2:27).

677 קֹדֶשׁ קָדָשִׁים (qodesh qâdâshiyim) - more literally, “holy of holies,” NKJV “most holy”

678 i.e. the Lord

679 Cut off equals death, Exodus 31:14.

680 שֶׁחָלֵת (shechêlet) - “onycha” (KJV, NKJV, NAS, NIV) - according to Koehler & Baumgartner meaning is uncertain. This is the only place this word is found.

681 חֶלְבֵּנָה (chelbenâh) - “galbanum” - only found here.

682 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 “

683 בֶּד בֶּבֶד יִיְהֶה (bad bevad yihyeh) - “It shall be part in part” - i.e. It shall be in equal parts (NKJV “there shall be equal amounts of each”).

684 לָכֶם (lâkhem) - “to you” - This is a plural “you.”

685 בְּצַלֵּאֵל (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.

686 אֲרִירִי (’uriy) - “Uri” - This name appears to mean, “my flame.” It is used for this man (Exodus 35:30; 38:22; 1 Chronicles 2:20; 2 Chronicles 1:5), a gatekeeper in Ezra 10:24, and the father of Geber (“Man” TT) in 1 Kings 4:19.

687 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.

688 לַחֲשֹׁב 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.”

workmanship. [6] And I, behold, I have given him Aholiab⁶⁸⁹ the son of Ahisamach⁶⁹⁰ 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 for⁶⁹¹ the testimony, and the propitiatory which is upon it, and all the utensils of the tent - [8] the table and its utensils, and the pure⁶⁹² lampstand and all its utensils, and the altar of incense, [9] and the altar of burnt offering and all its utensils, and the basin and its base, [10] and the woven garments⁶⁹³ 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 sabbaths⁶⁹⁴ 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,⁶⁹⁵ 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,⁶⁹⁶ there shall be a sabbath observance,⁶⁹⁷ holy to Yehvah. Whoever does work on the sabbath day shall surely be put to death.⁶⁹⁸ [16] And the sons of Israel shall keep the sabbath, to do the sabbath throughout your generations, a covenant forever.⁶⁹⁹ [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 rested⁷⁰⁰ and was refreshed.”⁷⁰¹

[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]⁷⁰² And the people saw that Moses delayed to come down from the

689 אָהוֹלִיָּאב (’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).

690 אֲחִישָׁמַח (’achiysâmâkh) - “Ahisamach” - This name apparently means, “my brother has supported.” It is only used for this man (Exodus 35:34; 38:23).

691 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.”

692 Probably meaning “pure gold,” see Exodus 25:31, 36.

693 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.

694 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.

695 שַׁבָּת (shabbât) - “sabbath”

696 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.

697 שַׁבָּת שַׁבְּבָתוֹן (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.”

698 See also Exodus 35:2-3; Numbers 15:32-36; Isaiah 56:1-7; 58:13-14; Jeremiah 17:24-25.

699 Isaiah 66:22-23

700 שָׁבַת (shâvat) - “he rested”

701 Isaiah 40:28

702 The events of this chapter are summed up in Psalm 106:19-23.

mountain, and the people gathered together to Aaron and said to him, “Rise up, make for us Gods⁷⁰³ 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.”⁷⁰⁴ [2] And Aaron⁷⁰⁵ 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 molten⁷⁰⁶ calf. And they said, “These⁷⁰⁷ are your Gods, Israel, they who brought⁷⁰⁸ you up from the land of Egypt.”⁷⁰⁹ [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.”⁷¹⁰ [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.⁷¹¹

[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, they who brought you up⁷¹² 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 consume⁷¹³ 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?”⁷¹⁴ [12] Why should the Egyptians speak saying, ‘In evil⁷¹⁵ he brought them out to kill them in the mountains, and to annihilate⁷¹⁶ them from upon the face of the ground? Turn from

703 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 (יֵלְכוּ, yêlekhu, “shall go). Also, Acts 7:40 interprets this as “Gods” (θεοὺς). See also verse 4.

704 Just a few days before, God had directly commanded them from the mountain not to do this (Exodus 20:4-5).

705 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).

706 מִסֵּכָה (massêkhâh) – “molten” – from the word for “pour out,” נָסַךְ (nâsakh) e.g. Isaiah 29:10.

707 אֵלֵּה ('êlleh) - “These” - Although there is only one calf in view here, this *is* a plural demonstrative pronoun. KJV has “These be thy gods,” NKJV “This is your god,” NAS “This is your god,” with footnote, “Or, *These are your gods*,” NIV “These are your gods.” This section is clearly plural in the Hebrew with not only the plural demonstrative pronoun, but also the plural noun for god (אֱלֹהֵיכֶם, 'eloheykha) and the plural verb for “brought you up” (הֵעֲלֶיכֶם, he'elukha).

708 הֵעֲלֶיכֶם (he'elukhâ) “they . . . brought you up” - plural verb, i.e. “they brought you up”

709 This same claim, same exact wording in the Hebrew (“your Gods, Israel, they who brought you up from the land of Egypt”), was made by Jeroboam with his two calves, one in Bethel and one in Dan. See 1 Kings 12:28.

710 חַג לַיהוָה (chag layhvâh) “to Yehvah” - this calf was to represent the true God, but it was directly against Deuteronomy 4:15-17 & Exodus 20:4.

711 1 Corinthians 10:7

712 הֵעֲלֶיכֶם (he'elukhâ) “they . . . brought you up” - plural verb, i.e. “they brought you up”

713 אֶכְלֶם ('akhallêm) - “I will consume them” - This is from the word for eating.

714 Why? See Exodus 20:5; 34:14; Deuteronomy 4:24; 6:14-15; Joshua 24:19-20.

715 בְּרָעָה (berâ'âh) - “in evil” - KJV “For mischief,” NKJV “to harm,” NAS “With evil *intent*,” NIV “with evil intent.”

716 לְכַלּוֹתָם (lekhalloâm) - “to annihilate them” - KJV “to slay them,” NKJV “to consume them,” NAS “to destroy them,”

your fierce anger, and repent⁷¹⁷ from the evil⁷¹⁸ 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.⁷¹⁹ [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,⁷²⁰ 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 singing⁷²¹ 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' anger⁷²² became hot, and he cast from his hand the tablets and broke them at the bottom of the mountain. [20] And he took the calf that they had made, and burned it in fire, and ground it until it was power, and scattered it upon the face of the waters, and made the sons of Israel drink it. [21] And Moses said to Aaron, "What did this people do to you that you have brought upon them a great sin?" [22] And Aaron said, "Do not let the anger of my lord burn. You, you know the people, that they are evil. [23] And they said to me, 'Make for us Gods that shall go before us, for this man Moses who brought us up from the land of Egypt, we do not know what has happened to him.' [24] So I said to them, 'Whoever has gold let them tear it off and give it to me.' So I threw it into the fire and out came this calf."

[25] And Moses saw the people that they were let loose,⁷²³ for Aaron had let loose,⁷²⁴ to the whispering⁷²⁵ 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

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."

717 חָנַח (hinnâchêm) - "repent" (KJV) - NKJV, NIV "relent," NAS "change your mind."

718 הָרָעָה (hârâ'âh) - "the evil" - KJV "this evil," NKJV "this harm," NAS "doing harm," NIV "disaster."

719 Deuteronomy 32:26-27

720 מִזֶּזֶה וּמִזֶּזֶה (mizzeh umizzeh) - "on this one and the other" - more literally, "from this and from this."

721 עָנוּת ('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, עֲנוּת, 'annot).

722 אַף ('aph) - "anger" - this is the same word the KJV & NKJV translate "wrath" in verses 10-12.

723 פָּרַע (phârúa) - "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.

724 פָּרַעָה (pherâ'oh) - "loosed"

725 שִׁמְטָה (shimtsâh) - "whispering" - KJV, NKJV "shame," NAS "derision," NIV "laughingstock." This is the only place this word is found. The closest word to it is "whisper" (שָׁמַע, shêmet) found in Job 4:12 and 26:14. BDB gives "whisper" or "derision."

his friend and each one his neighbor.”⁷²⁶ [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 Gods⁷²⁷ 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.”⁷²⁸ [34] So now, go, lead the people to where I tell you. Behold, my messenger shall go before you,⁷²⁹ and on the day of my visitation, so I will visit upon them their sin.” [35] So Yehvah struck⁷³⁰ 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,⁷³¹ 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.”⁷³² [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 ornaments by Mount Horeb.⁷³³

[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.⁷³⁴ [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

726 Deuteronomy 13:6-18 (Luke 14:26)

727 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).

728 Psalm 69:27-28; 139:16; Revelation 3:5; 13:8; 17:8; 22:19

729 singular “you”

730 יָגַח (yiggoph) - “struck” (NIV) - KJV, NKJV “plagued,” NAS “smote.” This can be translated “struck” (or “smote”) or “plagued.” The same exact word is used in Zechariah 14:12 & 18 where the NKJV translates it “strike(s)” along with the word for “plague” (מַגָּעָה, maggêphâh) which is from the same root as the word translated “strike(s).”

731 מִזֶּה (mizzeh) - “from here” - more literally, “from this.” It could be translated “from this place.”

732 God knows Himself! See Habakkuk 1:13; Nahum 1:2-7; Malachi 3:6; Acts 12:21-23; Revelation 2:23.

733 Ornaments - also mentioned in Isaiah 3:16-24; 61:10

734 Outside the camp - Hebrews 13:10-11 (Leviticus 16:27), 12-13; 12:14; 2 Timothy 2:20-21.

Moses face to face as a man speaks to his friend.⁷³⁵ And he would return to the camp.⁷³⁶ And his servant Joshua,⁷³⁷ the son of Nun,⁷³⁸ a lad, did not depart from the midst⁷³⁹ of the tent.⁷⁴⁰

[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 you⁷⁴¹ that I might find favor in your eyes. And see that this nation is your people.” [14] And he said, “My presence⁷⁴² 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.⁷⁴³ [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.”⁷⁴⁴ [20] And he said, “You are not able to see my face, for no man shall see me and live.”⁷⁴⁵ [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.”⁷⁴⁶

34 [1] And Yehvah said to Moses, “Cut out for yourself two tablets of stones like the first ones, and I will write on the tablets the words which were on the first tablets which you broke.”⁷⁴⁷ [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.”

735 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.

736 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.”

737 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.

738 נֹון (nun) - “Nun” - always and only of Joshua's father, spelled “Non” in 1 Chronicles 7:27.

739 מִתְּוֶךְ (mittokh) - “from the midst” - KJV “out of” (“departed not out of”), NKJV, NAS, “from,” NIV (“did not leave”).

740 Psalm 84:1-2, 4-5, 10-12

741 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

742 פָּנַי (pânay) - “my presence” - more literally, “my face.”

743 מִזֶּה (mizzeh) - “from here” - more literally, “from this.” It could be translated “from this place.”

744 Romans 9:15; Job 23:13; Psalm 115:3; 135:6

745 Genesis 32:30; Isaiah 6:1; Acts 7:55; John 1:18; 1 Timothy 6:13-16; 1 John 3:6; 4:12

746 Matthew 5:8; Revelation 22:4

747 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).

[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 hand⁷⁴⁸ 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,⁷⁴⁹ and abounding in kindness⁷⁵⁰ and truth, [7] keeping kindness⁷⁵¹ for thousands, forgiving⁷⁵² iniquity and transgression and sin, and by no means acquiting, visiting the iniquity of the fathers upon the sons and the sons of the sons upon the third and the fourth.”⁷⁵³ [8] And Moses hurried and knelt down to the earth and worshipped. [9] And he said, “If, please, I have found favor in your eyes, my Lords, go, please, my Lords, in our midst, for the people are stiff-necked, and pardon our iniquities and our sins and take possession of us.”⁷⁵⁴

[10] And he said, “Behold, I am cutting a covenant. Before all your people I will do marvels which have never been created⁷⁵⁵ 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 fearful⁷⁵⁶ 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 Ashers⁷⁵⁷ you shall cut down [14] (for you shall not worship another god,⁷⁵⁸ for Yehvah, Jealous is his name. He is a jealous God),⁷⁵⁹ [15] lest you cut a covenant with the inhabitants of the land, and they play the harlot⁷⁶⁰ after their gods and sacrifice to their gods; and one calls to you and you eat

748 See also Deuteronomy 9:17

749 אֶרֶךְ אַפַּיִם (erekh 'appayim) - “slow to anger” (NAS, NIV) - KJV, NKJV “longsuffering” - more literally, “long of nose.”

750 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”).

751 חֶסֶד (chesed) - “kindness”

752 נָשָׂא (nosê) - “forgiving” - more literally, “lifting” or “taking away.” See also Psalm 103:8-18.

753 Visiting the iniquity to the third and fourth generation - see 2 Kings 24:1-4; 2 Chronicles 33:10-17; Jeremiah 15:1-4.

754 עָחַלְתָּנוּ (echaltânu) - “take possession of us” - This Hebrew word is translated similarly in Exodus 23:30; 32:13; Proverbs 11:29; 14:18.

755 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.

756 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).

757 אֲשֵׁרֵי (ashêrâyv) - “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.

758 אֵל ('êl) - “god”

759 אֵל ('êl) - “God” - He is rightly jealous. All is His (Ezekiel 18:4; 1 Corinthians 6:19-20; Colossians 1:16).

760 וַיַּעֲבֹדוּ (vezânu) - “they play the harlot” - God calls going after other gods (idolatry) harlotry (e.g. Leviticus 17:7; Deuteronomy 31:16; Judges 2:17; 1 Chronicles 5:25). This issue is, God owned the Israelites (e.g. Ezekiel 23:3-5), but they were not faithful to Him (e.g. Hosea). Moreover, everyone is God's (Colossians 1:16), thus any living that is not for God is

from his sacrifice; [16] and you take from his daughters for your sons, and his daughters play the prostitute with their gods, and cause your sons to play the prostitute with their gods. [17] Molded gods you shall not make for yourselves.

[18] The feast of unleavened bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, at the appointed time, the month of Abib. For in the month of Abib you came out from Egypt. [19] Whatever first opens the womb is mine, and every firstborn male from your livestock, ox and of the flock. [20] And the firstborn of a donkey⁷⁶¹ 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.⁷⁶²

[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 weeks⁷⁶³ you shall do for yourself,⁷⁶⁴ 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.⁷⁶⁵ [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,⁷⁶⁶ and the sacrifice of the feast of the passover shall not remain until morning.⁷⁶⁷ [26] The first of the firstfruits of your land you shall bring in to the house of Yehvah your Gods.⁷⁶⁸ You shall not boil a kid in the milk of his mother.⁷⁶⁹

[27] And Yehvah said to Moses, “Write for yourself⁷⁷⁰ these words, for upon the mouth⁷⁷¹ 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 he⁷⁷² wrote upon the tablets the words of the covenant, the ten things.⁷⁷³

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.

761 A donkey was unclean (Leviticus 11:3; Deuteronomy 14:6-8).

762 i.e. with nothing, see also 2 Samuel 24:18-24.

763 For more detail see Deuteronomy 16:9-12.

764 לָךְ (lekha) - “for yourself” (Green) - KJV, NKJV, NAS, NIV do not translate.

765 See also Exodus 23:14-17; Deuteronomy 16:16-17.

766 See also Exodus 23:18.

767 This was first instructed in Exodus 12:10.

768 Proverbs 3:9-10

769 Also found in Exodus 23:19; Deuteronomy 14:21

770 לָךְ (lekha) - “for yourself” (Green, NAS footnote) - KJV, NKJV, NAS, NIV do not translate.

771 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.”

772 that is, God (Exodus 34:1)

773 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 מִצְוָה (mitsot) e.g. Leviticus 4:2.

[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.⁷⁷⁴ [31] And Moses called to them, and Aaron and all the leaders in the congregation returned to him; and Moses spoke to them. [32] And afterwards, all of the sons of Israel came near, and he commanded them everything that Yehvah told him on Mount Sinai. [33] When Moses finished speaking with them, he put upon his face a veil.⁷⁷⁵ [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.⁷⁷⁶

35 [1] And Moses gathered all the congregation of the sons of Israel and said to them, "These are the things⁷⁷⁷ 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 burn⁷⁷⁸ a fire in all your dwellings on the sabbath day."⁷⁷⁹

[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 willing⁷⁸⁰ 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 techashiym skins,⁷⁸¹ and acacia wood; [8] and oil for the light, and spices for the anointing oil and for the incense of spices,⁷⁸² [9] onyx stones, and setting stones for the ephod and the breastpiece.

[10] All who are wise of heart shall come and do all that Yehvah has commanded, [11] the dwelling, its tent, and its covering, its hooks, and its boards, its bar,⁷⁸³ 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

⁷⁷⁴ See 2 Corinthians 3:7.

⁷⁷⁵ מַסְוֶה (masveh) - "veil" - used only here and in verse 34 & 35. See also 2 Corinthians 3:13. Examples of other veils can be found in the Song of Solomon 4:1, 3; 6:7 (צַמַּמְתֶּךָ, tsammâtêkh, "your veil") and Genesis 24:65; 38:14, 19 (צִיעָהּ, tse'iyphâh, "her veil").

⁷⁷⁶ See 2 Corinthians 3:7-4:7 (Hebrews 12:18-25).

⁷⁷⁷ הַדְּבָרִים (haddevâriym) - "the things" (NAS) - NKJV "the words." This is the same word used for the ten "commandments."

⁷⁷⁸ תִּבְעַרְוּ (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).

⁷⁷⁹ Sabbath is also mentioned in Exodus 20:8; 23:12; 31:12-17.

⁷⁸⁰ 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).

⁷⁸¹ See footnote for Exodus 25:5.

⁷⁸² See footnote for Exodus 25:5.

⁷⁸³ בַּרִּיכָה (beriychâv) - "bar" - KJV, NKJV, NAS, all translate it in the plural. It is actually singular.

the oil for the light, [15] and the altar of incense, and its poles, and the anointing oil, and the incense of spices, and the screen door for the door of the the dwelling, [16] the altar of burnt offering, and the bronze grate which is for it, its poles, and all its utensils, the basin, and its base, [17] hangings of the court, its pillars, its bases, and the screen for the gate of the court; [18] pegs for the the dwelling, and pegs for the court, and their cords, [19] the woven garments for ministering in the holy place, holy garments for Aaron the priest and his son's garments to minister as priest.

[20] And all the congregation of the sons of Israel went out from before Moses. [21] And they came, everyone whose heart had lifted him up and everyone whose spirit was willing it. They brought a heave offering of Yehvah for the work of the tent of meeting, and for all its services, and for the holy garments. [22] And they came, both men and women, every willing heart, and they brought hooks, and rings, and signets, and necklesses,⁷⁸⁴ every article of gold, and everyone who waved a wave offering of gold to Yehvah. [23] And everyone who was found with it, violet and purple and scarlet thread, and fine linen, and goats hair, and reddened ram's skins, and techashiyim 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.⁷⁸⁵ [27] And the leaders brought the onyx stones and the setting stones for the ephod and the breastpiece, [28] and the spice and the oil for the light and for the anointing oil, and for the incense of spices. [29] Every man and woman who their heart was willing with them to bring for all the work which Yehvah had commanded to do by the hand of Moses. The sons of Israel brought a freewill offering to Yehvah.

[30] And Moses said to the sons of Israel, "See, Yehvah has called by name Bezalel,⁷⁸⁶ 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 heart⁷⁸⁷ 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 variegates⁷⁸⁸ 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."

784 כִּנְיֹת (khumâz) - "necklesses" (NKJV) - KJV "tablets," NAS "bracelets," NIV "ornaments." This word is used only one other place (Numbers 31:50). Exact meaning appears uncertain. Also, all of these items listed are in the singular in the Hebrew, as is this word.

785 חֲזִיזִיִּים (hâ'izziyim) - "goats hair" - This is the same exact word for "goats." Here, the context makes it obvious that it is speaking of goats hair.

786 Bezalel is first mentioned in Exodus 31:2-3.

787 "put this in his heart" - 2 Chronicles 9:23; Job 38:36; Psalm 33:13-15a; Revelation 17:17.

788 רוֹקֵם (roqêm) - "variegates" = to work (weave) in colors. NKJV footnotes this word, "*variegator*, a weaver in colors" in Exodus 36:37.

[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 material⁷⁸⁹ they had was enough for all the work to do it, and with some leftover.⁷⁹⁰

[8] So all the wise of heart in doing the work made the the dwelling,⁷⁹¹ ten curtains of fine woven linen and violet and purple and scarlet thread, with cherubs, a work of thinking they made them. [9] The one curtain was twenty-eight cubits long, and the other curtain was four cubits wide - one size for all the curtains. [10] And he joined together five curtains, one to one, and he joined together five curtains, one to one. [11] And he made violet loops on the edge of the one curtain on the end on the junction. Likewise he did on the edge of the outermost curtain on the second junction. [12] Fifty loops he made on the one curtain, and fifty loops he made on the end curtain on the second junction; the loops receiving one to another. [13] And he made fifty hooks of gold, and joined the curtains one to another with the hooks, and it became one the dwelling.⁷⁹²

[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 techashiym 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 joining one to another, thus he made for all the boards of the the dwelling. [23] And he made boards for the dwelling, twenty for the south side southward. [24] And forty bases⁷⁹³ 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

789 מְלֶאכָה (mel'akhâh) - "material" - This is the same word as "work" later in this verse and used much in these verses translated "work."

790 וְהוֹתֵר (vehotêr) - "and with some leftover" - more literally, "and leftover," or "and remaining."

791 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 (לְ, 'et) indicates the latter translation.

792 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).

793 See footnote for Exodus 36:38.

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 west⁷⁹⁴ sides⁷⁹⁵ 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.⁷⁹⁶

[35] And he made the curtain⁷⁹⁷ 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,⁷⁹⁸ [38] and its⁷⁹⁹ five pillars and their hooks. And he overlaid their tops⁸⁰⁰ and their bands with gold, and their five bases⁸⁰¹ with bronze.

37 [1] And Bezalel made the ark of acacia wood, two and a half cubits its length, and a cubit and a half its width, and a cubit and a half its height. [2] And he overlaid it with pure gold inside and out, and he made for it a border of gold round about. [3] And he cast for it four rings of gold upon its four corners,⁸⁰² 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.⁸⁰³

[6] And he made the propitiatory⁸⁰⁴ 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:⁸⁰⁵ [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

794 יָמָּמָה (yāmmâh) - more literally, “towards the sea.”

795 יָרְקֵתַי (yarketây) - plural

796 Exodus 26:26-30

797 Hebrew 6:19; 10:20; 1 Timothy 2:5

798 רֹקֵם (roqêm) - “variegator” = one who works (weaves) in colors. NKJV footnotes, “*variegator*; a weaver in colors.”

799 Exodus 26:36-37

800 i.e. the tops of the pillars, i.e. “capitals” (NKJV)

801 אֲדָנֵי־הַבָּשֵׁי (’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.

802 See footnote for Exodus 25:12.

803 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.

804 See footnote for Exodus 25:17.

805 מִשְׁנֵי־קְצוֹת (mishenêy qetsot) - “from the two ends” - NKJV “of one piece at the two ends.”

covering with their wings above the propitiatory, and their faces were each to his brother. The faces of the cherubs were toward the propitiatory.⁸⁰⁶

[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 lampstand⁸⁰⁷ of pure hammered gold. He made the lampstand, its base and its shaft, its cups, its bulbs, and its flowers, were all from it.⁸⁰⁸ [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.⁸⁰⁹ [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.⁸¹⁰ [24] With a talent of pure gold he made it, and all its utensils.

[25] And he made the incense altar⁸¹¹ of acacia wood, a cubit its length, and a cubit its width, square, and a cubit its height. Its horns were from it.⁸¹² [26] And he overlaid it with pure gold, its top, and its walls⁸¹³ round about, and its horns. And he made for it a border of gold round about. [27] And two rings of gold he made for it, under its border upon its two sides, upon its two sides for the housings for the poles to carry it with them. [28] And he made the poles of acacia wood, and overlaid them with gold.

[29] And he made the holy anointing oil,⁸¹⁴ and the pure incense of spices,⁸¹⁵ the work of a perfumer.

38 [1] And he made the altar⁸¹⁶ of burnt offering of acacia wood, five cubits its length, and five cubits its width, square, and three cubits its height. [2] And he

806 In other words, their faces were toward each other toward the propitiatory (see 1 Peter 1:10-12).

807 See Exodus 25:40.

808 i.e. one piece

809 See Exodus 25:35

810 Exodus 25:38

811 Revelation 8:1-6

812 i.e. one piece with it coming from it.

813 קִירָתָיו (qiyrotāyv) - "its walls" - see footnote for Exodus 30:3.

814 Exodus 30:31-33

815 Exodus 30:38

816 Revelation 6:9; 9:13; 14:17-18; 16:7

made its horns upon its four corners. Its horns were from it,⁸¹⁷ 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.⁸¹⁸ [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 mirrors⁸¹⁹ of the serving women who served⁸²⁰ at the door of the tent of meeting.⁸²¹

[9] And he made the court⁸²² 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.⁸²³ [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 appointed⁸²⁴ for the dwelling, the dwelling of the testimony which were appointed⁸²⁵ by the mouth of Moses for the service of the Levites⁸²⁶ by the hand of Ithamar⁸²⁷ the son of Aaron the priest. [22] And Bezalel the

817 i.e. one piece with it coming from it.

818 עַד-חֶטְיוֹ ('ad-chetsyo) - "half way up" - more literally, "unto its half."

819 Other mirrors mentioned in Job 37:18; Isaiah 3:23; 1 Corinthians 13:12; 2 Corinthians 3:18; James 1:23.

820 צָבְאוֹ (tsâbh'u) - "served" - KJV "assembling," NKJV "assembled," NAS, NIV "served." This word is from the same verb as "serving women" (חַטְוֵאוֹת, hatsove'ot) in this same verse. It is also used for service in Numbers 4:23; 8:24, and also it is used for the waging of war (e.g. Numbers 31:7, 42; Isaiah 29:7; 31:4; Zechariah 14:12).

821 For women who served at the door of the tent of meeting with the same Hebrew word for served, see 1 Samuel 2:22 (חַטְוֵאוֹת, hatsove'ot).

822 Psalm 65:4; 84:1-2, 10

823 With the cubits given in these verses, the court was approximately 150 ft x 75 ft = 11250 square feet.

824 פְּקֻדָּהּ (phequdhêy) - "the things appointed for" - NKJV ("inventory") and NAS ("number") footnote this as "Lit. appointed."

825 פָּקַד (puqqad) - "were appointed" - this is from the same root word as פְּקֻדָּהּ (phequdhêy). It can also be translated "counted" (KJV, NKJV), "numbered" (NAS with footnote "Lit., appointed").

826 Levites were appointed to take down and put up the dwelling place, etc. (Numbers 1:49-51).

827 Ithamar was in charge of the whole matter (Numbers 4:25-28, 33; 7:5-8).

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 half⁸²⁸ to the skull⁸²⁹ (which is half a shekel in the shekel of the holy place),⁸³⁰ to everyone who was numbered from a son of twenty years and up, for 603,550.⁸³¹

[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 garments⁸³² for ministering in the holy place, and they made the holy garments⁸³³ that were for Aaron as Yehvah commanded Moses. [2] And he made the ephod⁸³⁴ 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 stones⁸³⁵ 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.

828 בֶּקָעָה (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").

829 גִּלְגֹּלֶת (gulgolet) - "skull" - see footnote for Exodus 16:16

830 20 gerahs equal 1 shekel (Exodus 30:31; Leviticus 27:25; Numbers 3:47; 18:16).

831 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 (בֶּקָעָה, 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.

832 See footnote for Exodus 31:10.

833 Other holy garments can be found in Zechariah 3:1-4; Psalm 132:9, 16; Matthew 22:1-14; Revelation 3:5; 19:8.

834 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.

835 Two of them, Exodus 28:9-12.

[8] And he made the breastpiece⁸³⁶ a work of thinking like the work of the ephod, gold, violet, and purple, and scarlet thread, and fine woven linen. [9] It was square doubled over, and they made the breastpiece a span its length and a span⁸³⁷ its width, doubled over. [10] And they filled it in with four rows of stones, a row of sardis,⁸³⁸ topaz, and emerald, the first row. [11] The second row was turquoise, sapphire, a diamond. [12] The third row was jacinth,⁸³⁹ agate, and amethyst. [13] And the forth row was beryl, onyx, and jasper enclosed in settings of gold in their mountings. [14] And the stones were according to the names of the sons of Israel. They were twelve, according to their names, the engravings of a signet, each according to its name, according to the twelve tribes.

[15] And they made upon the breastpiece braided chains, a work of a cord of pure gold. [16] And they made two settings of gold and two rings, and put the two rings upon the two ends of the breastpiece. [17] And they put the two cords of gold upon the two rings upon the ends of the breastpiece. [18] And the two ends and the two cords they put upon the two settings, and put them upon the shoulders of the ephod on the front of its face. [19] And they made two rings of gold, and put them upon the two ends of the breastpiece upon its edge which was on the inward side of the ephod. [20] Also they made two rings of gold, and put them upon the two shoulders of the ephod, underneath, from the front of its face, by its seam above the skillfully woven band of the ephod. [21] And they bound the breastpiece from its rings to the rings of the ephod with a violet cord to be upon the skillfully woven band of the ephod, so the breastpiece would not move from upon the ephod, just as Yehvah commanded Moses.⁸⁴⁰

[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 bells⁸⁴¹ 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

836 Called the breastpiece of judgment (Exodus 28:15, 29-30). Israel is God's chosen people (Deuteronomy 32:1-10; Zechariah 2:6-13).

837 The Lord measured heaven with a span (Isaiah 40:12).

838 See footnote for Exodus 28:17.

839 or amber

840 This was commanded in Exodus 28:28. Moses was faithful in all His house (Hebrews 3:1-2, 5).

841 Other bells are found in Zechariah 14:20.

they brought the dwelling to Moses, the tent, and all its utensils, its hooks, its boards, its bars, its pillars, and its bases, [34] and the covering of reddened rams skins, and the covering of the techashiyim skins, and the curtain of the covering, [35] the ark of the testimony and its poles, and the propitiatory, [36] the table with all its utensils, and the bread of the presence, [37] the pure lampstand with its lamps, the row of lamps and all its utensils, and the oil for light, [38] and the gold altar, and the anointing oil, and the incense of spices, and the screen of the entrance of the tent, [39] the bronze altar, and the bronze grate that is for it, its poles, and all its utensils, the basin, and its base, [40] curtains of the court, its pillars, and its bases, and the screen for the gate of the court with its cords and its pegs, and all its utensils for the service of the dwelling for tent of meeting, [41] woven garments⁸⁴² for ministering in the holy place, holy garments for Aaron the priest and his son's garments to minister as priests. [42] According to all that Yehvah commanded Moses, so the sons of Israel did all the service. [43] And Moses saw all the work, and indeed, they did it just as Yehvah commanded, so they did. And Moses blessed them.

40 [1] And Yehvah spoke to Moses saying, [2] "On the first day of the month⁸⁴³ you shall set up dwelling of tent of meeting. [3] And you shall put there the ark of the testimony,⁸⁴⁴ and you shall cover the ark with the curtain.⁸⁴⁵ [4] And you shall bring in the table and arrange its order, and bring in the lampstand, and cause its lamps to go up.⁸⁴⁶ [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,⁸⁴⁷ 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.⁸⁴⁸ [11] And you shall anoint the basin and its base and sanctify it.⁸⁴⁹

[12] And you shall bring Aaron and his sons to the door of the tent of meeting, and wash them with water.⁸⁵⁰ [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.⁸⁵¹ [16] And Moses did according to all that Yehvah had

842 See footnote for Exodus 31:10.

843 Abib, Exodus 12:2; 13:4

844 "ark of the testimony" - see Exodus 40:20 and its footnote.

845 Or, as the NKJV has it, "partition off the ark with the veil."

846 i.e. light its lamps (NKJV); This represents the seven spirits of God (Revelation 4:5).

847 See Exodus 36:8-9; 38:9-15; 40:33

848 קֹדֶשׁ קֹדָשִׁים (qodesh qādāshiyim) - more literally, "holy of holies," NKJV "most holy"

849 The anointing apparently symbolizes (Hebrews 9:9) the Holy Spirit (1 John 2:27; John 16:13).

850 See also Ephesians 5:26

851 See Jeremiah 33:14-22

commanded him, so he did. [17] And it came to pass, in the first month, in the second year,⁸⁵² on the first of the month, the dwelling was raised up. [18] So Moses raised up the dwelling, and set its bases, and placed its boards, and set its bars, and raised up its pillars. [19] And he spread out the tent over the dwelling, and set the covering of the tent upon it from above,⁸⁵³ just as Yehvah commanded Moses.

[20] And he took and put the testimony⁸⁵⁴ into the ark, and put the poles on the ark,⁸⁵⁵ 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,⁸⁵⁶ just as Yehvah commanded Moses.⁸⁵⁷

[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.⁸⁵⁸ [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 door⁸⁵⁹ 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.⁸⁶⁰ [36] And when the cloud was taken up from upon the dwelling, the sons of Israel would travel in all their travels.⁸⁶¹ [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

852 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.

853 See also Exodus 36:14, and 19.

854 "The testimony" is a reference to the Ten Commandments (Exodus 25:16, 21; 31:18/Deuteronomy 4:13; Exodus 34:28/Deuteronomy 10:4).

855 וַיָּשֶׂם אֶת־הַבָּדִיִּים עַל־הָאֹן (vayyâsem 'et-habbaddiym 'al-hâ'âron) - "and put the poles on the ark" - KJV "set the staves on the ark," NKJV "inserted the poles through the rings of the ark," NAS, NIV "attached the poles to the ark." Context shows the poles went into the rings of the ark (e.g. Exodus 25:14; 37:5), but in the Hebrew there is no "through the rings" in this verse.

856 i.e. "partitioned off" (NKJV)

857 This was commanded in Exodus 40:3

858 This is outside the curtain (Leviticus 16:12).

859 i.e. outside the veil (Leviticus 16:15, 18).

860 Similar event took place in 1 Kings 8:10-11 (2 Chronicles 5:13-14).

861 See also Numbers 4:5-20; 9:15-23

dwelling by day, and a fire was in it at night before the eyes of the whole house of Israel in all their travels.⁸⁶²

⁸⁶² 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 לִרְצוֹנוֹ (lirtsono) - "for his acceptance" - NAS "he may be accepted" - KJV "of his own voluntary will" - NKJV "of his own free will." The Hebrew word translated here "acceptance," "accepted" or voluntary or free "will" is רָצוֹן (râtson), and it is translated "favor" (e.g. Deuteronomy 33:23; Psalm 5:12; 30:5, 7; 89:17; 106; 4; Isaiah 60:10; KJV, NKJV, NAS), "delight" (e.g. Proverbs 11:1, 20; 12:22; 15:8 KJV, NKJV, NAS), "desire" (e.g. Psalm 145:16, 19 KJV, NKJV, NAS), "will" (Psalm 40:8; 143:10 KJV, NKJV, NAS; Ezra 10:11 NKJV, NAS), "pleasure" (e.g. Ezra 10:11 KJV, "will" NKJV, NAS; Nehemiah 9:37 KJV, NKJV, NAS), "please" NAS), "acceptable" (Psalm 19:14; 69:13; Proverbs 10:32; Isaiah 58:5; Jeremiah 6:20 KJV, NKJV, NAS; Isaiah 56:7 NKJV, "accepted" KJV, NAS; Isaiah 49:8; 61:2 KJV, NKJV, "favorable" NAS); "acceptance" (e.g. Isaiah 60:7 KJV, NKJV, NAS). LXX translates רָצוֹן (râtson) in Leviticus 1:3 with δεκτον (dekton), "acceptable," used e.g. in the Greek NT in Luke 4:19. LXX translates the remaining similar texts in Leviticus with this same Greek word in Leviticus 19:5; 22:19-20, 21 & 29 (εἰσδεκτον, eisdekton); and 23:11. Similar wording is found in Exodus 28:38; Leviticus 22:20-21; Psalm 19:14; Isaiah 56:7 and Jeremiah 6:20 with לִרְצוֹן (lerâtson) and these are all translated with the idea of "acceptance" in the KJV, NKJV, & NAS. The NKJV translates 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), רָצָה (retsêh), speaking of the sacrifice being "accepted on his behalf" (NKJV), לֹ, נִרְצָה (nirtsâh lo).

The idea of "free will" is a Biblical idea found in the Hebrew word for "freewill offering," נֶדָּבָה (nedâvâh, e.g. Leviticus 22:21, 23), but it is only "free" in the sense of voluntarily under the sun, *not* in the sense of "free from God's control" (see Proverbs 16:9; 20:24; Jeremiah 10:23; Romans 11:36). The "freewill offering," נֶדָּבָה (nedâvâh), can be seen as meaning voluntary in its use, e.g. in Exodus 35:29 in which the verb form is also used, נָדַב (nâdav), describing those whose hearts were "willing." See also Ezra 3:5 and 7:16 in which this noun and verb are similarly used. Although, the verbs in these passages are in a different form (e.g. Ezra 3:5 בְּתִנָּדָב, mitnaddêv).

Finally, the "will" concept translated by the NKJV & KJV in these verses (Leviticus 1:3; 19:5; 22:19, 29) is not so clear that they should be translated that way in Leviticus, although the freewill offering, נֶדָּבָה (nedâvâh), is mentioned in Leviticus 22:18, 21, 23; & 23:38. But, the "will" idea is clear e.g. in Daniel 8:4; 11:3, 16, & 36 in which רָצוֹן (râtson) is used. There, instead of the preposition לְ (li), כִּי (chi) is used, speaking of "according to his will," כְּרִצְוֹנוֹ (khrirtsono). Also of interest is Psalm 119:108 which has the plural "freewill offerings," נִדְּבוֹת (nidvot), with the verb form of רָצוֹן (râtson), רָצָה (retsêh). There the Psalmist requests God to "accept" his freewill offerings.

10 This indicates placing the sins of the person upon the animal. Similar passages of laying hands upon the head of the sacrifice can be found in Exodus 29:10, 15, 19; Leviticus 3:2, 8, 13; 4:4, 15, 24, 29, 33. Each of these passages immediately

burnt offering, and it shall be accepted for him to 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 sprinkle the blood all around upon the altar, which is by the door of the tent of meeting. [6] And he shall skin¹⁵ the burnt offering and cut it into its pieces.¹⁶ [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 suet¹⁷ 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 smoke¹⁸ as incense,¹⁹ a burnt offering, a fire offering,²⁰ a soothing²¹ aroma to Yehvah.²²

[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 aroma²³ to Yehvah.²⁴

[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 dove²⁵ his offering. [15] And the

instruct the killing of the animal after the laying on of hands. Here, Leviticus 1:5 mentions the slaughtering of the animal, and a similar passage in Numbers 8:12 indicates the death of the animal by instructing it to be offered. See **Leviticus 16:21** where this laying on of hands is described in more detail.

11 כָּפַר (khappêr) - "atone" = to cover over, propitiate, pacify, appease, e.g. see Proverbs 16:14 where this word is translated "appease" in NKJV.

12 שָׁחַט (shâchat) - "he shall slaughter" - This word is primarily used for the slaughtering of sacrifices, as it is here, but it is also used for the simple killing of animals (e.g. Genesis 37:31; 1 Samuel 14:32, 34 [2x]; Isaiah 22:13), the slaughtering of people (e.g. Judges 12:6; 1 Kings 18:40; 2 Kings 10:7, 14), and also in the passive participle form, 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 הַבֶּקָר (ben habbâqâr) - "the son of the herd"

14 Hebrews 9:9, 16-23; 10:1-4; future? Zechariah 14:21; Revelation 21:4

15 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.

16 Psalm 50:22

17 פֶּאֶדֶר (pâder) - "suet" (NAS), NKJV "fat" - פֶּאֶדֶר (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. פֶּאֶדֶר (pâder) is only found in Leviticus 1:8, 12; & 8:20.

18 Psalm 37:20; Isaiah 34:1-10; Revelation 14:9-11; 19:3

19 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").

20 אִשְׁהָ ('ishêh) - "a fire offering"

21 נִיחֹחַ (niychoach) - "soothing" - This word is akin to the verb for "rest," נָחַ (nuach), and Noah's name, נֹחַ (noach).

22 Hebrews 9:9

23 רֵיחַ (rêyach) - "aroma" - The Hebrew word for breath, wind, or spirit is רוּחַ (ruach).

24 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).

25 בְּנֵי הַיּוֹנָה (benê hayyônâh) - "the sons of the dove"

priest shall bring it to the altar and wring off²⁶ its head and cause it to smoke as incense on the altar, and its blood shall be drained out upon the wall²⁷ of the altar. [16] And he shall remove its crop with its feathers and cast it beside the altar toward the east²⁸ to the place of the ashes.²⁹ [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.³⁰

2[1] 'And the soul that brings an offering, a grain offering³¹ 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 memorial³² 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 holies³³ 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 anointed³⁴ in the oil.³⁵ [5] And if your offering is a grain offering upon a pan, fine flour mixed in oil, unleavened it shall be. [6] Break³⁶ it up into morsels,³⁷ and you shall pour oil upon it. It is a grain offering. [7] If your offering is a grain offering in a covered pan,³⁸ 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

26 מֵלֵק (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.

27 קִיר (qiyr) - "wall" - found also e.g. in Numbers 22:25 (2x); 1 Samuel 18:11; Ezekiel 33:30. It is used also, as here, for the "side" of the altar (Exodus 30:3; 37:26; Leviticus 5:9; Ezekiel 41:22). Jeremiah 4:19 uses קִיר (qiyr) for "the walls of my heart!" NAS translates קִירוֹת לִבִּי (qiyrot libbiy) as "Oh my heart!" and footnotes it with "Lit., *The walls of my heart.*"

Actually, the first part of Jeremiah 4:19 is fascinating in the Hebrew. It reads, מַעֵי מַעֵי אוֹחוּלָה קִירוֹת לִבִּי (mê'ay mê'ay 'ochivlâh 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.

28 קִדְמָה (qêdhemâh) - "toward the east"

29 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.

30 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).

31 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).

32 אֶת־זִכְרֹתָהּ ('et-'azkârâtâh) - "its memorial"

33 קֹדֶשׁ קֳדָשִׁימ (qodesh qâdâshiyim) - "holy of holies"

34 מְשֻׁחִימ (meshuchiym) - "anointed"

35 בַּשָּׁמֶן (bashâmen) - "in the oil"

36 פָּתוֹת (pâthoth) - "Break . . . up" - infinitive - verb only found here.

37 פִּתִּיִּם (pittiyim) - "morsels" - This is interesting language in the Hebrew. The first part of this verse reads, פָּתוֹת אוֹתָהּ פִּתִּיִּם (pâtot 'otâh pittiyim).

38 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.

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 it³⁹ as a fire offering to Yehvah. [12] The offering of the first,⁴⁰ you shall offer them to Yehvah, and on the altar they shall not be offered up for a soothing aroma. [13]⁴¹ Every offering of your grain offering you shall season with salt,⁴² and you shall not cease the salt of the covenant⁴³ of your Gods from upon your grain offering, upon every offering of yours you shall bring with salt.⁴⁴

[14] 'And if you bring a grain offering of the firstfruits⁴⁵ to Yehvah, head⁴⁶ roasted in the fire, groat⁴⁷ of new growth,⁴⁸ 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,⁴⁹ if he brings from the herd,⁵⁰ if male, if female, he shall bring a perfect one before Yehvah. [2] And he shall lay his hand upon the head⁵¹ 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,⁵² and the lobe⁵³ upon the liver above the kidneys; he shall remove it.⁵⁴ [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

39 מִמֶּנּוּ (mimmennu) - "from it"

40 רֵאשִׁית (rê'shiyt) - "first" - NKJV "firstfruits" - see footnote for Leviticus 2:14.

41 The "you" switches in the Hebrew from plural (verses 11-12) to singular (verses 13-15).

42 בָּמַלַח תִּמְלֹחַ (bammelach timlâch) - "you shall season with salt" - more literally, "you shall salt in the salt."

43 See also Numbers 18:19; 2 Chronicles 13:5.

44 Symbolic (Hebrews 9:9) of hell? See Deuteronomy 29:23; Mark 9:49. But this is a grain offering, not a sacrifice of blood?

45 בִּכּוּרִים (bikkuriym) - "firstfruits"

46 אֶבֶיב (âviyv) - "head" i.e. head of grain – used as "head" of grain in Exodus 9:31. See also footnote for Exodus 13:4.

47 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.

48 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).

49 שְׁלָמִים (shelâmiym) - "peace offering"

50 בָּקָר (bâqâr) - "herd"

51 See footnote for Leviticus 1:4.

52 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 סִכְלֻת, sikhlut, "foolishness" NKJV); and Psalm 49:13 ("foolish" NKJV); and also in the sense of confidence in Job 8:14; 31:24; Psalm 78:7; Proverbs 3:26. One word for fool in the Hebrew is כְּסִיל (kesiyl), e.g. Proverbs 1:22; 10:23; 18:2.

53 הַיֹּתֶרֶת (hayoteret) - "the lobe" - KJV "caul," NKJV "fatty lobe," NAS "lobe," BDB gives "appendage."

54 Anything symbolic (Hebrews 9:9) of all these parts? See perhaps Psalm 50:22.

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 above⁵⁵ the kidneys, he shall remove it.⁵⁶ [11] And the priest shall cause it to smoke as incense on the altar as food,⁵⁷ a fire offering to Yehvah.

[12] And if a goat, his offering, he shall bring it to Yehvah. [13] And he shall lay his hand upon its head and slaughter it before the tent of meeting, and the sons of Aaron shall sprinkle its blood upon the altar all around. [14] And he shall bring from it, his offering, a fire offering to Yehvah, the fat which covers the entrails and all the fat which is upon the entrails. [15] And the two kidneys and the fat which is upon them which is upon the loins and the lobe upon the liver above the kidneys; he shall remove it. [16] And the priest shall bring them to the altar as food, a fire offering, for a soothing aroma, all the fat to Yehvah. [17] An enduring⁵⁸ statute throughout your generations in all your dwellings all fat⁵⁹ and all blood⁶⁰ you shall not eat."

4[1] And Yehvah spoke to Moses saying, [2] "Speak to the sons of Israel saying, 'The soul that sins unintentionally⁶¹ 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 guilt⁶² of the people,⁶³ he shall bring for his sin which he sinned a bull,⁶⁴ a perfect son of the herd,⁶⁵ to Yehvah for a sin offering.⁶⁶ [4] And he shall bring the

55 על ('al) - "above" - this is the same word used here for "upon" as well.

56 יְסִירֶנָּה (yesiyrennâh) - "he shall remove it" - "it" refers to the fat.

57 לֶחֶם (lechem) - "food" - more literally, "bread" - used in the sense of food, e.g. Judges 13:16 (see 15); 1 Samuel 14:24, 28 (see 25-26 also).

58 עוֹלָם ('olâm) - "enduring" - this word can mean "forever" eternally, e.g. (Deuteronomy 33:27 "everlasting;" Psalm 93:2; Proverbs 8:23) or "forever" under the sun, e.g. Exodus 21:6; Leviticus 25:32 (at any time); 46 (permanent); Deuteronomy 15:17; 1 Samuel 27:12.

59 חֵלֶב (chêlev) - "fat" - see also Leviticus 7:22-25 and 1 Samuel 2:15-16.

60 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.

61 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, לֹא יָדָע (hu' lo'-yâdâ'), "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 בִּלְיִדָּה [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.

62 לְאַשְׁמַת (le'ashmat) - "to the guilt"

63 "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.

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

65 בֶּן־בָּקָר (ben-bâqâr) - "son of the herd" - KJV, NKJV, & NAS do not translate these words. NAS footnotes, "Or, *bull of the herd*."

66 חַטָּאת (chatât) - "sin" - this is the same exact word for sin. Context depicts whether it is sin or a sin offering. See

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 ox⁶⁷ 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,⁶⁸ [12] so he shall bring all of the bull outside the camp⁶⁹ 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,⁷⁰ 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 sin⁷¹ which they sinned⁷² upon it⁷³ 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

footnote for Leviticus 4:14.

67 שׁוֹר (shor) - "ox" - here we see שׁוֹר (shor) is one from the "herd," בָּקָר (bâqâr), via Leviticus 3:1 (see footnote). שׁוֹר (shor) is used e.g. in plowing and threshing (Deuteronomy 22:10; 25:4 NKJV "ox").

68 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 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, טִשְׁאָה (tsê'at), so it reads, גִּלְלֵי טִשְׁאָה הָאָדָם (gelelêy tsê'at hâ'âdâm), more literally, "turds of human filth." טִשְׁאָה (tsê'at) is also found in Deuteronomy 23:13 (Hebrew 23:14), NKJV "refuse." Akin to טִשְׁאָה (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 חֲרֵיָהֶם (charêyhem), "their dung" (singular), & חֲרֵיָהֶם (char'êyhem), "their dung" (plural) respectively. This word is found also only in 2 Kings 6:25, חֲרֵי־יוֹנִים (char'êy-yoniym), "dove droppings" (NKJV). This is חֲרֵי (charêy) singular dung with יוֹנִים (yoniym) plural doves. There is also דֹּמֶן (domen) found in 2 Kings 9:37 (LXX κοπρία, see footnote for Luke 13:8); Jeremiah 8:2; 9:22 (Hebrew 9:21); 16:4; 25:33 (LXX κοπρία); Psalm 83:10 (Hebrew 83:11), all KJV "dung." There is also סוּחָה (suchâh) "manure" NET in Isaiah 5:25.

69 Hebrews 13:10-11

70 יָשָׁגוּ (yishgu) - "sins unintentionally" - This verb is close to שִׁגְגָּה (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," שִׁגְגָּה וּמַשְׁגֵּה [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.

71 חַטָּאת (chatât) - "sin" - this is the same word for sin offering. See footnote for Leviticus 4:3.

72 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]).

73 עָלֶיהָ (âleyhâ) - "upon it"

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 atone⁷⁴ for them,⁷⁵ and it shall be forgiven⁷⁶ 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 buck⁷⁷ of goats, a perfect male. [24] And he shall lay his hand upon the head of the buck and slaughter it in the place which he slaughters the burnt offering before Yehvah. It is a sin offering. [25] And the priest shall take some of the blood of the sin offering in his finger and put it upon the horns of the altar of the burnt offering, and he shall pour its blood at the base of the altar of burnt offering. [26] And all its fat he shall cause to smoke as incense on the altar as the fat of the sacrifice of the peace offering, and the priest shall atone for him for his sin, and it will be forgiven him.'

[27] 'And if one soul, from the people of the land, sins unintentionally in doing one of the commandments of Yehvah which ought not to be done and is guilty, [28] or it is made known to him, his sin which he sinned, so he shall bring his offering, a doe of the goats, a perfect female, for his sin which he sinned. [29] And he shall lay his hand upon the head of the sin offering and slaughter the sin offering in the place of the burnt offering. [30] And the priest shall take some of its blood in his finger and put it upon the horns of the altar of burnt offering and the rest of its blood he shall pour at the base of the altar. [31] And all its fat he shall remove, just as the fat was removed from upon the sacrifice of the peace offering,⁷⁸ 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.⁷⁹ [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

74 כִּפֶּר (khipper) - "he shall atone"

75 עֲלֵהֶם ('alêhem) - "for them"

76 "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.

77 שָׂעִיר (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*."

78 Leviticus 3:14-15

79 יָבִיאֵנָה (yeviy'ennâh) - "he shall bring" - more literally, "he shall bring it"

the lamb of the sacrifice of the peace offering was removed.⁸⁰ 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.⁸¹ [2] Or, a soul that touches anything unclean, a carcass of an unclean life,⁸² or a carcass of an unclean beast,⁸³ or a carcass of an unclean swarming creature,⁸⁴ and it is hidden from him, he also is unclean and guilty.⁸⁵ [3] Or, if he touches human uncleanness,⁸⁶ - for all his uncleanness which he is unclean in it, and it is hidden from him, when he realizes it,⁸⁷ then he shall be guilty.⁸⁸ [4] Or, a soul that swears rashly⁸⁹ with the lips

80 Leviticus 3:9-10

81 Leviticus 19:12, 17; Numbers 30:2

82 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.

83 בְּהֵמָה (behêmâh) - "beast" - see footnote for Genesis 1:24.

84 שְׂרָץ (sherets) - "swarming creature" - NKJV "creeping things" - found also only in Genesis 1:20 (abundance); 7:21 (creeping thing); Leviticus 11:10 (that move), 20-21 (insect), 23 (insects), 29 (creeping things), 31 (that creep), 41-44 (creeping thing); 22:5 (creeping thing); Deuteronomy 14:19 (creeping thing). Genesis 1:20 and Leviticus 11:10, being that they are in the water, testify well that this word is not specific to one kind of creature, since the other passages have to do with land creatures. Leviticus 11:44 well illustrates that שְׂרָץ (sherets) can also be used for a land creature that *creeps* or *moves* on the earth, as verse 44 uses the Hebrew word רֹמֵשׁ (romêš), "creeps" or "moves" in describing the שְׂרָץ (sherets) being spoken of, as it says, "creeping thing [הַשְּׂרָץ] that creeps [הֹרֵמֵשׁ] on the earth" (NKJV), הַשְּׂרָץ הֹרֵמֵשׁ עַל-הָאָרֶץ (hasherets hâromêš `al-hâ'ârets). See also footnote for Genesis 1:20 where the verb form שָׂרַץ (shârats) has the idea of abounding, thus supporting the idea of swarming or teeming.

85 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).

86 תִּמְאַת אָדָם (tum'at 'âdhâm) - "human uncleanness" - more literally, "uncleanness of man"

87 If he doesn't realize it, then he can't deal with it.

88 "when he realizes it, then he shall be guilty" - more literally, "and he knows and he is guilty," וְהוּא 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."

89 לִבְטָא (levatê') - "rashly" - more literally, "to speak rashly" - בָּטָא (vatê') is found also only in Psalm 106:33 (בָּטָא),

to do evil or to do good,⁹⁰ to all that the man spoke rashly in swearing, and it is hidden from him, when he realizes it, then he shall be guilty⁹¹ for one of these. [5] And it shall be, when he is guilty for one of these, that he shall confess⁹² that he sinned upon it. [6] And he shall bring his guilt offering⁹³ 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,⁹⁴ 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 attain⁹⁵ to two turtle-doves or to two sons of the dove, then he shall bring his offering for which he sinned, a tenth of the ephah⁹⁶ of fine flour for a sin offering.⁹⁷ He shall put no oil upon it, and he shall put no frankincense upon it because it is a sin offering.⁹⁸ [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 unfaithfully⁹⁹ and

yevatê', see also the event of this verse in Numbers 20:1-13) and Proverbs 12:18 (בֹּטֵחַ, boteh, KJV, NKJV "one who speaks," NAS "one who speaks rashly"), and there is a noun form found only in Numbers 30:6, 8 [Hebrew 30:7, 9] (מִבְטָא, mivtâ', verse 8 - KJV, NKJV "uttered," NAS "rash statement").

90 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.

91 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").

92 Confession glorifies God (e.g. Joshua 7:19).

93 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.

94 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.

95 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."

96 אֶפְחָה ('êphâh) - "ephah" - 10 omers equal an ephah (Exodus 16:36) and an ephah equals one bath (Ezekiel 45:10-11).

97 No blood if poor, Hebrews 9:22 (almost).

98 "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.

99 תִּמְעַל מֵעַל (tim'ol ma'al) - "acts unfaithfully" - Both of these words mean "unfaithful." One is a noun, the other a verb. These two Hebrew words, מֵעַל (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

sins unintentionally concerning the holy things of Yehvah, so he shall bring his guilt offering to Yehvah, a perfect ram from the flock, with your¹⁰⁰ valuation of shekels in silver in the shekel of the holy place¹⁰¹ 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 your¹⁰² 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 wrong¹⁰³ to Yehvah."

6[1,H5:20]¹⁰⁴ And Yehvah spoke to Moses saying, [2,H5:21] "A soul that sins and acts unfaithfully against Yehvah and deceives his associate¹⁰⁵ in a deposit,¹⁰⁶ or security¹⁰⁷ of hand,¹⁰⁸ or in a robbery, or he extorts¹⁰⁹ his associate, [3,H5:22] or he finds a lost thing and lies about it and swears upon falsehood, concerning any one which the man does to sin in them:¹¹⁰ [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 amount¹¹¹ and add its fifth

("transgressed more and more"); Ezekiel 14:13; 15:8; 17:20; 18:24; 20:27; 39:26; Daniel 9:7.

100 Singular "your"

101 בִּשְׁקֶל־הַקֹּדֶשׁ (besheqel-haqqodesh) - "in the shekel of the holy place"

102 Singular "your"

103 אָשָׁם אֲשָׁם ('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).

104 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.

105 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).

106 פִּקְדוֹן (phiqqâdon) - "deposit" - found only also in Leviticus 6:4 (Hebrew 5:23) and Genesis 41:36.

107 תְּשׁוּמָה (tesumet) - "security" - only found here. It is akin to the verb to put or place שָׁם (sum).

108 יָד (yâd) - "hand"

109 אָשַׁק ('âshaq) - "extorts" - To obtain from another by coercion or intimidation. אָשַׁק ('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 אָשַׁק ['âshaq 'osheq]); 22:29 (2x, "used oppressions" עֹשֶׂה אָשַׁק ['âshqu 'osheq], better, "greatly oppressed," also "oppress"); Hosea 5:11 ("oppressed"); 12:7 (H12:8 "oppress"); Amos 4:1 ("oppress"); Micah 2:2 ("oppress"); Zechariah 7:10 ("oppress"); Malachi 2:5 ("exploit"). Note also Matthew 23:25.

110 Evidently, these were not considered "high handed" sin. These can be forgiven (verse 7). See Numbers 15:30-31.

111 בְּרֹאשׁוֹ (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־דִּבְרְךָ אֱמֶת (ro'sh-devârkhâ '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.

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 your¹¹² 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:¹¹³ 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.¹¹⁴ [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,¹¹⁵ and arrange upon it the burnt offering,¹¹⁶ 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 bring¹¹⁷ 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,¹¹⁸ 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 pieces¹¹⁹ of the grain offering of morsels¹²⁰ you shall bring, a soothing aroma to Yehvah. [22,H15] And the anointed priest¹²¹ under him from his sons shall make it.¹²² It is a statute forever to Yehvah. It shall be caused to smoke completely. [23,H16] And every priest's grain offering shall be complete. It shall not be eaten.”

[24,H17] And Yehvah spoke to Moses saying, [25,H18] “Speak to Aaron and to his sons saying, ‘This is the law of the sin offering: In the place where the burnt offering

112 Singular “your”

113 This is in addition to the burnt offerings of Leviticus 1 (see Leviticus 7:12 and its footnote).

114 Apparently, this was to be done every morning (verse 9, 12).

115 בִּבְקֹר בִּבְקֹר (babboqer babboqer) - “every morning” - more literally, “in the morning in the morning”

116 Exodus 29:38-42 (43)

117 הָקִרֵב (haqrêv) - “shall bring” – singular imperative

118 This is the same amount for the poor man in Leviticus 5:11.

119 תֻּפִּינָי (tuphiynêy) - “baked pieces” – only found here.

120 מִסִּימִם (pittim) – “morsels”

121 הַקֹּהֵן הַמָּשִׁיחַ (hakkohên hammâshiyach) – “the anointed priest”

122 In other words, the priest who is anointed in his place shall make it (see NKJV).

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 place¹²³ shall not be eaten. It shall be burned in the fire.¹²⁴

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.¹²⁵ [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 pan¹²⁶ 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,¹²⁷ so he shall bring for the sacrifice of thanks unleavened cakes mixed in the oil, and unleavened wafers anointed in the oil, and¹²⁸ 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,¹²⁹ a heave offering¹³⁰ 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.

123 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).

124 Leviticus 16:27

125 Fat is not mentioned when addressing the guilt offering ("guilt offering" 7:1) in Leviticus 5, but here it is.

126 See footnote for Leviticus 2:7.

127 תודה (todâh) - "thanks"

128 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."

129 קרבן (qorbân) - "offering"

130 תרומה (terumâh) - "heave offering"

[18] And if it is surely eaten¹³¹ 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 accounted¹³² to him. It is foul,¹³³ and the soul who eats from it shall bear her iniquity.¹³⁴ [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 detestable¹³⁵ 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 fat¹³⁶ of a carcass¹³⁷ 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.”¹³⁸

[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 thigh¹³⁹ you shall give as a heave offering¹⁴⁰ 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;

131 יֵאָכַל יֵאָכַל (hê'âkhol yê'âkhêl) - “it is surely eaten” - more literally, “eating, it is eaten”

132 יִחָשֵׁב (yêchâshêv) - “accounted” - same root word as is found in Genesis 15:6 (“accounted”).

133 פִּגּוּל (piggul) - “foul” - KJV, NKJV “abomination,” NAS “offensive thing” - found also only in Leviticus 19:7; Isaiah 65:4; **Ezekiel 4:14** (note context). תוֹעֵבָה (to'êvâh) is the main word for abomination (e.g. Genesis 43:32; Leviticus 18:26-27, 29; Isaiah 41:24). There is also שֶׁקֶץ (sheqets) “detestable thing.” See footnote for Leviticus 7:21. And there is שִׁקְצוּת (shiqquts) “detested thing” (e.g. 1 Kings 11:5; Jeremiah 16:18; Ezekiel 5:11). For example, Ezekiel 11:21 has וְתוֹעֵבוֹתֵיהֶם וְשִׁקְצוֹתֵיהֶם (shiqqutsêyhem veto'avotêyhem), NKJV “their detestable things and their abominations.”

134 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, אָכְלָה ('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).

135 שֶׁקֶץ (sheqets) - “detestable” - only found also in Leviticus 11:10-13, 20-23, 41-42; Isaiah 66:17; Ezekiel 8:10.

136 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 (מִשְׁמַנִּיּ [mashmanniyim] “fat”).

137 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.

138 Concerning eating blood, see footnote for Genesis 9:4.

139 שׁוֹק (shoq) - “thigh”

140 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).

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 anointing¹⁴¹ 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,¹⁴² and for the sacrifice of peace offerings [38] which Yehvah commanded Moses on the mountain of Sinai on the day he commanded the sons of Israel to bring their offerings to Yehvah in the wilderness of Sinai.

8[1] And Yehvah spoke to Moses saying, [2] “Take Aaron and his sons with him, and the garments and the anointing oil and a bull for the sin offering and two rams and a basket of unleavened bread [3] and assemble the whole congregation to the door of the tent of meeting.”

[4] And Moses did just as Yehvah commanded him, and the congregation assembled at the door of the tent of meeting. [5] And Moses said to the congregation, “This is the word which Yehvah commanded to do.” [6] And Moses called Aaron and his sons and washed them in the water. [7] And he put upon him the tunic¹⁴³ and girded him with the sash¹⁴⁴ and clothed him with the robe and put upon him the ephod and girded him with the skillfully woven band¹⁴⁵ of the ephod¹⁴⁶ and ephoded¹⁴⁷ him in it. [8] And he placed upon him the breast piece¹⁴⁸ and put to the breast piece the Urim¹⁴⁹ and the Thumim.¹⁵⁰ [9] And he placed the turban¹⁵¹ upon his head and placed upon the turban to the front of his face the plate¹⁵² of gold, the holy crown,¹⁵³ 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

141 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).

142 מִלִּי'יִם (millu'iyim) - “ordination offerings” - KJV, NKJV “consecrations,” NAS “ordination offering” - The context dictates it is an offering. Moreover, this is the same word used for the setting of stones (Exodus 25:7; 35:9, 27; 1 Chronicles 29:2; and in feminine form, Exodus 28:17, 20; 39:13), and thus also for the setting of men, that is, ordaining of priests and the accompanying sacrifice. Found also only in Exodus 29:22, 26-27, 31, 34; Leviticus 8:22, 28-29, 31, 33.

143 כִּטְוֹנֶת (kuttonet) – “tunic” – first mentioned in Genesis 3:21; 37:3, and for the priests Exodus 28:4.

144 אֲבִנֶת ('abhnê) – “sash” – first mentioned in Exodus 28:4.

145 חֶשֶׁב (chêshev) – “skillfully woven band” - first mentioned in Exodus 28:8.

146 Exodus 28:1-14; 1 Samuel 23:9-12; 30:7-8; 2 Samuel 6:14; 1 Chronicles 15:27

147 See footnote for Exodus 29:5.

148 See footnote for Exodus 25:7.

149 אֱוִיִּם ('uriym) – “Urim” – literally, “flames” – see footnotes for Exodus 25:7; 28:30.

150 תֻּמִּיִּם (tummiym) – “Thumim” – meaning is perhaps “perfection.” See footnotes for Exodus 25:7; 28:30.

151 מִצְנֶפֶת (mitsnepheth) – “turban” – first mentioned in Exodus 28:4.

152 צִיץ (tsiyts) – “plate” – first mentioned Exodus 28:36.

153 נֵזֶר (nêzer) – “crown” – see Exodus 29:6 and footnote.

clothed them with tunics and girded them with a sash¹⁵⁴ and bound on¹⁵⁵ to them head-gear¹⁵⁶ 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,¹⁵⁷ and Moses caused the whole ram to smoke as incense on the altar. It was a whole burnt offering for a soothing aroma. It was a fire offering to Yehvah just as Yehvah commanded Moses.

[22] And he brought the second ram, the ram of the ordination. And Aaron and his sons laid their hands upon the head of the ram. [23] And he slaughtered it. And Moses took from its blood and put it upon the tip of the right ear of Aaron and upon the thumb of his right hand and upon the big toe¹⁵⁸ 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 pieces¹⁵⁹ 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

154 אֲבִנֶט ('abhnêt) – "sash" - singular

155 יָחַבֹּשׁ (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.

156 See footnote for Exodus 28:40.

157 As Leviticus 1:9 says.

158 בֹּהֶן (bohen) – "big toe" – this is the same exact word for "thumb" as well.

159 חֲלָאִיִּם (chalâviym) – "fat peices" – this is the word for fat in the plural.

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 fill¹⁶⁰ your hand.¹⁶¹ [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,¹⁶² for so I have been commanded."

[36] And Aaron and his sons did all the words¹⁶³ 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,¹⁶⁴ and bring them before Yehvah. [3] And to the sons of Israel speak saying, 'Take a buck¹⁶⁵ 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 congregation¹⁶⁶ 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."¹⁶⁷ [7] And Moses said to Aaron, "Bring to the altar and do your sin offering and your burnt offering and atone for yourself and for the people and do the offering of the people and atone for them just as Yehvah commanded."

[8] And Aaron brought to the altar and slaughtered the calf of the sin offering which was for him. [9] And the sons of Aaron brought the blood to him and he dipped his finger in the blood and put it upon the horns¹⁶⁸ 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.¹⁶⁹ [11] And the flesh and the hide he burned in the fire outside the camp.¹⁷⁰

[12] And he slaughtered the burnt offering and the sons of Aaron found¹⁷¹ for¹⁷² 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

160 מִלֵּא (mallê') – "he shall fill" – the word for ordination, or consecration (NKJV), is מִלּוּיָם (millu'iyim) from this verb here, lexical form, מָלָא (mâla') "fill." See footnote in Exodus 28:41.

161 יְדֶכֶּם (yedkhem) – "your hand" – "your" (כֶּם [khem]) is plural and "hand" (יָד [yed]) is singular.

162 John 4:24

163 דְּבָרַיִם (devâriym) – "words"

164 תְּמִימִים (temiymim) – "perfect ones"

165 שָׁעִיר (se'iyar) – "buck" – KJV, NKJV "kid," but kid is גִּדִּי (gediy), e.g. Genesis 38:17.

166 "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.

167 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.

168 4 horns, Exodus 38:2; Ezekiel 43:15, 20; Revelation 9:3

169 Just as commanded – Leviticus 4:8-10

170 Just as commanded – Leviticus 4:11-12

171 מָצָא (yamtsi'u) – "found" – this is a more literal translation. NKJV has "presented."

172 לְאֵלָיו (l'êlâyv) – "for him" – can also be translated "to him"

caused them to smoke as incense upon the burnt offering on the altar.¹⁷³

[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.¹⁷⁴

[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,¹⁷⁵ 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.¹⁷⁶

[22] And Aaron lifted up his hand to the people and blessed them, and came down¹⁷⁷ 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.¹⁷⁸

10[1] And the sons of Aaron, Nadab and Abihu,¹⁷⁹ each took his fire-pan and put in them fire and placed upon it incense and brought before Yehvah strange¹⁸⁰ fire which was not commanded them.¹⁸¹ [2] And fire went out from before Yehvah and consumed them and they died before Yehvah. [3] And Moses said to Aaron, "This is what Yehvah spoke, saying, 'In coming near me,¹⁸² I shall be holy,¹⁸³ and before¹⁸⁴ all the people, I shall be honored.'"¹⁸⁵ 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.¹⁸⁶

[6] And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Your heads

173 Leviticus 1:6-9

174 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.

175 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.

176 Just as commanded – Leviticus 7:30, 32

177 ? Exodus 20:26

178 **Many** of these same people who saw God went to hell (Psalm 95:11; 1 Corinthians 10:5; Numbers 14:26-38).

179 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).

180 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).

181 Deuteronomy 4:2

182 בִּקְרוּבִי (biqrovay) – "In coming near me" – preposition "in" with infinitive "coming near" with pronominal suffix "me"

183 אֶקְדָּשׁ ('eqqâdêsh) – "I shall be holy" – Niphal (passive form)

184 עַל־פָּנַי ('al-penêy) – "before" – more literally, "upon the face of"

185 אֶכְבֹּד ('ekkâvêd) – "I shall be honored" – Niphal (passive form)

186 Leviticus 5:3; Numbers 19:11-21

do not let loose,¹⁸⁷ and your garments do not tear,¹⁸⁸ and do not die¹⁸⁹ 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, lest¹⁹⁰ 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 drink¹⁹¹ you shall not drink,¹⁹² 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 divide¹⁹³ 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.¹⁹⁴ [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,¹⁹⁵ and behold it was burned up. And he was angry with Eleazar and with Ithamar the sons of Aaron who were left, saying, [17] “Why did you not eat the sin offering in a holy place, for it is holy of holies, and he gave it to you to bear the iniquity of the congregation to atone for them before Yehvah. [18] Behold, its blood was not brought within the holy place. You surely should have eaten it in the holy place just as I commanded!”

[19] And Aaron spoke to Moses, “Behold, today they brought their sin offering and

187 תִּפְרָאוֹ (tiphrá'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 פֶּרֶעַ (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).

188 A similar command to not mourn can be found in Ezekiel 24:15-18.

189 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).

190 פֶּן (pen) - “lest”

191 שִׁכְחָר (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.

192 Proverbs 31:4-5

193 לְהַבְדִּיל (lahavdiyl) - “to divide” - see footnote for Leviticus 11:47.

194 צִוֵּיתִי (tsuvvêytiy) - “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.

195 דָּרַשׁ דָּרַשׁ (dârash dârash) - “sought diligently”

their burnt offering before Yehvah, and such things have happened to me, and I eat the sin offering today. Would it be good¹⁹⁶ in the eyes of Yehvah?" And Moses heard and it was good in his eyes.¹⁹⁷

11[1]¹⁹⁸ 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.'¹⁹⁹ [3] All dividing a hoof and cleaving²⁰⁰ a cleft²⁰¹ of hooves, bringing up cud²⁰² in the beast, her you may eat. [4] Yet, this you may not eat. From those that bring up²⁰³ 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 rock badger,²⁰⁴ because he brings up the cud, and the hoof he does not divide. He is unclean to you. [6] And the hare,²⁰⁵ because she brings up the cud, and the hoof she does not divide. She is unclean to you. [7] And the pig,²⁰⁶ because he divides a hoof and cleaves a cloven hoof, but cud he does not chew.²⁰⁷ He is unclean to you. [8] From their flesh you shall not eat, and in their carcass you shall not touch.²⁰⁸ 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 soul²⁰⁹ that is in the waters, they are detestable²¹⁰ to you. [11] And they shall be detestable to you. From their flesh you shall not eat, and their carcass you shall detest.²¹¹ [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.²¹² You shall not eat.

196 חַיִּיטָב (hayiytav) - "Would it be good"

197 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).

198 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.

199 A list of foods can also be found in Deuteronomy 14:3-21.

200 שֹׁשְׂעָת (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.

201 שֵׁסַע (shesa') - "cleft" = "split" - found also only in Leviticus 11:26; Deuteronomy 14:6.

202 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).

203 מַעֲלָה (ma'alat) - "bring up" - Hiphil participle from מָעַל (ma'alat) "go up."

204 שָׁפָן (shâphân) - "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. Also, a name, see e.g. 2 Kings 23:3.

205 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.

206 חָזִיר (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.

207 יִגְגַּר (yiggâr) - "chew" - only found here

208 Leviticus 5:2

209 נֶפֶשׁ הַחַיָּה (nephesh hachayyâh) - "living soul" - see footnote for Genesis 2:7.

210 שֶׁקֶץ (sheqets) - "detestable" - See footnote for Leviticus 7:18 & 21.

211 תִּשְׂקָצְתָּ (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).

212 עוֹף ('oph) - "flying creature" - the verb to fly is עָף ('uph), e.g. Deuteronomy 4:17.

They are detestable:²¹³ the eagle,²¹⁴ and the vulture,²¹⁵ and the buzzard,²¹⁶ [14] and the red kite,²¹⁷ and the kite,²¹⁸ according to her kind, [15] every raven²¹⁹ according to his kind, [16] and the daughter²²⁰ of the ostrich,²²¹ and the falcon,²²² and the seagull,²²³ and the hawk²²⁴ according to his kind, [17] and the little owl,²²⁵ and the fish owl,²²⁶ and the great owl,²²⁷ [18] and the white owl,²²⁸ and the pelican,²²⁹ and the carrion vulture,²³⁰ [19] and the stork,²³¹ the heron²³² according to her kind, and the hoopoe,²³³ and the bat.²³⁴

[20] "Everything swarming,²³⁵ the flying creature²³⁶ 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 has²³⁷ legs above its feet to leap with them

213 "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.

214 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, נִשְׁרִינְ [nishriyn], plural); 7:4 (נִשְׁרָ [neshar]).

215 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.

216 עֲזַנְיָהּ ('azniyyâh) - "buzzard" NKJV, NAS; "ospray" KJV (osprey is a fish eating type of falcon) - found also only in Deuteronomy 14:12.

217 דָּאָה (dâ'âh) - "red kite" - NKJV & NAS "kite" (in Deuteronomy 14:13 NKJV & NAS "red kite"); KJV "vulture" - found also only in Deuteronomy 14:13 (רָאָה [râ'âh]). דָּאָה (dâ'âh) is akin to the verb for flying swiftly found in Deuteronomy 28:49; Psalm 18:10 (H18:11 "flew *upon the wings of the wind*" NKJV); Jeremiah 48:40; 49:22.

218 אַיָּה ('ayyâh) - "kite" KJV; NKJV, NAS "falcon" - Modern Hebrew "kite" (bird of prey).

219 עֲרֵב ('orêv) - "raven"

220 בַּת (bat) - "daughter"

221 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, יַעֲנִימִ (ye'ênim).

222 תַּחֲמָס (tachmâs) - "falcon" - KJV "night hawk," NKJV "short-eared owl," NAS "owl," Modern Hebrew "falcon" - found also only in Deuteronomy 14:15.

223 שָׁחַפִּי (shâchaph) - "seagull" NKJV, Modern Hebrew; NAS "sea gull;" KJV "cuckow" - found also only in Deuteronomy 14:15.

224 נֵץ (nêts) - "hawk" KJV, NKJV, NAS, Modern Hebrew - found also only in Deuteronomy 14:15; Job 39:26.

225 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).

226 שָׁלָךְ (shâlâkh) - "fish owl" Modern Hebrew - KJV, NAS "cormorant;" NKJV "fisher owl" - found also only in Deuteronomy 14:17.

227 יָנֻשׁוּף (yanshuph) - "great owl" - KJV, NAS; NKJV "screech owl;" Modern Hebrew "owl" - found also only in Deuteronomy 14:16; Isaiah 34:11 (NKJV "owl").

228 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).

229 קֶאֱתָ (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").

230 רָחַח (râchâm) - "carrion vulture" NKJV, NAS; Modern Hebrew "Egyptian vulture;" KJV "gier eagle" - found also only in Deuteronomy 14:17. Carrion = dead animals.

231 חַסִּידָה (chasiydhâh) - "stork" KJV, NKJV, NAS, Modern Hebrew - found also only in Deuteronomy 14:18; Psalm 104:17; Jeremiah 8:7; Zachariah 5:9.

232 אֲנַפְהָ (anâphâh) - "heron" - KJV, NKJV, NAS, Modern Hebrew - found also only in Deuteronomy 14:18.

233 דּוּכִיפָת (dukhiyphat) - "hoopoe" NKJV, NAS, Modern Hebrew; "lapwing" KJV - found also only in Deuteronomy 14:18

234 עַטְלֵף ('atallêph) - "bat" - KJV, NKJV, NAS, Modern Hebrew - found also only in Deuteronomy 14:18; Isaiah 2:20.

upon the earth. [22] These from them you may eat: the locust²³⁸ according to his kind, and the destroying locust²³⁹ according to his kind, and the cricket²⁴⁰ according to his kind, and the grasshopper²⁴¹ 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 carcass²⁴² 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.²⁴³ [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.²⁴⁴ [28] And the one who carries their carcass shall wash his clothes and be unclean until evening. They²⁴⁵ are unclean to you.”

[29] “And this is the unclean to you in the swarming things that swarm upon the earth: the mole,²⁴⁶ and the mouse,²⁴⁷ and the tortoise²⁴⁸ according to its kind, [30] and the ferret,²⁴⁹ and the monitor lizard,²⁵⁰ and the sand reptile,²⁵¹ and the sand lizard,²⁵² and the chameleon.²⁵³ [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,²⁵⁴ 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

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.”

235 שָׂרָץ (sherets) - “swarming” - LXX ἐρπετὰ (herpeta) “creeping,” same word as is found in e.g. in Acts 10:12; 11:6 (“creeping things”).

236 עוף (‘oph) - “flying creature” - see footnote for Genesis 1:20.

237 The written text has לֹא (lo) “not,” but the reading (Qere) has לוֹ (lo) “to him.” The context dictates לוֹ (lo) as does LXX.

238 אַרְבֶּכָּה (‘arbeh) - “locust” - KJV, NKJV, NAS, Modern Hebrew

239 סּוֹלֶאֱמ (sol’âm) - “destroying locust” NKJV; “bald locust” KJV; “devastating locust” NAS – only found here.

240 חַרְגוֹל (chargol) - “cricket” NKJV, NAS; “beetle” KJV; “grasshopper” Modern Hebrew – found only here.

241 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.

242 Leviticus 5:2 reveals this was sin.

243 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.

244 Not mentioned here, but earlier it was stated that a sacrifice would need to be made as well. See Leviticus 5:2f.

245 הֵמָּה (hêmmâh) - “They” KJV, NAS; “It” NKJV – the adjective, תְּמַעִים (themê’iym) “unclean,” is in the plural as well.

246 חוֹלֶד (choled) - “mole” NKJV, NAS, Modern Hebrew (חֹלֶד); KJV “weasel” – only found here.

247 עֶכְבָּר (‘akhbâr) - “mouse” KJV, NKJV, NAS, Modern Hebrew – found also only in 1 Samuel 6:4-5, 11, 18; Isaiah 66:17.

248 טָבַח (tsâv) - “tortoise” KJV, Modern Hebrew - NKJV “large lizard;” NAS “great lizard” w/footnote “Or, *thorn-tailed lizard*” - found only here.

249 אֲנָקָה (anâqâh) - “ferret” KJV, BDB also suggests “or shrew-mouse;” NKJV, NAS; “gecko” – only found here.

250 כּוֹחַ (koach) - “monitor lizard” NKJV; KJV “chameleon;” NAS “crocodile” w/footnote “Or, *lizard*” - only found here.

251 לְטֹאֵה (letâ’âh) - “sand reptile” NKJV; “lizard” KJV, NAS, Modern Hebrew – found only here.

252 חֹמֶט (chomet) - “sand lizard” NKJV, NAS w/footnote “Species as yet undefined;” Modern Hebrew “lizard” (חֹמֶט); KJV “snail” – found only here.

253 תִּנְשָׁמֶת (tinshâmet) - “chameleon” NKJV, NAS; KJV “mole” – see footnote for same word in Leviticus 11:18.

254 שָׂק (sâq) - “sack”

is eaten that water goes upon it shall be unclean, and every drink that is drunk in any vessel shall be unclean. [35] And anything that falls from their carcass upon it shall be unclean, an oven and a basin shall be broken down. They are unclean and they shall be unclean to you.”

[36] “Yet, a spring and a well of a gathering of water shall be clean. But he who touches their carcass shall be unclean. [37] And when from their carcass something falls upon any planting seed which will be sown, it is clean. [38] And when water is put on seed and something falls from their carcass upon it, it is unclean to you.”

[39] “And when a beast to eat of yours dies, the one who touches its carcass shall be unclean until the evening. [40] The one who eats from its carcass²⁵⁵ 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 holy²⁵⁶ and you shall be holy for I am holy; and your souls shall not be unclean with the swarming thing that creeps²⁵⁷ 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.”²⁵⁸

[46] “This is the law of the beast and the flying creature and every soul of life that creeps²⁵⁹ in the waters and for every soul that swarms upon the earth. [47] For dividing²⁶⁰ 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 conceives²⁶¹ and bears a male, so she shall be unclean seven days as the

255 "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).

256 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).

257 רֹמֵשׁ (romêš) - "creeps"

258 1 Peter 1:13-16

259 רֹמֶשֶׁת (romêset) - "creeps"

260 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.

261 תִּזְרִיעַ (tazriya) - "conceives" – more literally, "causes seed" – the typical word for conceive is הָרָה (hârâh, e.g. Genesis 16:4-5) from הָרָה (hârâh, e.g. Psalm 7:14[H15]).

days of the impurity²⁶² of her illness,²⁶³ she shall be unclean. [3] And on the eighth day the flesh of his foreskin shall be circumcised.²⁶⁴ [4] And thirty days²⁶⁵ and three days she shall remain in the blood²⁶⁶ 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 weeks²⁶⁷ as her impurity,²⁶⁸ and sixty days²⁶⁹ and six days she shall remain upon the blood²⁷⁰ 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,²⁷¹ 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 flow²⁷² 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,²⁷³ 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 scab²⁷⁴ or a bright spot, and it becomes in the skin of his flesh a mark²⁷⁵ of leprosy,²⁷⁶ 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

262 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, נִדָּה (nâdâh), is found only in Isaiah 66:5 ("cast . . . out" KJV; NKJV) and Amos 6:3 ("put far away" KJV; "put far off" NKJV).

263 דֵּוָה (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.

264 Circumcision was originally given in Genesis 17:10-14 (see also footnote for that passage).

265 יוֹם (yom) – "days" – literally "day"

266 דָּמִי (dmêy) – "blood" – literally "bloods" plural

267 שְׁבַע־אִיּוֹם (shevu'ayim) – "two weeks" – this is the word for seven in dual form (i.e. two sevens).

268 נִדָּתָה (niddâtâh) – "impurity"

269 יוֹם (yom) – "days" – literally "day"

270 דָּמִי (dmêy) – "blood" – literally "bloods" plural

271 Why a sin offering? Psalm 51:5? See also footnotes for Leviticus 5:2-3. There they are found "guilty" for touching "unclean" things.

272 מֶקֶר (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..

273 This is what Mary offered. See Luke 2:22-24.

274 סַפַּחַת (sappachat) – "scab" – found also only in Leviticus 14:56. Akin to this is מִסְפַּחַת (mispachat), "scab" (NKJV), which is only found in Leviticus 13:6-8.

275 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").

276 טָרֵאֵת (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.

flesh and the hair in the mark turned white²⁷⁷ 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.”²⁷⁸

[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 up²⁷⁹ the mark seven days.²⁸⁰ [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 faint²⁸¹ 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 sustenance²⁸² of living flesh²⁸³ in the swelling. [11] Leprosy is old²⁸⁴ 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.”²⁸⁵

[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,²⁸⁶ and is healed, [19] and in the place of the boil there is a white swelling or a bright spot, reddish white, then it

277 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.

278 See verses 45-46 for the consequences of being unclean.

279 הִסְגִּיר (hisgiyr) – “shut up”

280 Shutting up the mark would include, of course, shutting up (isolating) the person as well.

281 כְּהָה (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).

282 מִחְיָה (michyat) – “sustenance” – found also only in Genesis 45:5 (NKJV “preserve life”); Leviticus 13:24 (NKJV “raw”); Judges 6:4 (“sustenance” NKJV); 17:10 (NKJV “sustenance”); 2 Chronicles 14:13 (H12, NKJV “recover”); Ezra 9:8-9 (NKJV “revival,” “revive”).

283 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).

284 נוֹשֶׁנֶת (noshenet) – “is old” – this is the verb for sleep (e.g. Genesis 2:21 נָשָׁן [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”).

285 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.

286 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.

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 sustenance²⁸⁷ 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,²⁸⁸ [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.²⁸⁹ It is a leprosy of the head or beard. [31] And if the priest sees the mark of the scale, and behold, its appearance is not deeper than the skin, and the hair on it is not black, then the priest shall shut the mark of the scale up seven days. [32] And the priest shall see the mark on the seventh day, and behold, the scale did not spread, and there is no yellow hair in it, and the appearance of the scale is not deeper than the skin. [33] And he shall shave himself, and he shall not shave the scale; and the priest shall shut the scale up a second seven days. [34] And the priest shall see the 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,²⁹⁰ 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 bohaq²⁹¹ broken out on the skin. It is clean.”

287 מִחְיַת (michyat) – “sustenance” see footnote for verse 10.

288 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

289 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.

290 “stands in his eyes” - i.e. not spreading

291 בֹּהָק (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.

[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 leprous²⁹² 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,²⁹³ and his head shall be let loose;²⁹⁴ and upon the mustache he shall wrap,²⁹⁵ 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.”²⁹⁶

[47] “And the garment that has on it a mark of leprosy, on a woolen garment or a linen garment, [48] whether in a warp²⁹⁷ or weft²⁹⁸ 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,²⁹⁹ the mark is an active³⁰⁰ 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 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.³⁰¹ And the mark did not spread. It is unclean.³⁰² You

292 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.

293 פָּרָמִיּוֹם (pherumiyom) – “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”).

294 פָּרוּעַ (pârua') - “let loose” - KJV, NKJV, “bare,” NAS “the hair . . . shall be uncovered” - this is from the same word found in Leviticus 10:6; תִּפְרָאוֹ (tiphrâ'u) – “let loose.” See footnote there.

295 יָעָטָהּ (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 סָפָהּ, (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, עָטָהּ ('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.

296 Numbers 5:1-4

297 שֶׁטִּי (shetiy) – “warp” – the lengthwise threads – only found in this chapter

298 עֵרֵב (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.

299 לַמְּלָאכָה (hâ' or limlâ'khâh) - “the work of skin” - i.e. leather work

300 מַמְאֵרֶת (mam'eret) – “active” NKJV; KJV “fretting;” NAS “malignancy” – found also only in Leviticus 13:52; 14:44; Ezekiel 28:24 (“painful” NKJV).

301 עֵינָהּ ('êyno) - “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” לַעֲיֵנָיִם [la'ênayim]). See also footnote for Exodus 10:5.

302 It is unclean because, even after washing, its appearance is the same, even though it had not spread. See the following

shall burn it in the fire. It is a decay³⁰³ in its bare top³⁰⁴ or its bare front.”³⁰⁵

[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,³⁰⁶ and he is brought to the priest.³⁰⁷ [3] And the priest shall go out to the outside of the camp,³⁰⁸ 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 scarlet³⁰⁹ and hyssop.³¹⁰ [5] And the priest shall command, and he shall slaughter the one bird to an earthen vessel upon running³¹¹ 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.”

[10] “And on the eighth day, he shall take two perfect lambs and one ewe lamb,

verses.

303 פֶּחַחֶתֶת (pechetet) - “decay” - noun - KJV “fret;” NKJV, NAS “eating away” - only found here.

304 קֶרַחְתּוֹ (beqârachto) - “its bare top” - KJV “it be bare within;” NKJV “the damage is outside;” NAS “bareness on the top” - this is from the same word used earlier in verses 42 (2x) & 43 for “baldness” of a head.

305 גַּבְחָתּוֹ (gabbachto) - “its bare front” - KJV “without” (with “bare” idea carried over); NKJV “inside” (with “damage” idea carried over); NAS “on the front of it” (with “bareness” idea carried over) - this is from the same word used earlier for “bald forehead” in verses 42 (2x) & 43.

306 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.

307 This is what Jesus refers to in Matthew 8:4; Mark 1:44; and apparently Luke 17:14.

308 The leper would be outside the camp (Leviticus 13:46; Numbers 5:1-4).

309 תוֹלַעַת שָׁנִי (sheniy tola'at) - “scarlet” - This is actually two words that mean “scarlet” (e.g. Numbers 4:8; תוֹלַעַת שָׁנִי [tola'at shâniy]), but תוֹלַעַת (tola'at) can also mean “worm” (e.g. Psalm 22:6[H7]; Isaiah 41:14; 66:24; Jonah 4:7).

Apparently, it is the worm from which the color scarlet is obtained (coccus ilicis). This same construction (תוֹלַעַת שָׁנִי [sheniy tola'at]) is only also found in Leviticus 14:6, 49, 51-52; Numbers 19:6. The word for “two” in the construct form is just slightly different, שְׁנֵי (shenêy, e.g. Leviticus 5:7).

Scarlet was used in the building of the tabernacle (e.g. Exodus 25:4; Numbers 4:7-8), for purification as in this chapter (Numbers 19:6), as a reference to good things (e.g. 2 Samuel 1:24), in regards to sin (Isaiah 1:18), and Joshua was robed in scarlet (Matthew 27:28).

310 “hyssop” - See Exodus 12:22; Psalm 51:7; John 19:29

311 חַיִּיִּיִּם (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.

the daughter of her year, perfect, and three tenths of fine flour, a grain offering mixed in the oil, and one log³¹² 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,³¹³ 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 toe³¹⁴ of his right foot.³¹⁵ [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 offering³¹⁶ 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,³¹⁷ then he shall take one lamb,³¹⁸ a guilt offering, for a wave offering to atone for him, and one tenth³¹⁹ 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 day³²⁰ 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

312 לֹג (log) – “log” – a measure – found also only in Leviticus 14:12, 15, 21, 24.

313 That sounds difficult – to wave a live lamb that's about a year old.

314 בִּתְּמָן (bohen) – “big toe” – this is the same exact word for “thumb”

315 This is also only done for the priests. See Leviticus 8:23-24; Exodus 29:20. Why on the right? Ecclesiastes 10:2?

316 A sin offering for the one cleansed? See Leviticus 26:15-16 (2 Chronicles 21:15).

317 מִשֵּׁגֶת (maseget) – “reach” – i.e. he can't afford it. See footnote for Leviticus 5:11.

318 One instead of three, see verse 10.

319 One tenth instead of three tenths, see verse 10.

320 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).

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,³²¹ [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 reach³²² in his cleansing.”

[33] And Yehvah spoke to Moses and Aaron saying, [34] “When you go into the land of Canaan, which I gave to you for the possession and I put³²³ 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 clear³²⁴ 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,³²⁵ 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 scraped³²⁶ inside, all around, and he shall pour the dust which they scraped off³²⁷ 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 dust³²⁸ 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 scraping³²⁹ the house and after coating, [44] then the priest shall go and see, and behold, the mark spread in the house, it is an active³³⁰ 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 unclean³³¹ 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 offering³³²

321 תָּשִׁיג (tasiyg) - “reached” - i.e. he could afford. See footnote for Leviticus 5:11.

322 i.e. who can't afford the normal cost of his cleansing.

323 Isaiah 46:10; Romans 11:36; Psalm 104:10-31; Hebrews 1:3

324 פָּנָה (phinnu) - “clear” - more literally “turn” (e.g. Leviticus 19:4).

325 שִׁקְעָרֹרוֹת (sheqa'arot) - “depressions” - only found here. Note latter in the verse, it says they are deeper than the wall.

326 יָקַצָּה (yaqtsia') - “he shall cause . . . to be scraped” - Hiphil form - verb only found here, except for a Hophal participle, מְהֻקָּצָאוֹת (mehuqtsâ'ot) in Ezekiel 46:22 for “corners.”

327 הִקְצָאוּ (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.

328 אֶפְרָר (âphâr) - “dust”

329 חִלְלֵת (chillêts) - “scraping”

330 מְאִיֶּרֶת (mam'eret) - “active” - see footnote for Leviticus 13:51.

331 Leviticus 7:20; Numbers 9:10-11; Deuteronomy 12:15

332 לֶחֱטֹאת (lechatê) - “to sin offering” - Romans 5:12; Romans 8:20

the house, two birds and cedar wood and scarlet³³³ 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 scale³³⁴ [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 discharge³³⁵ from his flesh, his discharge is unclean.³³⁶ [3] And this shall be his uncleanness in his discharge - his flesh oozes³³⁷ his discharge or his flesh is caused to seal up³³⁸ 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.'

333 See footnote for verse 4.

334 לַנֶּתֶק (lannâteq) - "for a scale" - See footnote for Leviticus 13:30 (נֶתֶק, neteq).

335 זָבַח (zâv) - "discharge" - KJV "running issue," later just "issue." See also Numbers 5:1-4.

336 This "unclean" even includes when the discharge is semen from sexual intercourse (see verse 18).

337 רָרַ (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).

338 הִחַתִּימַ (hechtiym) - "is caused to seal up" - Hiphil form - from the verb "seal" (e.g. 1 Kings 21:8; Isaiah 8:16).

[16] 'And a man that a laying³³⁹ of seed³⁴⁰ goes out from him, so he shall bathe in the water all his flesh and be unclean until the evening.³⁴¹ [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,³⁴² and everyone who touches her shall be unclean³⁴³ 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 her³⁴⁴ 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 impurity³⁴⁵ or when she discharges beyond her impurity, the days of her unclean discharge shall be as the days of her impurity. She is unclean. [26] Every bed that she lies upon all the days of her discharge shall be as the bed of her impurity to her, and every item that she sits upon shall be unclean. It shall be as the uncleanness of her impurity. [27] And everyone who touches them shall be unclean and shall wash his clothes and bathe in the water and be unclean until the evening.'

[28] 'And if she becomes clean from her discharge, then she shall count for herself 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 impurity³⁴⁶ 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

339 שִׁכְחָה (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.

340 זָרַע (zâra') - "seed" KJV; "semen" NKJV

341 If this happens during the night, he is to go outside the camp (Deuteronomy 23:10-11).

342 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."

343 Ramifications of being unclean: Leviticus 7:20; 22:4-7; Numbers 18:8-11, 13, 18-19 (Deuteronomy 12:15, 22).

344 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.

345 נִדְּתָהּ (niddâtâh) – "her impurity" – used here and elsewhere for the impurity of the menstrual cycle. See footnotes for Leviticus 12:2 & 15:19.

346 הַחֲדָוָה בְּנִדְתָּהּ (haddâvâh 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.

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 place³⁴⁷ from the house to the curtain to the face of the propitiatory³⁴⁸ 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.³⁴⁹ 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.³⁵⁰ 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 lots³⁵¹ over the two bucks, one lot for Yehvah and one lot for the scapegoat.³⁵² [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.”³⁵³

[11] “And Aaron shall bring the bull of the sin offering which is for him and atone for himself and for his house, and he shall slaughter the bull of the sin offering 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 fine³⁵⁴ incense of spices and bring it inside of the curtain. [13] And he shall put the incense upon the fire before Yehvah, and the cloud³⁵⁵ 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 curtain³⁵⁶ and do its blood as he did to the blood of the bull

347 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.

348 כַּפֹּרֶת (kapporet) – “propitiatory” – see footnote for Exodus 25:17.

349 מִכְנֵסֵי-בָדַר (mikhnesêy-vâd) - “linen underwear” - KJV, “linen breeches,” NKJV “linen trousers,” NAS “linen undergarments.” See also Exodus 28:42 and its footnote.

350 בְּגָדֵי-קֹדֶשׁ (bigdêy-qodesh) - “garments of holiness”

351 Proverbs 16:33

352 לְעִזָּאֵל (la'azâ'zêl) “for the scapegoat” - לְאַזָּאֵל (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 אֶז (az), and אֶזָּל (âzal) means “go away” or “gone” (e.g. 1 Samuel 9:7; Proverbs 20:14 אֶזָּל). LXX has αποπομπαιω (apopompaiô) for verse 8, αποπομπαιου (apopompaiou) & αποπομπην (apopompên) for verse 10 (respectively) and mean something to the effect of “sending away,” and for verse 26, τον χιμαρον “τον διεσταλμενον εις αφεσιν” (ton chimaron “ton diestalmenon eis aphenin”) the goat “that has been set apart to be let go.” Modern Hebrew for scapegoat is שְׂעִיר לְעִזָּאֵל (sâ'iyir la'azâ'zêl), more literally, “goat to [or for] Azazel.”

353 הַמִּדְבָּרָה (hammidbârâh) - “to the wilderness” - this is similar to Leviticus 14:7.

354 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).

355 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.

356 Hebrews 9:2-5, 11-12

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.³⁵⁷ [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 confess³⁵⁸ 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 away³⁵⁹ by the hand of a ready³⁶⁰ man to the wilderness.³⁶¹ [22] And the buck shall carry upon it all their iniquities to a solitary³⁶² land. So he shall send away³⁶³ the buck in the wilderness.”³⁶⁴

[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.³⁶⁵ [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 scapegoat³⁶⁶ shall wash his clothes and bathe his flesh in the water and afterwards go in to the camp. [27] And the bull of the sin offering and the buck of the sin offering whose blood was brought in to atone in the holy place, shall be brought outside the camp, and they shall burn in fire their skins and their flesh and their dung. [28] And the one who burns them shall wash his clothes and bathe his flesh in the water and afterwards go in to the camp.”

[29] “And it shall be to you for a statute forever in the seventh month on the tenth of the month³⁶⁷ you shall afflict³⁶⁸ 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

357 The altar of incense was atoned once a year with this blood (Exodus 30:1, 10).

358 Joshua 7:19

359 שָׁלַח (shillach) – “send it away”

360 עֵתִי (’ittiy) – “ready” – only found here – KJV “fit;” NKJV “suitable;” NAS “who stands in readiness” – The idea is one of time. עֵת (’et) is used for “time” (e.g. Leviticus 15:25).

361 הַמִּדְבָּרָה (hammidbârâh) – “to the wilderness”

362 גִּזְרָה (gezêrah) – “solitary” – only found here – KJV “not inhabited;” NKJV “uninhabited;” NAS “solitary” – from גָּזַר (gâzar) “cut” or “divide” (e.g. 1 Kings 3:25 “divide;” Habakkuk 3:17 “cut off”).

363 שָׁלַח (shillach) – “send away”

364 מִדְבָּר (midbârâh) – “wilderness” – see also John 1:29 “who takes away the sin of the world”

365 Hebrews 9:7

366 לְעִזָּאזֵל (la’azâ’zêl) – “for the scapegoat” – see footnote for verse 8.

367 This time and statute is mentioned also in Leviticus 23:27-32.

368 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).

cleanse you from all your sins before Yehvah. You shall be clean.³⁶⁹ [31] It is a sabbath observance³⁷⁰ for you, and you shall afflict your souls, a statute forever. [32] And the priest who he anointed and who he filled his hand³⁷¹ 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.³⁷² 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.³⁷³ [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 goats³⁷⁴ which they played the harlot³⁷⁵ 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 soul³⁷⁶ of the one who eats the blood, and I will cause him³⁷⁷ to be cut off from the midst of her³⁷⁸ people. [11] For the soul of the flesh is in the

369 Hebrews 9:13, 22; 10:1-4 (18).

370 שַׁבָּת שַׁבְּבָתוֹן (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."

371 יָמַלֵּא אֶת־יָדוֹ (yemallê 'et-yâdo) - "filled his hand" - see footnote for Exodus 28:41.

372 אַחַת בַּשָּׁנָה (achat bashânâh) - "once a year" - more literally, "one in the year" - Hebrews 9:7

373 Deuteronomy 12:10-28; 15:19-22

374 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'iyriym), 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 ' [y] whereas 2 Chronicles has ' [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. שֶׁד (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.

375 זִנִּיִּם (zoniym) - "played the harlot" - KJV "gone a whoring" - see also footnote for Exodus 34:15.

376 בַּנֶּפֶשׁ (bannephesh) "against the soul" - more literally "in the soul"

377 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.

378 עַמָּהּ (ammâh) - "her people" - It is more literally "her people," the "her" referring back to "soul," feminine noun.

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.³⁷⁹ [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 carcass³⁸⁰ 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.³⁸¹ [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 man³⁸² shall do them and live in them. I am Yehvah."³⁸³

[6] "Each man to any flesh³⁸⁴ of his flesh,³⁸⁵ you shall not come near to uncover nakedness.³⁸⁶ 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 woman³⁸⁷ 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.³⁸⁸ [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 flesh³⁸⁹ 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]

379 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.

380 נֶבֶלָה (nevelâh) – "carcass;" NKJV "what died naturally;" KJV "that which died of itself;" NAS "*an animal* which dies" – see footnotes for Leviticus 7:24 & 11:40.

381 Similar command in Deuteronomy 12:29-32.

382 אָדָם (hâ'âdâm) - "man"

383 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.

384 שָׂר (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.

385 בִּשְׂרוֹ (besâro) – "his flesh"

386 עֶרְוָה ('ervâh) – "nakedness"

387 1 Corinthians 5:1

388 Genesis 20:12; Romans 5:13? Acts 17:30? Romans 4:1-5; Isaiah 29:22

389 שָׂר (she'êr) – "flesh"

The nakedness of your daughter-in-law you shall not uncover. She is your son's woman. You shall not uncover her nakedness. [16] The nakedness of your brother's woman you shall not uncover. She is your brother's nakedness.”

[17] “The nakedness of a woman and her daughter you shall not uncover. The daughter of her son and the daughter of her daughter you shall not take to uncover her nakedness. They are her flesh. It is wickedness.³⁹⁰ [18] And a woman's sister you shall not take to make a rival,³⁹¹ to uncover her nakedness upon her while she is alive.³⁹² [19] And to a woman in her impurity,³⁹³ her uncleanness, you shall not come near to uncover her nakedness. [20] And to a woman of your associate³⁹⁴ you shall not give your lying down³⁹⁵ to seed to uncleanness in her.”

[21] “And from your seed you shall not give to cause to pass through to Molech,³⁹⁶ and you shall not profane the name of your Gods. I am Yehvah. [22] And with a male you shall not lay³⁹⁷ the beds of a woman.³⁹⁸ It is an abomination.³⁹⁹ [23] And in every beast you shall not give your lying down⁴⁰⁰ to uncleanness in it, and a woman shall not stand before a beast to lie⁴⁰¹ with it. It is a perversion.”⁴⁰²

[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 nation⁴⁰³ that was before you. [29] For everyone who does from any of these

390 זִמְמָה (zimmâh) – “wickedness” – found only in one place in a good way, Job 17:11 (purposes). Everywhere else it is used as an evil thing - Leviticus 18:7 (wickedness); 19:29 (wickedness); 20:14 (2x, wickedness); Judges 20:6 (lewdness); Job 31:11 (wickedness); Psalm 26:10 (sinister scheme); 119:150 (wickedness); Proverbs 10:23 (evil); 21:27 (wicked intent); Proverbs 24:9 (devising); Isaiah 32:7 (wicked plans); Jeremiah 13:27 (lewdness); Ezekiel 16:27 (lewd), 43 (lewdness), 58 (lewdness); 22:9 (lewdness), 11 (lewdly); 23:21 (lewdness), 27 (lewdness), 29 (lewdness), 35 (lewdness), 44 (lewd), 48 (2x, lewdness), 49 (lewdness); 24:13 (lewdness); Hosea 6:9 (lewdness).

391 לִצְרָר (litsror) “to make a rival” BDB; “to make her a rival” JUB; “as a rival” NKJV, NAS; “to vex” KJV; “to be an adversary” YLT – see related noun used in similar context in 1 Samuel 1:6. This verb denotes hostility, e.g. Numbers 25:17-18 (harass NKJV, hostile NAS).

392 See Ezekiel 23 where God speaks of Himself being married to two sisters.

393 נִדְּתָה (niddat) – “impurity” – see footnote for Leviticus 12:2.

394 עֲמִיּוֹת (‘amiyt) – “associate” – see footnote for Leviticus 6:2(H5:21).

395 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.

396 מֹלֶךְ (molekh) – “Molech” – appears to mean something of royalty being that “king” is מֶלֶךְ (melekh). This is a false god to whom Israel sacrificed children. Found also only in **Leviticus 20:2-5**; 1 Kings 11:7; 2 Kings 23:10; Jeremiah 32:35. See also Ezekiel 16:20-21.

397 תִּשְׁכַּב (tishkav) - “lay”

398 מִשְׁכְּבֵי אִשָּׁה (mishkevêy ‘ishâh) – “beds of a woman” - מִשְׁכְּבֵי (mishkevêy) is the plural construct form of the word for bed. For example, see Leviticus 15:26 where the singular form מִשְׁכָּב (mishkâv) is used twice. NKJV translates Leviticus 18:22 “as with a woman.” This “beds of a woman” can be found also only in Leviticus 20:13. Similar language can be found in Judges 21:11, יָדָעַת 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.

399 תוֹעֵבָה (to’evâh) – “abomination”

400 שִׁכְבַּתְּךָ (shekhâvetekha) – “your lying down” – see footnote for Leviticus 18:20.

401 לִרְבִּיעָה (leribh’âh) – “to lie with it” – used also in Leviticus 19:19; 20:16; Psalm 139:3 (“lying down”).

402 תִּבְבֵּל (tevel) – “perversion” NKJV, NAS; “confusion” KJV – found only here and in Leviticus 20:12.

403 גֹּיִם (goy) “nation” NAS - singular – NKJV, KJV “nations”

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 fear⁴⁰⁴ his mother and his father, and my sabbath you shall keep.⁴⁰⁵ I am Yehvah your Gods. [4] You shall not turn to the idols,⁴⁰⁶ and molten⁴⁰⁷ gods you shall not make for yourselves. I am Yehvah your Gods.”

[5] “And if you sacrifice a sacrifice of a peace offering to Yehvah, according to your desire⁴⁰⁸ 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.⁴⁰⁹ It shall not be accepted.⁴¹⁰ [8] And the one who eats it shall bear his iniquity, for he has defiled⁴¹¹ a holy thing of Yehvah, and that soul shall be cut off from her people.”⁴¹²

[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 grapes⁴¹³ 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,⁴¹⁴ and you shall not deal falsely⁴¹⁵ each with his associate.⁴¹⁶ [12] You shall not swear in my name to falsehood and defile⁴¹⁷ the name of your Gods. I am Yehvah. [13] You shall not oppress⁴¹⁸ your neighbor, and you shall not rob. You shall not lodge⁴¹⁹ the wage⁴²⁰ of

404 תִּירָאוּ (tiyrâ'u) – “fear” – See the word study in the appendix on “Words Used for the Fear of God,” under point III.

405 This is a fearful thing too, if not kept. See Exodus 31:12-18. Disobedience to the sabbath rest of Hebrews 4 likewise brings with it a death penalty, eternal death (Hebrews 4:12; Revelation 21:8).

406 הָאֱלִילִיּוֹם (hâ'eliyiyim) – “idols” – found also in Leviticus 26:1; 1 Chronicles 16:26; Psalm 96:5; 97:7; Job 13:4 (“worthless” NKJV); Isaiah 2:8, 18; 20(2x); 10:10-11; 19:1, 3; 31:7(2x); Jeremiah 14:14 (אֱלִיל; Qere אֱלִיל; “worthless thing” NKJV); Ezekiel 30:13; Habakkuk 2:18; Zechariah 11:17 (“worthless” NKJV). See also “Idols” in appendix.

407 מַסֵּכָה (massêkhâh) – “molten” – from the word for “pour out,” נָסַךְ (nâsakh) e.g. Isaiah 29:10. See also “Idols” in appendix.

408 לִרְצוֹנְכֶם (lirtsonekhém) – “according to your desire” – see footnote for Leviticus 1:3 for “acceptance.”

409 פִּגּוּל (piggul) – “foul” – see footnote for Leviticus 7:18.

410 יָרָצָה (yêratsch) – “accepted” – from the same root word as “desire” in verse 5.

411 חִלְלֵל (chillêl) – “defiled” or “profaned” – context here well depicts what “defiling” (“profaning”) is: not dealing correctly with the sacrifice according to the Lord's commandment.

412 Because the word for soul, נֶפֶשׁ (nephesh), is feminine, this entire phrase is feminine. It more literally reads, “that soul, she shall be cut off from her people.”

413 פֶּרֶט (pheret) – “fallen grapes” – only found here. Modern Hebrew “small change.”

414 תִּכְחָשׁוּ (tekhachashu) – “deceive” – See footnote for Genesis 18:15.

415 תִּשְׁחָקְרוּ (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.

416 עֲמִיּוֹת ('amiyt) – “associate” – see footnote for Leviticus 6:2.

417 חִלְלַת (chillaltâ) – “defile” or “profane” – “defile the name of your God” – Romans 2:17-24 (Isaiah 52:5)

418 תִּעֲשֹׁק ('ashoq) – “oppress” – See footnote for Leviticus 6:2.

419 תָּלַיִן (tâliyn) – “lodge” – used also e.g. Genesis 19:2 (“spend the night”); 28:11 (“lodged”); Exodus 23:28 (“stay”) TT.

420 פְּעֻלָּת (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.

a hired one⁴²¹ with you until morning.⁴²² [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.⁴²³ I am Yehvah."

[15] "And you shall not do injustice in the judgment. You shall not receive the face of the poor,⁴²⁴ and you shall not honor⁴²⁵ the face of the great. In righteousness you shall judge your associate.⁴²⁶ [16] You shall not walk as a gossip⁴²⁷ among your people. You shall not stand against the blood⁴²⁸ of your neighbor.⁴²⁹ I am Yehvah. [17] You shall not hate your brother in your heart. You shall surely rebuke your associate⁴³⁰ and not bear sin upon him.⁴³¹ [18] You shall not avenge⁴³² and you shall not keep anger⁴³³ against the sons of your people. And you shall love your neighbor⁴³⁴ like yourself.⁴³⁵ I am Yehvah. [19] You shall keep my statutes. Your beast, you shall not cause to mate⁴³⁶ two kinds. Your field, you shall not seed two kinds, and a garment of two kinds mixed⁴³⁷ shall not go up on you."

[20] "And a man that lies with a woman with a laying of seed⁴³⁸ and she is a maid-servant designated⁴³⁹ to a man and she has certainly not been redeemed or freedom

421 שָׂכִיר (sâkhiyr) – "hired one" - adjective

422 Deuteronomy 24:14-15 (Job 7:2; Jeremiah 22:13-17a)

423 מֵאֵלֹהֶיךָ (mê'eloheykha) – "from your God"

424 תִּשָּׂא פְנֵי־דָל (tisâ' phenêy-dâl) "receive the face of the poor" – see footnote for Luke 20:21.

425 תִּהְדָּר (tehdar) – "honor" – Here it is used in a bad sense. In Leviticus 19:32 it is used in a good sense.

426 עֲמִיתְּךָ ('amiytekha) – "your neighbor" – see footnote for Leviticus 6:2.

427 רָכִיל (râkhiyl) – "gossip," Modern Hebrew "gossip" or "backbiting" – found also only in **Proverbs 11:13; 20:19**

("talebearer"); Jeremiah 6:28; 9:4(H3, "slanderers"); **Ezekiel 22:9** ("slander"). There is also נִרְגָּן (nirgân), **Proverbs 16:28** ("whisperer"); **18:8** ("talebearer"); **26:20, 22** ("talebearer") NKJV, found also only for "complained" (NKJV) in Deuteronomy 1:27, תִּרְגֹּנוּ (têrâgnu); Psalm 106:25, יִרְגֹּנוּ (yêrâghnu); Isaiah 29:24, רֹגְנִים (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," לֶשׁוֹן (leshon), so it is more literally, "tongue of secrecy" (e.g. Proverbs 21:14 "secret" NKJV for סֵתֶר [sêter]). There is also דִּבְבָּהּ (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, דִּבְבָּהּ (dibbâh), basically means "bad report." It is used in a good sense in Genesis 37:2. It is used of the bad report of the spys (Numbers 13:32; 14:36-37) and "reputation" with footnote "evil report" in Proverbs 25:10 (NKJV). There is also the verb form of the word for tongue, לָשׁוֹן (leshon), used only twice. Once in Psalm 101:5, מְלֹשְׁנִי (melosheniy), "slanders" (NKJV) and once in Proverbs 30:10, תַּלְשֵׁן (talshên), "malign" (NKJV). Finally, there is also דָּפִי (dophiy) found only in Psalm 50:20 ("slander" NKJV), תִּתֵּן־דָּפִי (titten-dophiy), "give slander." See also footnote for Romans 1:29.

428 דָּם (dam) - "blood"

429 רֵעֶךָ (rê ekha) – "your neighbor"

430 עֲמִיתְּךָ ('amiytekha) – "your associate" – see footnote for Leviticus 6:2.

431 Proverbs 27:5-6; 28:23 (e.g. Galatians 2:14/2 Peter 3:15); 1 John 2:9, 11; 3:15

432 Romans 12:17-21 (Proverbs 25:21-22)

433 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"]).

434 רֵעֶ (rê'a) – "neighbor"

435 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).

436 תַּרְבִּיָּע (tarbiya') – "mate" - see footnote for Leviticus 18:23

437 שֵׁעָטְנֵז (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 יָחַדּוּ וּפְשִׁטִּים יָחַדּוּ (tsemer uphishtiyim yachdâv) "wool and linen together."

438 שִׁכְבַּת־זֶרַע (shikhvat-zera') – "laying of seed" – see footnote for Leviticus 15:16.

439 נִחְרַפֶּת (necherephet) – "designated" – only found here.

given to her, there shall be punishment.⁴⁴⁰ They shall not be put to death,⁴⁴¹ 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,⁴⁴² with its foreskin.⁴⁴³ 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, praises⁴⁴⁴ to Yehvah. [25] And in the fifth year you shall eat its fruit to add⁴⁴⁵ to you its yield.⁴⁴⁶ I am Yehvah your Gods.”

[26] “You shall not eat upon the blood. You shall not practice sorcery⁴⁴⁷ and you shall not practice soothsaying.⁴⁴⁸ [27] You shall not go around⁴⁴⁹ the side of your head, and you shall not destroy⁴⁵⁰ the side of your beard. [28] And a cut⁴⁵¹ for the soul⁴⁵² you shall not put in your flesh, and a writing⁴⁵³ of imprint⁴⁵⁴ you shall not put

440 בִּקְרוֹת (biqqoret) – "punishment" – only found here.

441 Leviticus 20:10; Deuteronomy 22:22-27

442 עָרַלְתָּם ('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, הִעָרַל (hê'ârêl), "be exposed as uncircumcised" NKJV.

443 עָרְלָתוֹ ('ârlâto) – "with its foreskin"

444 הִלְלוּיִם (hilluliyim) – "praises," NKJV "praise," NAS "an offering of praise" – only found here and in Judges 9:27, הִלְלוּיִם (hilluliyim) - "merry" (NKJV).

445 לְהוֹסִיף (lehosiyp) – "to add"

446 תְּבוּאָתוֹ (tevu'âto) – "yield" or "product"

447 תִּנְחָשׁוּ (tenachashu) – "practice sorcery" – NKJV, NAS "practice divination"; KJV "use enchantment" – found also in Genesis 44:5, 15; Deuteronomy 18:10 (NKJV "one who interprets omens," participle, מִנְחָשׁ [menachêsh]); 2 Kings 17:17 (NKJV "soothsaying"); 21:6 (NKJV "used witchcraft"); 2 Chronicles 33:6 (NKJV "used witchcraft"). In Genesis 30:27 it is used in the sense of "observe." In I Kings 20:33 NKJV translates it with "were watching closely to see whether *any sign of mercy would come*." The noun form, נָחָשׁ (nachash), is only found in Numbers 23:23 & 24:1 (KJV "enchantment," "enchantments;" NKJV "sorcery;" NAS "omen," "omens"). The word for serpent (or snake) is נָחָשׁ (nâchâsh), found e.g. in Genesis 3:1-2, 4, 13-14; Numbers 21:6 (הַנֶּחָשִׁים הַשֹּׂרָפִים [hannechâshiyim haserâphiym] "burning serpents;" NKJV "fiery serpents," שָׂרָף [sârâph] means to "burn," e.g. Numbers 19:5[2x], 9(2x, נֶחָשׁ נֶחֱשֹׁשֶׁת [nechash nechoshet] "bronze serpent"); 2 Kings 18:4; Job 26:13; Isaiah 27:1.

448 תִּעֲוִנֵנִי (te'ônenu) – "soothsaying" NKJV, NAS; KJV "observe times" – found also in Deuteronomy 18:10; Judges 9:37 (NKJV "diviner"); 2 Kings 21:6; 2 Chronicles 33:6; Isaiah 2:6; 57:3 (NKJV "sorceress" עֲוִנָּה ['onenâh]); Jeremiah 27:9; Micah 5:12(H11). A soothsayer is one who predicts the future.

449 תִּקְפֹּה (taqqip) – "go around;" KJV "round" the corners; NKJV "shave around;" NAS "round off" the side growth – found also e.g. in Joshua 6:3, 11; Psalm 48:12(H13); 2 Kings 6:14 (NKJV "surround"); Job 1:5 (NKJV "run their course").

450 תַּשְׁחִיט (tashchiyt) – "destroy" – used e.g. in Genesis 6:12 ("corrupt" 2x); 19:14 ("destroy"); Deuteronomy 20:19-20 ("destroy"); Judges 6:4 ("destroy").

451 שָׂרַט (seret) – "cut" – only found here. The verb akin to this, שָׂרַט (sârat), is found only in Leviticus 21:5 (NKJV "make any cuttings" שָׂרַטוּ שָׂרָטֶת [yisretu sârâtet], שָׂרָטֶת [sârâtet] is a different noun form, feminine) and Zechariah 12:3 (2x, NKJV "will surely be cut in pieces" שָׂרַטוּ שָׂרָטֶת [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.

452 לְנֶפֶשׁ (lânephesh) – "for the soul" - נֶפֶשׁ (nephesh) is used for a dead person here and also in Leviticus 21:1; 22:4; Numbers 5:2; 6:11; 9:6-7 (נֶפֶשׁ אָדָם [nephesh 'âdhâm] "human corpse" NKJV) 10; Haggai 2:13 (NKJV "dead body" for נֶפֶשׁ). The clarifying word for death, מֵת (mêt), is used along with נֶפֶשׁ (nephesh) in Leviticus 21:11; Numbers 6:6; 19:11, 13. For more on "soul" נֶפֶשׁ (nephesh) see footnote for Genesis 1:20.

453 כְּתוּבָה (khetovet) – "writing" – only found here – usually a "writing" is כְּתָב (ketâv), e.g. 1 Chronicles 28:19; Daniel 10:21.

454 קִעְקָע (qa'aqa') - "imprint" – only found here – Modern Hebrew "tattoo" (noun) – See also Isaiah 44:5, "another will write *on* his hand, 'belonging to the Lord'" (NAS), 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.

on you. I am Yehvah. [29] Do not defile⁴⁵⁵ 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 sabbaths⁴⁵⁶ you shall keep, and my sanctuary⁴⁵⁷ you shall fear.⁴⁵⁸ I am Yehvah. [31] Do not turn⁴⁵⁹ to the mediums⁴⁶⁰ and to the familiar spirits.⁴⁶¹ Do not seek to be unclean in them. I am Yehvah your Gods. [32] Before old age⁴⁶² you shall rise up⁴⁶³ and honor⁴⁶⁴ the face of the old one and fear from your Gods. I am Yehvah.”

[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 size⁴⁶⁵

455 תַּחַלְלֵל (techallêl) – “defile;” KJV, NKJV “prostitute;” NAS “profane.” This is the same word NKJV translates “profane” in Leviticus 18:21.

456 שַׁבָּתוֹת (shabbetot) – “sabbaths” – See footnote for Exodus 31:12.

457 מִקְדָּשִׁי (miqdāshiy) – “my sanctuary” = “my holy place”

458 תִּירָאוּ (tiyrā'u) – “you shall fear” – This command to *fear* God's holy place is repeated in Leviticus 26:2. Note God's holy habitation in Exodus 15:13 (vs. 17 mentions the “sanctuary”); Deuteronomy 26:15; Psalm 68:5; Jeremiah 25:30; Zechariah 2:13. The sanctuary is to be feared, yet atoned for according to Leviticus 16:33. For defiling the sanctuary, see Leviticus 20:2-3; Numbers 19:20. See 2 Chronicles 26:18; Ezekiel 23:36-39; 25:3 for those who did *not* fear the sanctuary. See 2 Chronicles 30:8 (18-19) for an example of repentance equaling entering His sanctuary. See also Psalm 20:2; 28:2; 63:2; 73:17; 77:13; 78:68-69; 96:6; 102:19; 114:2; 134:2; 150:1; Ezekiel 37:28. See Ezekiel 41 for details on the future sanctuary.

For fearing the sanctuary, see also 1 Corinthians 3:16-17 (plural you); 6:19; 2 Corinthians 6:16 (plural you); Ephesians 2:21; Psalm 89:7.

459 תִּפְּנוּ (tiphnu) – “turn”

460 הָאֹבֹת (hā'ovot) – “the mediums” NKJV, NAS; “familiar spirits” KJV – This word, אֹב ('ov), is used for a medium (a *person* who communicates with the dead) and “necromancy” (the *practice* of communicating with the dead). It is found also in Leviticus 20:6, 27 (יְהִיָּה בָהֶם אֹב [yihyeh vāhem 'ov] “there is in them necromancy,” NKJV “who is a medium.”); Deuteronomy 18:11; 1 Samuel 28:3, 7(2x, בַּעַלְת־אֹב [ba'alat-'ov] “owner of necromancy” NKJV “who is a medium,” בַּעַלְת [ba'alat] is the feminine form of בַּעַל [ba'al]), 8-9; 2 Kings 21:6; 23:24; 1 Chronicles 10:13; 2 Chronicles 33:6; Isaiah 8:19; 19:3; **29:4** (הָיָה כְּאֹב מֵאֶרֶץ קוֹלֶלֶךְ [hāyāh ke'ov mē'eret qolêkh] “your voice will be as a medium from the earth”). In Job 32:19 it is used for “wine-skins,” אֹבֹת ('ovot).

461 הַיִּדְּעֹנִים (hayyidde'onim) – “the familiar spirits” – NKJV “familiar spirits;” KJV “wizards;” NAS “spiritists” – this word is related to the verb for “know,” יָדַע (yāda'). 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.

462 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, שִׁיַּב [siyv], is found only in 1 Samuel 12:2 & Job 15:10 (“gray headed”).

463 תָּקַם (tâqum) – “rise up” – This is a way of showing respect (e.g. Job 29:8).

464 Proverbs 16:31; 20:29; Isaiah 3:5 (child insolent toward the elder); Lamentations 4:16 (favor to the elders); 5:12 (elders not respected); Ezekiel 7:26 (“counsel from the elders” will perish); examples of evil elders, 8:12; 9:6 (“began with the elders”); 14:1; 20:1; Matthew 16:21; 21:23; 26:3-4, 47, 59; 27:1, 3, 12, 20, 41; 28:12. See also 1 Timothy 5:1-2; 1 Peter 5:5. Considering what is “old,” note 1 Timothy 5:9 & 11; 2 Samuel 19:32 (H33, “very aged man, eighty years old”); Psalm 90:10. See also **Job 12:12** (“wisdom is with aged men”). Note also Job 15:10, those who did not speak what was right (Job 42:7-8) were aged. See also Job 32:4-9.

465 מִדָּה (middâh) – “size” – KJV “meteyard;” NKJV “measurement of length,” NAS “measurement” of weight. NAS translates בַּמִּדָּה (bammiddâh) to be in construct with בַּמִּשְׁקָל (bammishqâl) thus “measurement of weight.” Basic idea of מִדָּה (middâh) is measurement or size. Exodus 26:2 uses מִדָּה (middâh) for a “measurement” or “size” of width and length.

and in the weight and in the volume. [36] Righteous⁴⁶⁶ scales, righteous stones,⁴⁶⁷ a righteous ephah,⁴⁶⁸ and a righteous hin you shall have.⁴⁶⁹ 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,⁴⁷⁰ he shall surely die. The people of the land shall stone him with the stone.⁴⁷¹ [3] And I will set my face against that man and cut him off from the midst⁴⁷² of his people, because from his seed he gave to Molech, so that he might defile⁴⁷³ 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 family⁴⁷⁴ 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 mediums⁴⁷⁵ 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 midst⁴⁷⁶ of his people.⁴⁷⁷ [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 and⁴⁷⁸ his mother he cursed.⁴⁷⁹ His blood is on him.⁴⁸⁰ [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.⁴⁸¹ [11] And a man who lies with his father's woman,⁴⁸² 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

466 צֶדֶק (tsedeq) - "righteous"

467 אֲבִנֵּי ('avnê) - "stones," KJV, NKJV, NAS "weights" – more literally, אֲבִנֵּי צֶדֶק ('avnê-tsedeq) "stones of righteousness"

468 אֶפְחַת צֶדֶק ('êyphat tsedeq) – more literally, "an ephah of righteousness" – an ephah is ten omers (Exodus 16:36) and equals one bath Ezekiel 45:10-11.

469 Likewise found in Deuteronomy 25:13-16 (interesting context, verses 5-12). Note also Proverbs 11:1; 16:11; 20:10, 23; Hosea 12:7; Amos 8:4-6 (9, 11-12); Micah 6:10-11; Jeremiah 32:10 (weighed the money on scales); on God, Isaiah 40:12 (13-14).

470 מוֹלֵךְ (molekh) – "Molech" – see footnote for Leviticus 18:21.

471 בָּאֵבֶן (vâ'âven) – "with the stone" – more literally, "in the stone" – This same use of words can be found in Leviticus 20:27 & Ezekiel 16:40. Also, it is found with simply the word for stone, 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, בָּאֲבָנִים (bâ'avâniym), in Numbers 14:10; 15:35-36; Deuteronomy 13:10(H11); 17:5; 21:21; 22:21, 24; Joshua 7:25; 1 Kings 21:13.

472 קֶרֶב (qerev) - "midst"

473 טָמֵא (tammê) – "defile" – or "make unclean" – this is the Piel form for "unclean."

474 Similar, Joshua 7:24 (Exodus 20:5)

475 אוֹת ('ovot) – "mediums" – see footnote for Leviticus 19:31.

476 קֶרֶב (qerev) - "midst"

477 Even though the Hebrew word for soul, נֶפֶשׁ (nephesh), in this sentence is feminine, the references at the end of this verse to "that soul" are masculine, אוֹ ('oto) "him," and עַמּוֹ ('ammo) "his people." See footnotes for Leviticus 17:10 where the feminine is used.

478 וְ (ve) – "and" – this can also mean "or" depending on the context. See Exodus 21:15 & 17 and footnotes.

479 See also Exodus 21:15, 17; Deuteronomy 27:16; Proverbs 20:20; 28:24; 30:11, 17; Ezekiel 22:7.

480 His blood is on him = He is responsible for his own death. See e.g. Joshua 2:19; 2 Samuel 1:16.

481 See also Deuteronomy 22:22; Proverbs 6:32-35; 7:1-27; 30:20.

482 See also Deuteronomy 22:30; 27:20; 1 Corinthians 5:1.

perversion.⁴⁸³ Their blood is on them. [13] And a man who lies with a male,⁴⁸⁴ beds of a woman,⁴⁸⁵ 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 burn⁴⁸⁶ him and them,⁴⁸⁷ and there shall not be wickedness in your midst.'

[15] 'And a man who gives his lying down⁴⁸⁸ in a beast⁴⁸⁹ 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 or⁴⁹⁰ the daughter of his mother, and sees her nakedness and she sees his nakedness, it is shameful;⁴⁹¹ and they shall be cut off from the eyes of the sons of their people. The nakedness of his sister he uncovered.⁴⁹² He shall bear his iniquity. [18] And a man who lies with an ill⁴⁹³ 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.⁴⁹⁴ [19] And the nakedness of the sister of your mother and the sister of your father you shall not uncover, for his flesh⁴⁹⁵ he made bare. They shall bear their iniquity.⁴⁹⁶ [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.⁴⁹⁷ The nakedness of his brother he has uncovered. They shall be childless.⁴⁹⁸

[22] 'And you shall keep all my statutes and all my judgments and do them,⁴⁹⁹ and the land that I am bringing you there to dwell in it will not vomit you out.⁵⁰⁰ [23] And you shall not walk in the statutes of the nations which I am sending out before

483 תֵּבֵל (tevel) – "perversion" NKJV; KJV "confusion;" NAS "committed incest," yet in Leviticus 18:23 "perversion" for bestiality – found only here and in Leviticus 18:23.

484 See also Genesis 19; Judges 19; Romans 1:26-27; 1 Corinthians 6:9-10; 1 Timothy 1:10; Jude 7.

485 מִשְׁכְּבֵי אִשָּׁה (mishkevê 'ishâh) – "beds of a woman" – see footnote for Leviticus 18:22.

486 יִשְׂרְפוּ (yisrephu) – "they shall burn" – Qal (active, not passive as the KJV, NKJV & NAS have it. "They shall be burned" NKJV) – for the penalty of being burned in the law (as here), see also Leviticus 21:9.

487 וְאֹתוֹ וְאֹתָהֶן (oto ve'ethen) – "him and them" – accusative (object of the verb), not nominative (subject of the verb) as translated in KJV, NKJV, NAS.

488 שִׁכְבָּתוֹ (shekhâvto) – "his lying down" – see footnote for Leviticus 18:20.

489 בְּבֶהֱמָה (bivhêmâh) – "in a beast" – see also Exodus 22:19; Leviticus 18:23

490 אוֹ ('o) – "or"

491 חֶסֶד (chesed) – "shameful" – NKJV "wicked thing" - this noun is used in this way also only in Proverbs 14:34 (NKJV "reproach"). Verb form is only used in this way in Proverbs 25:10 (NKJV "expose . . . shame"). Elsewhere in Scripture חֶסֶד (chesed) means goodness, kindness, lovingkindness, etc (e.g. Genesis 24:12, 14; Psalm 17:7; 26:3; 36:7).

492 See also Leviticus 18:9; Deuteronomy 27:22. This Abraham did (Genesis 20:11-12), yet God blessed her (Genesis 17:15-16). Abraham was ungodly (Romans 4:5), yet God redeemed him (Isaiah 29:22; 41:8; see also Micah 7:18-20); and Abraham proved to be faithful (Genesis 22:10; Nehemiah 9:7-8a).

493 דָּוָה (dâvâh) – "ill" – this is an adjective used for the idea of "weak" or "faint" in Lamentations 1:13 & 5:17, and it is used for the weakness, illness, or faintness during menstruation here and in Leviticus 15:33. It is also found in Isaiah 30:22 (KJV "mentruous cloth;" NKJV "unclean thing").

494 Leviticus 18:19

495 שָׂרָר (she'êr) – "flesh"

496 Leviticus 18:12-13 - "bear their iniquity" = death, context dictates this and see e.g. Leviticus 24:13-15; Numbers 9:13.

497 נִדְּהָ (niddâh) – "impurity" – see footnote for Leviticus 12:2.

498 "They shall die childless" dictates they are to be put to death, as verse 20 has just before this statement, "They shall bear their sin." See footnote on verse 19.

499 "keep all my statutes and all my judgments and do them" - So it was under the Old Covenant, and so it is under the new. See e.g. Matthew 7:24-27; John 14:15, 21; 15:10; 1 Corinthians 7:19; 1 Thessalonians 4:1-2; Hebrews 8:10; 1 John 2:3-4; 3:22, 24; 5:2-3; 2 John 6; Revelation 12:17; 14:12; 22:14. Mark 12:29-31 applies in both covenants.

500 Leviticus 18:25, 28

you, for they do all these and I abhor⁵⁰¹ them. [24] And I have said to you, "You shall inherit their land⁵⁰² and I will give it to you to inherit⁵⁰³ it, a land flowing milk and honey."⁵⁰⁴ I am Yehvah your Gods who separates⁵⁰⁵ you from the peoples. [25] And you shall distinguish⁵⁰⁶ between the clean beast and the unclean and between the unclean flying creature⁵⁰⁷ 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.⁵⁰⁸ [26] And you shall be to me holy ones, for I Yehvah am holy, and have separated⁵⁰⁹ you from the peoples to be mine.⁵¹⁰

[27] 'And a man or woman that has in them necromancy⁵¹¹ or a familiar spirit⁵¹² shall surely die. With the stone⁵¹³ 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,⁵¹⁴ he shall not be unclean among his people. [2] Except for his flesh near to him, for his mother and for his father and for his son and for his daughter and for his brother. [3] And for his virgin⁵¹⁵ sister who is near to him who does not have a man, he may be unclean. [4] And he shall not be unclean, a lord⁵¹⁶ among his people, to defile himself.⁵¹⁷ [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 one⁵¹⁸ 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 father⁵¹⁹ she defiles. In the fire she shall be burned. [10] And the great⁵²⁰ priest from his brethren whom the anointing oil was poured upon his head and filled his hand to wear the garments

501 אָקַץ ('âquts) – "I abhor" – see footnote for Exodus 1:12.

502 אֲדָמָתָם ('admâtâm) – "their land"

503 לָרִשֶׁת (lâreshet) – "to inherit" – from same word as "inherit" (תִּירְשֻׁהוּ [tiyrshu]) in this same verse.

504 חָלָב וּדְבַשׁ (châlâv udevâsh) – "milk and honey" – it was a land of milk and honey. See Numbers 13:27 (see also 16:13).

505 הִבְדִּילְתִּי (hivdalti) – "separates" – or "causes . . . to be separated" or "divided" or "distinguished"

506 הִבְדַּלְתֶּם (hivdaltem) – "you shall distinguish" – from same word as "separate" in prior verse.

507 עוֹף (oph) – "flying creature" – see footnote for Genesis 1:20.

508 This was done in Leviticus 11.

509 אֲבַדִּיל ('avdil) – "have separated"

510 לִיְהוֹת לִי (lihyoth liy) – "to be mine" – more literally, "to be to me" – Colossians 1:16, yet Exodus 19:5; Deuteronomy 7:6(-11); Psalm 135:4 (Titus 2:14; 1 Peter 2:9). Note also Deuteronomy 14:2 which is in the same kind of context of clean and unclean animals (see verse 3 and following) as Leviticus 20:26.

511 אוֹב ('ov) "necromancy" – See footnote for Leviticus 19:31.

512 יִדְעוֹנִי (yidde'oni) – "familiar spirits" – see footnote for Leviticus 19:31.

513 בָּאֶבֶן (bâ'even) – "With the stone" – more literally "in the stone" – see footnote for Leviticus 20:2.

514 נֶפֶשׁ (nephesh) – "soul" – see footnote for Leviticus 19:28.

515 בְּתוּלָה (betulâh) – "virgin" – If she was immoral, divorced, married, or widowed, he couldn't deal with her dead body. For the future, Ezekiel 44:25 does not have בְּתוּלָה (betulâh) "virgin," but simply says, אֲשֶׁר לֹא־הָיְתָה לְאִישׁ ('asher lo'-hâyethâh le'iysh) "who does not have a man" or "has not had a man."

516 בַּעַל (ba'al) – "lord" – see word study in Appendix.

517 This same law is given for the future as well. See Ezekiel 44:25.

518 חָלָלָה (chalâlâh) – "defiled one" – this is a feminine adjective from the same basic root for the words translated "defile" in verses 4 & 6.

519 Proverbs 17:6, 21, 25; 19:13a, 26; 28:7

with his head not let loose⁵²¹ and his garments not torn, [11] so upon all souls of death⁵²² he shall not come, for his father and for his mother he shall not be unclean.⁵²³ [12] And from the sanctuary he shall not go out⁵²⁴ 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.⁵²⁵ [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 blemish⁵²⁶ 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,⁵²⁷ or extended,⁵²⁸ [19] or a man who has in him a broken foot or a broken hand, [20] or a hunchback,⁵²⁹ or small,⁵³⁰ or defect⁵³¹ in his eye, or eczema,⁵³² or scab,⁵³³ or a defective⁵³⁴ testicle.⁵³⁵ [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.

520 הַגָּדוֹל (haggadol) - "the great"

521 יִפְרָע (yiphrâ) - See footnote for Leviticus 13:45.

522 נַפְשֹׁת מֵת (naphshot mê) - "souls of death" i.e. corpses

523 The chief priest could not even deal with his dead father or mother, like the other priests could (see verse 1-2).

524 Hebrews 8:1-2 (Joshua 33:11)

525 This same law is given for the future as well. See Ezekiel 44:22.

526 מוּם (mum) - "blemish" KJV; "defect" NKJV, NAS - "blemish" or "defect" on a man, Leviticus 21:18, 21(2x), 23; 24:19-20 (NKJV "disfigurement;" KJV "blemish"); looks of a man, 2 Samuel 14:25; Song of Solomon 4:7; on an animal, Leviticus 22:20-21, 25; Numbers 19:2 (NKJV "blemish" on a red heifer); Deuteronomy 15:21(2x NKJV "defect"); 17:1 [see also Malachi 1:6-14]; and of character, Deuteronomy 32:5; Job 11:15 (NKJV "spot"); Proverbs 9:7 (NKJV "harm").

527 חָרָם (chârum) - "flat nosed;" KJV "he that hath a flat nose;" NKJV "who has a marred face;" NAS "he who has a disfigured face" with footnote, "Lit., *slit*" - only found here. In Modern Hebrew חָרוּם (chârum) is "flat-nosed."

528 שָׂרִיט (sârui) - "extended;" KJV "any thing superfluous;" NKJV "any limb too long;" NAS "any deformed limb" - found only here and in Leviticus 22:23 (NKJV "any limb too long") and in Isaiah 28:20 in a different form (הִשְׁתַּרְעַת [histârêa]) for "to stretch out" (NKJV).

529 גִּבֵּן (gibbên) - "hunchback" NKJV, NAS; "crookback" KJV - only found here. A similar word is found in Psalm 68:15-16(H16-17), גִּבְנוֹת (gavnunniym), "peaks" (NKJV).

530 דָּק (daq) - "small;" KJV, NKJV, NAS "dwarf" - see footnote for Leviticus 16:12.

531 תֵּבַל (tevallul) - "defect" NKJV; KJV, NAS "blemish" - only found here. The related verb בָּלַל (bâlal) is used for "mix" (e.g. Leviticus 2:5) or "confuse" (Genesis 11:7, 9). A related noun, תֵּבַל (tevel), means a perversion (Leviticus 18:23; 20:12).

532 גָּרָב (gârâv) - "eczema" NKJV, NAS, Modern Hebrew; KJV "scurvy" - only found also in Leviticus 22:22; Deuteronomy 28:27 (NKJV "scab"). Deuteronomy 28:27 indicates a continual type of condition.

533 יֵלֶפֶת (yallephet) - "scab" NKJV; KJV "scabbed;" NAS "scabs" - only found also in Leviticus 22:22 (NKJV "scabs").

534 מְרוּחַ (meroch) - "defective" - KJV "broken;" NKJV "eunuch" (combined with next word); NAS "crushed" - only found here. Exact meaning of word unknown. The related verb, יָמַרְחוּ (yimrechu), is only found in Isaiah 38:21 (NKJV "apply . . . as a poultice;" NAS "apply") and the parallel passage, 2 Kings 20:7, uses יָשַׁמוּ (yâsimu) "put" or "place" for the "apply" (NKJV, NAS, יָמַרְחוּ [yimrechu] of Isaiah 38:21).

535 אֲשֶׁךְ (âshekh) - "testicle" Modern Hebrew (אֲשֶׁךְ [âshekh]) - only found here. KJV "stones;" NKJV "eunuch" (combined with prior word); NAS "testicles."

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,⁵³⁶ or a man who had going out from him a laying of seed,⁵³⁷ [5] or a man who touches any swarming thing⁵³⁸ which is unclean to him, or in a man which it is unclean to him to all his uncleanness,⁵³⁹ [6] a soul which touches him, so she⁵⁴⁰ shall be unclean⁵⁴¹ 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 carcass⁵⁴² 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.⁵⁴³ 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 it⁵⁴⁴ 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 or⁵⁴⁵ divorced and there is no seed to her and she returns to the house of her father as in the days of her youth, from the bread of her father she shall eat and any stranger shall not eat it.'

[14] 'And a man that eats a holy thing unintentionally, so he shall add his fifth upon it and give to the priest the holy thing. [15] And they shall not defile the holy things of the sons of Israel with which they raise up⁵⁴⁶ 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,⁵⁴⁷ a perfect male in the herd, in the lambs, and in the goats, [20] all

536 See footnote for Leviticus 19:28.

537 See footnotes for Leviticus 15:16.

538 שְׂרָץ (sherets) – "swarming thing" - see footnote for Leviticus 5:2.

539 i.e. a man who is unclean by whatever uncleanness it may be

540 טְמֵאָה (tem'âh) - "she shall be unclean"

541 טְמֵאָה (tâm'âh) – "he shall be unclean" – more literally, "she shall be unclean" referring back to נֶפֶשׁ (nephesh), feminine noun for "soul," as its subject. See footnotes for Leviticus 17:10 & 20:6.

542 נֶבֶלֶה (nevelâh) – "carcass;" NKJV "whatever dies naturally" - see footnotes for Leviticus 7:24 & 11:40.

543 "it" that is, defile the holy things

544 "he shall eat it" - i.e. the soul (person) shall eat it (i.e. a holy thing).

545 וְ (ve) – "or" – more literally, "and" – see footnote for Exodus 21:15.

546 יָרִימוּ (yâriymu) – "raise up"

547 לִרְצֹנְכֶם (lirtsonkhem) – "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.

which in it is a defect you shall not bring, because it will not be for acceptance⁵⁴⁸ for you. [21] And a man that brings a sacrifice of peace offerings to Yehvah to make a special⁵⁴⁹ 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 maimed⁵⁵⁰ or running sore⁵⁵¹ or eczema⁵⁵² or scab⁵⁵³ 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 extended⁵⁵⁴ or stunted⁵⁵⁵ a free will offering you may do it, and for a vow it shall not be accepted. [24] And bruised⁵⁵⁶ or crushed or torn or cut⁵⁵⁷ 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 acceptance⁵⁵⁸ 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.⁵⁵⁹ I am Yehvah."

23[1] And Yehvah spoke to Moses saying, [2] "Speak to the sons of Israel and say to them, 'The appointed times of Yehvah⁵⁶⁰ which you shall proclaim them holy

548 לְרָצוֹן (lerâtsôn) – "for acceptance"

549 לַפְּלֵאָה (lephallê) – "to make a special;" KJV "to accomplish;" NKJV "to fulfill;" NAS "to fulfill a special" – This verb is used in this way also in Leviticus 27:1; Numbers 6:2; 15:3, 8. This verb is used elsewhere e.g. as "too hard" (e.g. Genesis 18:14; Deuteronomy 17:8; Jeremiah 32:17, 27) or "marvelous" (e.g. Psalm 118:23; 139:14) "wonderous" (Psalm 119:18)

"extraordinary" (Deuteronomy 28:59) "awesome" (Job 10:16). This same exact phrase (לַפְּלֵאָה יִנְדָּר) "to make a special vow" is found in Leviticus 22:21; Numbers 15:3, & 8.

550 חָרוּץ (châruts) – "maimed" KJV, NKJV, NAS – This same word is used for "sharp" (Job 41:30[H22]; Isaiah 41:15) "diligence" (Proverbs 12:27) "diligent" (Proverbs 21:5) "decreed" (Isaiah 10:22) and even "gold" (Psalm 68:13[H14]).

551 יַבֵּלֶת (yabbelet) – "running sore;" KJV "having a wen;" NKJV "ulcer" with footnote "running sore;" NAS "having a running sore" – only found here

552 גָּרַב (gârâv) – "eczema" - See footnote for Leviticus 21:20.

553 יַלְפֶּת (yallephet) – "scab;" KJV "scabbed;" NKJV, NAS "scabs" – only found also in Leviticus 21:20.

554 שָׂרֹוּעַ (sârûa) – "extended" - see footnote for Leviticus 21:18.

555 קָלוּט (qâlut) – "stunted" – KJV "lacking in his parts;" NKJV "too short;" NAS "stunted *member*" – only found here.

556 מַעֲוֶךְ (mâ'ukh) – "bruised" KJV, NKJV, NAS (except NAS begins this verse with "Also anything *with its testicles* . . .") This verb is also only found in 1 Samuel 26:7 (NKJV "stuck") & Ezekiel 23:3 (NKJV "pressed").

557 כָּרוּת (khârut) - "cut"

558 לִרְצוֹנְכֶם (lirtsonekhem) – "for your acceptance" KJV "your own will;" NKJV "your own free will;" NAS "you may be accepted" – This is from the same root word as "it shall be accepted" (NKJV) in verse 27. See footnote for Leviticus 1:3.

559 לֵאלֹהִים (lê'lohiym) – "Gods" – more literally, "to Gods" or "for Gods"

560 מוֹעֲדֵי יְהוָה (mo'adê yehvâh) – "appointed times of Yehvah" - NAS "the Lord's appointed times;" KJV, NKJV "feasts of the Lord" – The word for "appointed times," מוֹעֲדֵי (mo'adê), is the plural construct of מוֹעֵד (mo'êd) which is the word for "meeting" in "the tent of meeting," אֹהֶל מוֹעֵד ('ohel mo'êd), e.g. in Leviticus 1:1, 3. It is also used for appointed or set time or season (e.g. in **Genesis 1:14**; 17:21; 18:14; 21:2; Exodus 13:10; 23:15; 34:18; **Psalm 104:19**; **Daniel 12:7** ["time, times," מוֹעֲדִים מוֹעֵד (mo'êd mo'adiym)]), appointed place (e.g. **Job 30:23**; Psalm 74:4 [meeting place], 8 [meeting places]), "congregation" (NKJV) or assembly (e.g. Numbers 16:2 [2nd "congregation"]; Isaiah 14:13 [NKJV "congregation," or could be "meeting"]; Lamentations 1:15 [NKJV "assembly," or could be "meeting"]), and appointed signal (Judges

convocations,⁵⁶¹ these, they are my appointed times. [3] Six days you⁵⁶² shall do work and on the seventh day is a sabbath, a sabbath observance,⁵⁶³ a holy convocation. All work you⁵⁶⁴ 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,⁵⁶⁵ between the evenings,⁵⁶⁶ is a passover to Yehvah. [6] And on the fifteenth day of this month is the feast⁵⁶⁷ 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 work⁵⁶⁸ 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 first⁵⁶⁹ sheaf⁵⁷⁰ of your harvest to the priest. [11] And he shall wave the sheaf before Yehvah for your acceptance. On the day after the sabbath the priest shall wave it. [12] You shall do, on the day you wave the sheaf, a perfect lamb, the son of his year, for a burnt offering to Yehvah. [13] And its grain offering, two tenths of fine flour mixed in oil, a fire offering to Yehvah, a soothing aroma, and its drink offering a fourth of a hin of wine. [14] And bread and roasted grain and new growth⁵⁷¹ you shall not eat until this same⁵⁷² day you bring the offering of your Gods, a statute forever to your generations in all your dwellings.'

[15] 'And you shall count for yourselves from after the sabbath from the day you brought the sheaf of the wave offering seven complete sabbaths there shall be, [16] until after the seventh sabbath, you shall count fifty days,⁵⁷³ and you shall bring a new grain offering to Yehvah. [17] From your dwellings you shall bring bread, two

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 מועֵד (mo'êd) appears in the plural at the beginning of the verse (as in verse 2) and at the end of the verse it appears in the singular. The first is translated "feasts." The second is translated "appointed times" (NKJV), "seasons" (KJV). NAS translates these, "appointed times" and "times appointed" respectively. Hebrew words for feast are מִשְׁתֶּה (mishteh, e.g. Genesis 19:3; 21:8; 26:30) and חַג (chag, e.g. Exodus 10:9; 23:15; 34:18).

561 מִקְרָא (miqrâ') - "convocation" - a called together meeting - from the same root as the verb just before this "you shall proclaim," תִּקְרְאוּ (tiqr'au).

562 תַּעֲשֶׂה (tê'âseh) - "you shall do" - singular "you"

563 שַׁבָּתוֹן (shabbâton) - "sabbath observance;" KJV "sabbath of rest;" NKJV "of solemn rest;" NAS "sabbath of complete rest." It is used in Exodus 16:23; 31:15; 35:2; Leviticus 16:31; 23:24, 32, 39; and 25:4-5.

564 תַּעֲשׂוּ (ta'asu) - "you shall . . . do" - plural "you"

565 This is the month of אֲבִיב (âviv) "Abib." See Exodus 12:2; 13:4; Deuteronomy 16:1. Esther 3:7 calls the first month Nisan נִסָּן (nisan). For the months, see footnote in Exodus 12:2.

566 בֵּין הָעֶרְבַּיִם (bêynhâ'arbâyim) - "between the evenings" - see footnote for Exodus 12:6.

567 חַג (chag) - "feast"

568 מְלָכֶת עֲבֹדָה (mele'khet 'avodâh) - "laborious work" NAS - KJV "servile work;" NKJV "customary work" - both Hebrew words mean "work."

569 See also Deuteronomy 26:1-11; Proverbs 3:9-10.

570 עֹמֶר (-'omer) - "sheaf" - found also only in Leviticus 23:11-12, 15; Deuteronomy 24:19; Ruth 2:7, 15; Job 24:10. A sheaf is a bundle of cut stalks of grain. עֹמֶר (-'omer) is also the word for the measure "omer" found only in Exodus 16.

571 כֶּרְמֶל (karmel) - "new growth" - see footnote for Leviticus 2:14.

572 עַד-עֵצֶם הַיּוֹם הַזֶּה (etsem) - "same" - more literally, "bone" - this reads more literally, "until the bone of this day," עַד-עֵצֶם הַיּוֹם הַזֶּה (ad-etsem hayyom hazzeh). See also footnote for Genesis 7:13.

573 This is Pentecost. See Acts 2:1. Pentecost, πεντηκοστής (pentêkostês), simply means "fiftieth." See also Deuteronomy 16:9-10. The counting starts from the time of the beginning of harvest, as stated here.

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 buck⁵⁷⁴ 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 month⁵⁷⁵ on the first of the month there shall be to you a sabbath observance, a memorial blast,⁵⁷⁶ 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.⁵⁷⁷ That shall be a holy convocation to you, and you shall afflict⁵⁷⁸ 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 evening⁵⁷⁹ you

574 שְׂעִיר (se'iyir) – "buck" – see footnote for Leviticus 17:7.

575 The seventh month is Ethanim (אֶתָנִים, 'ethāniym, 1 Kings 8:2), and in this month on the tenth of the month is the day of atonement (Leviticus 16:29).

576 תְּרוּעָה (teru'ah) – "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'ah) 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'ah 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," תְּרוּעָה יוֹדֵעַ אֲשֶׁר־י, 'ashrêy hâ'âm yodhe'êy theru'ah, more literally, "Blessed are the people who know blasting" or "shouting;" see e.g. Matthew 5:11-12; Luke 6:22-23; Hebrews 3:6; 10:32-34); 150:5 ("clashing"); Jeremiah 4:19 ("alarm;" NKJV "trumpet" in this verse is שׁוֹפָר [shophâr]); 20:16 ("shouting"); 49:2 ("alarm"); Ezekiel 21:22[H27] ("shouting"); Amos 1:14 ("shouting"); 2:2; Zephaniah 1:16 ("alarm;" NKJV "trumpet" in this verse is שׁוֹפָר [shophâr] NKJV.

577 כִּפּוּרִים (kippuriym) – "atonements" – see footnote for Exodus 29:36.

578 Leviticus 16:29, 31; Numbers 29:7; Psalm 34:18 (22); 51:17; Isaiah 57:15; 58:5; 66:2.

579 "evening to evening" – in the Bible, the day begins in the evening. See e.g. Genesis 1:5, 8, 13, 19, 23, 31, "evening and the morning." Note also Daniel 8:26, 14 ("days" is actually in the Hebrew, "evening and morning").

shall rest⁵⁸⁰ your sabbath."

[33] And Yehvah spoke to Moses saying, [34] "Speak to the sons of Israel saying, 'On the fifteenth day of this seventh month is the feast of huts,⁵⁸¹ 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.⁵⁸² 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 day⁵⁸³ 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 feast⁵⁸⁴ 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 fruit⁵⁸⁵ of a majestic⁵⁸⁶ tree, palms⁵⁸⁷ of palm-trees, and branches⁵⁸⁸ of a leafy tree, and willows of a brook,⁵⁸⁹ and you shall rejoice⁵⁹⁰ before Yehvah your Gods seven days. [41] And you shall celebrate it, a feast to Yehvah, seven days in the year, a statute forever throughout your generations. In the seventh month you shall celebrate it. [42] In huts you shall dwell seven days. Every native in Israel shall dwell in huts, [43] so that your generations may know that in huts I made the sons of Israel dwell when I brought them from the land of Egypt. I am Yehvah your Gods.'" [44] So Moses spoke the appointed times of Yehvah to the sons of Israel.

24[1] And Yehvah spoke to Moses saying, [2] "Command the sons of Israel that

580 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 (e.g. Genesis 2:2-3, "rested;" 8:22 "cease"), but it is used this same way only also in Leviticus 25:2.

581 סֻכּוֹת (sukkot) – "huts" – NKJV "tabernacles" - The "feast of huts" is also called the feast of ingathering in Exodus 23:14-16 (see also Deuteronomy 16:16). See also Deuteronomy 16:13-17; 31:10-13; Nehemiah 8:1-18; Zechariah 14:16-19.

582 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 ['âsar] "closed up;" 16:2, "restrained;" 1 Samuel 21:5[H6], "kept").

583 דֵּבַר-יוֹם (debar-yom) – "a thing a day"

584 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).

585 פֶּרִי (periy) – "fruit" NKJV – KJV "boughs;" NAS "foliage" with footnote "Lit., products, fruit"

586 הָדָר (hâdâr) – "majestic" – KJV "goodly;" NKJV, NAS "beautiful" – This word is used also in Deuteronomy 33:17, "glory;" 1 Chronicles 16:27 "majesty;" Job 40:10 "beauty;" Psalm 8:5(H6) "honor;" 21:5(H6) "majesty;" 29:4 "majesty;" 45:4-5 "majesty;" 90:16 "glory;" 96:6 "majesty;" 104:1 "majesty;" 110:3 "beauties;" 111:3 "glorious;" 145:5 "splendor;" 12 "majesty;" 149:9 "honor;" Proverbs 20:29 "splendor;" 31:25 "honor;" Isaiah 2:10, 19, 21 "glory;" 5:14 "glory;" 35:2 (2x) "excellence," "excellency;" 53:2 "beauty;" Lamentations 1:6 "splendor;" Ezekiel 16:14 "splendor;" 27:10 "splendor;" Micah 2:9 "glory" (NKJV).

587 כַּפֹּת (kappot) – "palms" – KJV, NKJV, NAS "branches" – This is not the word for branches (פָּנִי), but for palms, usually used of human palms (hands, e.g. 2 Kings 9:35; Daniel 10:10).

588 אֵנָף ('anaph) – "branches" – always used in the singular form except in Psalm 80:11, אֵנָפֶיחָא ('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, אֵנָפֶה ('anêphâh), "full of branches" (NKJV).

589 Nehemiah 8:15 reveals the booths were to be made out of these materials.

590 1 Chronicles 16:7-12, 23-31; Psalm 2:11; 5:11; 32:9-33:1, 21; 40:16; 58:10; 68:1-4; 89:11-17; 97:1-12.

they take to you pure beaten olive oil for the light to make the lamp go up continually. [3] Outside the curtain of the testimony of the tent of meeting Aaron shall arrange it from evening to morning before Yehvah continually, a statute forever throughout your generations. [4] Upon the pure lampstand he shall arrange the lamps before Yehvah continually.”

[5] “And you shall take fine flour and you shall bake it, twelve cakes, two tenths shall be in the one cake. [6] And you shall put them in two rows of six per the row upon the pure table before Yehvah. [7] And you shall put upon the row pure frankincense and it shall be for the bread for a memorial, a fire offering to Yehvah. [8] On the sabbath day, on the sabbath day,⁵⁹¹ 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 Israeli⁵⁹² 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 Israeli⁵⁹³ man fought in the camp. [11] And the son of the Israeli woman blasphemed⁵⁹⁴ the name⁵⁹⁵ and cursed,⁵⁹⁶ and they brought him to Moses; and his mother's name was Shelomith⁵⁹⁷ the daughter of Dibri,⁵⁹⁸ 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 strikes⁵⁹⁹ 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,⁶⁰⁰ soul for soul.⁶⁰¹ [19] And a man that puts⁶⁰² a blemish⁶⁰³ on his associate, as he did, so it shall be

591 בַּיּוֹם הַשַּׁבָּת בַּיּוֹם הַשַּׁבָּת (beyom hashabbât beyom hashabbât) – "On the sabbath day, on the sabbath day" = Every sabbath. 1 Chronicles 9:32 has שַׁבָּת שַׁבָּת (shabbat shabbât), "sabbath, sabbath," i.e. every sabbath.

592 יִשְׂרָאֵלִית (yesrêliyt) – "Israeli" – NKJV "Israelite" [LXX Ἰσραηλίτιδος] – only found also in this verse again and in Leviticus 24:11.

593 הַיִּשְׂרָאֵלִי (hayyisrêliyt) – "the Israeli" – [LXX Ἰσραηλίτης] – Hebrew term only found here and in 2 Samuel 17:25.

NKJV translates "Israel" (יִשְׂרָאֵל [yisrâêl]) as "Israelite" in Numbers 25:14; Nehemiah 9:2 and "Israelites" in Exodus 9:7; Leviticus 23:42; Joshua 8:24; 13:13; Judges 20:21; 1 Samuel 2:14; 13:20; 14:21; 25:1; 29:1; 1 Chronicles 9:2; and Nehemiah 11:3. See also footnote for John 1:47.

594 יָקַב (yiqqov) – "blasphemed"

595 הָשֵׁם (hashêm) – "the name" – found also only in Genesis 6:4; Deuteronomy 28:58; Ezekiel 22:5.

596 יָקַלֵּל (yeqallêl) – "cursed"

597 שְׁלֹמִיִּת (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 שְׁלֹמִיִּת (shelomiyt) in 1 Chronicles 23:18 (a son of Izhar) & 26:28.

598 דִּבְרִי (dibri) – "Dibri" – only found here.

599 יָכָה (yakkeh) – "strikes;" KJV "killeth;" NKJV "kills;" NAS "takes the life of" with footnote, "Lit., smites" – this is used for fatal (e.g. 2 Samuel 1:15) and non-fatal blows (e.g. Exodus 21:18). See also Exodus 21:12-15, 18, 20-27.

600 יַשְׁלֵמֶנָּה (yeshallemennâh) – "he shall make peace of it"

601 נַפֶּשׁ (nâphesh) – "soul" – animals have souls. See footnote for Genesis 2:7.

602 יָתַן (yittên) – "puts"

603 מוּם (mum) – "blemish" KJV – NKJV "disfigurement;" NAS "injures" – found also only in Leviticus 21:17-18, 21(2x),

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 strikes⁶⁰⁴ a beast shall make peace of it, and he who strikes⁶⁰⁵ 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,⁶⁰⁶ and the sons of Israel did as Yehvah commanded Moses.

25[1] And Yehvah spoke to Moses on Mount Sinai⁶⁰⁷ saying, [2] "Speak to the sons of Israel and say to them that, 'You shall go to the land which I am giving you and the land shall rest, a sabbath to Yehvah. [3] Six years you shall sow your field, and six years you shall prune your vineyard; and you shall gather its yield. [4] And on the seventh year it shall be a sabbath observance for the land, a sabbath to Yehvah. Your field you shall not sow, and your vineyard you shall not prune.⁶⁰⁸ [5] What grows up of itself of your harvest you shall not harvest, and the grapes of your separate one⁶⁰⁹ 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 blast⁶¹⁰ to pass through in the seventh month on the tenth to the month on the day of the atonements⁶¹¹ 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.⁶¹² 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.⁶¹³ [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 item⁶¹⁴ 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

23; 22:20-21, 25; 24:20; Numbers 19:2; Deuteronomy 15:21(2x); 17:1; 32:5; 2 Samuel 14:25; Song of Solomon 4:7; Job 11:15; Proverbs 9:7.

604 מַכֶּה (makkêh) – "strikes" – from the same word as in verse 17.

605 מַכֶּה (makkêh) – "strikes" – from the same word as in verse 17.

606 אֶבֶן (vâ'âven) – "with a stone" – see footnote for Leviticus 20:2.

607 בְּהָר (behar) – "on Mount" – see footnote for Leviticus 26:46.

608 Israel did not obey this. See Leviticus 26:34-35, 43; 2 Chronicles 36:20-21 (Jeremiah 29:10).

609 נֵזִיר (neziyr) – "separate one" - KJV "vine undressed;" NKJV "untended vine;" NAS "untrimmed vines" – this is the word for "Nazirite" as in Numbers 6:2, 13, 18-21; Judges 13:5, 7; 16:17; Amos 2:11-12. See also footnote for Genesis 49:26.

610 תְּרוּעָה (teru'âh) – "blast" – KJV "Jubile;" NKJV "Jubilee;" NAS "abroad" – The word for Jubilee, יוֹבֵל (yovêl), is not here but is found in the next verse. See that footnote. For more on תְּרוּעָה (teru'âh) "blast" see footnote for Leviticus 23:24.

611 כִּפּוּרִים (kippuriym) - "atonements"

612 יוֹבֵל (yovêl) – "ram's horn" – KJV "jubile;" NKJV "Jubilee;" NAS "jubilee" – see footnote for Exodus 19:13.

613 נֵזִירָהּ (nezireyhâ) – "its separate ones" – "untended vine" – see footnote for verse 5.

614 מִמְכָּר (mimkâr) – "an item" i.e. for sale – from the word, תִּמְכַּרְךָ (timkeru) "you sell," just before this word.

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.⁶¹⁵ [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, redemption⁶¹⁶ you shall give for the land.'

[25] 'If your brother becomes poor and he sold from his possession and his redeemer,⁶¹⁷ the one near,⁶¹⁸ 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 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 dwelling⁶¹⁹ of a walled city, so his redemption shall be until a complete year of his item. Days⁶²⁰ 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 not⁶²¹ 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 redeems⁶²² 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,⁶²³ so you shall

615 לָבֶטַח (lâvetach) – "securely" – more literally, "to security."

616 גְּאֻלָּה (ge'ullâh) – "redemption"

617 גֹּאֲלוֹ (go'alo) – "his redeemer" – as in Isaiah 44:6, גֹּאֲלוֹ (go'alo) "his redeemer." Likewise, Job 19:2 (גֹּאֲלִי [go'aliy], "my redeemer"). NKJV "his redeeming relative."

618 הַקָּרֵב (haqqârov) – "the one near"

619 בֵּית־מוֹשָׁב (bêyt-moshav) – "house of dwelling"

620 יָמִים (yâmiym) "Days" – sometimes = a year. See footnote for Exodus 13:10; Judges 17:10.

621 לֹא (lo) – "not" – This is the Ketiv (written). Qere (reading) is לוֹ (lo) which would make it "which has a wall." LXX does not have this negative. LXX reads, ἐχούσῃ τεῖχος (echousê teichos) "having a wall."

622 וַאֲשֶׁר יִגְאֹל (va'asher yig'al) – "And he who redeems" – KJV "And if a man purchase;" NKJV "And if a man purchases;" NAS "What, therefore, . . . may be redeemed." NAS translates "redeemed," יִגְאֹל (yig'al), as if it were in the passive (Niphal) form, which it is not. Also, the KJV & NKJV translate the relative pronoun, וַאֲשֶׁר ('asher), as "man."

623 מָטָה יָדוֹ עִמָּךְ (mâtâh yâdo `immâkh) – "his hand slips with you" – the word for "slips," מָטָה (mâtâh), in the Qal form, is

strengthen him, a stranger and a sojourner, so he shall live with you. [36] You shall not take from him interest⁶²⁴ and increase,⁶²⁵ 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 increase⁶²⁶ 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.⁶²⁷

[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.⁶²⁸ [43] You shall not rule over him in harshness,⁶²⁹ 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,⁶³⁰ and on your brother of the sons of Israel, each on his brother, you shall not rule over him in harshness.⁶³¹

[47] 'And if the hand of a stranger attains⁶³² 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 flesh⁶³³ 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 mouth⁶³⁴ 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

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 [hitmotetâh] second word, הִתְמוֹטֵטָה [hitmotetâh], is Hithpoel); 54:10 (2x, "removed").

624 נֶשֶׁךְ (neshekh) – "interest" – see footnote for Exodus 22:25.

625 תַּרְבִּית (tarbiyt) – "increase" – found also only in Ezekiel 18:8, 13, 17 (increase); 22:12 (increase); Proverbs 28:8 (extortion). This word is related to the verb to increase, or be or become much, רָבַת (revot).

626 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).

627 לִהְיוֹת לָכֶם לֵאלֹהִים (lihyot lâkhem lê'lohiym) – "to be God to you" – more literally, "to be to you to God"

628 מִמְכָּרֶת (mimkeret) – "sale" – only found here.

629 בִּפְרֹךְ (bephârekh) – "harshness" – see footnote for Exodus 1:13.

630 בָּהֶם תַּעֲבֹדוּ (bâhem ta'avodu) – "On them you may enslave" – more in Exodus 21:2-6; Deuteronomy 15:12-18.

631 "you shall not rule over him in harshness" is in contrast to dealing with the others who are enslaved.

632 תִּשְׁגֶּה (thasiyg) – "attain" – this is how the Hebrew describes obtaining wealth. See footnote for Leviticus 5:11.

633 שְׂאֵר בִּשְׂרוֹ (she'êr besâro) – "flesh of his flesh" – NKJV "near of kin"

634 לְפִיָּהֶן (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).

according to the mouth⁶³⁵ 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,⁶³⁶ 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 pillar⁶³⁷ you shall not raise up for yourselves, and a stone figure⁶³⁸ 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,⁶³⁹ [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.⁶⁴⁰ And I will cause evil life⁶⁴¹ 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 abhor⁶⁴² you. [12] And I will walk in your midst and be your Gods,⁶⁴³ and you will be my people. [13] I am Yehvah your Gods who brought you out from the land of Egypt from being slaves to them, and I broke the bars⁶⁴⁴ of your yoke and made you walk erect.⁶⁴⁵

[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:

635 פִּי (phiy) – "mouth" – i.e. number

636 אֵלֶּה ('èlleh) – "these" – i.e. these years just mentioned.

637 מַצֵּבָה (matsêvâh) – "pillar" – same word used for example in Exodus 23:24; 24:4.

638 מַשְׁכִּית (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").

639 "do them" = believing them, see Romans 10:4-8/Deuteronomy 30:10-17 (vs 10 "heart," vs 17 "heart," Romans 10:10a); 4:9, 29, 39; 5:29; 6:5-6; 11:18; 26:16; 28:45-47; 29:4 (not given faith), 19.

640 מַחֲרִיֵּד (machariyd) – "will frighten away"

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

642 תִּגְעַל (tigh`al) – "abhor" – found also only in Leviticus 26:15 (abhor), 30 (abhor), 43-44 (abhor); 2 Samuel 1:21 (NKJV "is cast away"); Job 21:10 (NKJV "failure"); Jeremiah 14:19 (loathed); Ezekiel 16:45 (2x, loathing, loathed).

643 הָיִיתִי לָכֶם לֵאלֹהִים (hâiyitiy lâkhem lê'lohiym) – "be your Gods" – more literally, "be to you to Gods." The next phrase is likewise constructed, אֶתֶּם תִּהְיוּ-לִי לְעָם ('attem tihyu-liy le`âm) "you will be my people," or more literally, "you will be to me to people."

644 מוֹטוֹת (motot) – "bars" – used for the "poles" for the ark in 1 Chronicles 15:15.

645 קוֹמְמִיּוּת (qomemiyyut) – "erect" – only found here. NKJV "upright" with footnote, "erect."

so I will appoint upon you sudden terror,⁶⁴⁶ the wasting disease,⁶⁴⁷ and the fever⁶⁴⁸ finishing⁶⁴⁹ eyes and sorrowing⁶⁵⁰ 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 struck⁶⁵¹ before your enemies; and those who hate you will rule over you. And you will flee, and no one will be pursuing you.⁶⁵²

[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 life⁶⁵³ of the field⁶⁵⁴ 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,⁶⁵⁵ 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.⁶⁵⁶ [30] And I will exterminate your high places and cut down your incense altars⁶⁵⁷ and set your carcasses upon the carcasses of your idols,⁶⁵⁸ 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.

646 בְּהִלָּה (behâlâh) – "sudden terror" – akin to the verb to be terrified (e.g. Genesis 45:3 "dismayed" NKJV; 2 Chronicles 32:18 "trouble" NKJV //with "to frighten them" לִיְרָאָם or hasten (e.g. 2 Chronicles 35:21; Ecclesiastes 5:2[H1]).

647 הַשְׁחָפֶת (hashachepet) – "the wasting disease" – only found here and in Deuteronomy 28:22 (בַּשְׁחָפֶת, bashachepet, "with [or in] the wasting disease").

648 הַקֶּדַחַת (haqqaddachat) – "the fever" – only found here and in Deuteronomy 28:22 (בַּקֶּדַחַת, baqqaddachat).

649 מְכַלִּוֹת (mekhallot) feminine plural Piel participle – "finishing" – meaning to bring to an end or annihilation.

650 מְדִיּוֹת (mediyvot) feminine plural Hiphil participle – "sorrowing" – KJV, NKJV "sorrow;" NAS "pine away" – exact meaning unknown, only found here. Similar wording is found at the end of Deuteronomy 28:65.

651 נִגְפָתֶם (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]).

652 Proverbs 28:1 – i.e. they will be wicked.

653 חַיִּית (chayyat) – "life" – KJV, NKJV, NAS "beasts"

654 שָׂדֶה (sâdeh) – "field" NAS; KJV, NKJV "wild"

655 גַּם־אֲנִי (gam-'âniy) – "even I" NAS

656 See footnote for Romans 1:31.

657 חַמְמָנֵיכֶם (chammânêykhem) – "incense altars" - NKJV, NAS; KJV "images" – found also only in 2 Chronicles 14:5(H4 "incense altars"); 34:4, 7 ("incense altars"); Isaiah 17:8 ("incense altars"); 27:9 ("incense altars"); Ezekiel 6:4, 6 ("incense altars").

658 גִּלּוּלֵיכֶם (gillulêykhem) "your idols" - BDB "only pl. idols (= logs, blocks)" - root idea of the word is round, e.g. the related גִּלְיִים (gelilyim) is used for rods in Esther 1:6 & Song of Solomon 5:14. The singular of גִּלְיִים (gelilyim), גִּלְיָל (gâlîl), is the word for Galilee. See footnote for Joshua 20:7. 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.

[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,⁶⁵⁹ and you are in your enemies land. Then the land will rest, and enjoy its sabbaths. [35] All the days of its desolation it shall rest with which it did not rest in your sabbaths in your dwelling upon it. [36] And those in you who are left, so I will bring weakness into their heart in the lands of their enemies, and the sound of a driven leaf shall pursue them. And they shall flee a flight of the sword, and they shall fall; and no one is pursuing. [37] And they shall stumble each in his brother as before the sword, and none are pursuing; and you will have no standing before your enemies. [38] And you will perish in the nations, and the land of your enemies will eat you. [39] And those left among you will rot in their iniquity in the land of their enemies, and also in the iniquity of their fathers with them they shall rot. [40] And they will confess their iniquity, and the iniquity of their fathers in their unfaithfulness which they were unfaithful against me;⁶⁶⁰ 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 ones⁶⁶¹ 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 Mount⁶⁶² Sinai⁶⁶³ 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 special⁶⁶⁴ vow⁶⁶⁵ 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

659 הַשָּׁמָה (hoshammâh) – "its desolation" – Hophal infinitive with 3rd singular suffix

660 בִּי (biy) – "against me" – more literally, "in me."

661 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).

662 בְּהָרַּ (behar) – "on Mount" – At Leviticus 25:1 it says the Lord spoke to Moses "on Mount Sinai saying . . ." (בְּהָרַּ). 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.

663 סִינַי (sinai) – same mountain as Horeb (see Exodus 3:1 footnote).

664 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).

665 נָדַר (neder) – "vow" – see also Numbers 6:2

from a son of five years and unto a son of twenty years, so your estimate shall be, the male shall be twenty shekels and for the female ten shekels. [6] And if from the son of a newborn and unto a son of five years, so your estimate shall be, the male shall be five shekels of silver and for the female your estimate shall be three shekels of silver. [7] And if from a son of sixty years and upwards, if a male, so shall your estimate be fifteen shekels and for a female ten shekels. [8] And if he is poor from your estimate, so you shall make him stand before the priest, and the priest shall make an estimation of him upon the mouth which the one's hand who vowed attains. The priest shall make an estimation of him.'

[9] 'And if a beast which they offer from it an offering to Yehvah, all that one gives from it to Yehvah shall be holy. [10] He shall not change it nor exchange it, good for bad or bad for good. And if he does indeed exchange beast for beast, so shall it and its exchange be holy. [11] And if every unclean beast which they do not offer from it an offering to Yehvah, so he shall make the beast stand before the priest. [12] And the priest shall make an estimate of it between good and between bad, according to your estimate, the priest, so it shall be. [13] And if he indeed redeems it, so he shall add its fifth upon your estimation.'

[14] 'And a man that sanctifies his house holy to Yehvah and the priest makes an estimation between good and between bad, just as the priest estimates it, so it shall stand. [15] And if the one who sanctified redeems his house, so he shall add a fifth of the silver of your estimation upon it, and it shall be his.'

[16] 'And if from a field of his possession a man sanctifies to Yehvah, so your estimation shall be to the mouth of his seed, a homer⁶⁶⁶ 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.⁶⁶⁷ [20] And if he does not⁶⁶⁸ 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 gerah⁶⁶⁹ 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.⁶⁷⁰ It is Yehvah's. [27] And if among the

666 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).

667 לֹא עָמַד לוֹ (qâm lo) – "it shall stand to him" – i.e. it shall be his.

668 NKJV adds "want to".

669 גֵּרָה (gêrah) – "gerah" – see Exodus 30:13 and footnote.

670 שֶׁ (she) – "one of the flock" – see footnote for Exodus 12:3.

unclean beast, so he shall ransom⁶⁷¹ in your estimation, and add its fifth upon it, and if it is not redeemed,⁶⁷² so it shall be sold in your estimation.

[28] Also, every devoted thing⁶⁷³ 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.⁶⁷⁴ Every devoted thing is holy of holies. It is Yehvah's.

[29] Every devoted thing which shall be destroyed⁶⁷⁵ 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.

671 פָּדָה (phâdâh) – "he shall ransom"

672 יִגָּאֵל (yiggâ'êl) – "it is . . . redeemed"

673 חֵרֶם (chêrem) – "devoted thing" – see footnote for verse 29.

674 "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.

675 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 APIΘMOI (ARITHMOI) - This is the Greek title (LXX) and means "Numbers."

2 במדבר (bemidbar) - "In the Wilderness" - This is the Hebrew title and is the fifth word in the Hebrew text.

3 שֹׂאוּ 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 pronominal suffix. NKJV, NAS translate it as a singular noun, "his father's."

7 אֶלִּיזִר ('eliytsur) - "Elizur" - meaning, "My God is Rock" - same word used e.g. in Deuteronomy 32:4 for Rock, צִוּר (tsur). אֶלִּיזִר ('eliytsur) "Elizur" is found also only of this man in Numbers 2:10; 7:30, 35; 10:18. There is also the similar name, צִוּרִיֵּל (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." שְׁדָי (shadday) is "Almighty."

9 שְׁלֻמִּיֵּל (shelumiy'êl) - "Shelumiel" - found also only of this man in Numbers 2:12; 7:36, 41; 10:19.

10 צִוּרִישַׁדַּי (tsuriyshaddây) - "Zurishaddai" - found also only of this man in Numbers 2:12; 7:36, 41; 10:19. צִוּרִישַׁדַּי (tsuriyshaddây) means "My Rock is Almighty." צִוּרִי (tsuriy) is "My Rock" and שְׁדָי (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 צִוְעָר (tsu'âr) - "Zuar" - this same name and man is found also only in Numbers 2:5; 7:18, 23; 10:15.

13 אֶלִּיָּאב ('eliy'av) - "Eliab" - meaning "My God is father" - this same man and name is found in also in Numbers 2:7; 7:24, 29; 10:16. There is also a son of Pallu in Numbers 16:1, 12; 26:8-9; Deuteronomy 11:6; a son of Jesse in 1 Samuel 16:6-7; 17:13, 28(2x); 1 Chronicles 2:13 [1 Chronicles 27:18 reads אֶלִּיהוּ ('eliy'av) "Elihu" KJV, NKJV, NAS, and is identified as מְאָחֵי דָוִיד [mê'achêy dâviyd] "from the brothers of David" which makes it appear to be Eliab]; 2 Chronicles 11:18 אֶלִּיָּאב ['eliy'av] 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

15 אֱלִישָׁמָה ('eliyshâmâ) – "Elishama" meaning "God hears" or "God heard" or "My God hears [or heard]" – found of this man also in Numbers 2:18; 7:48; 53; 10:22; 1 Chronicles 7:26. There is also a son of David in 2 Samuel 5:16; 1 Chronicles 3:6, 8; 14:7; one of the royal seed in 2 Kings 25:25; Jeremiah 41:1; a son of Jekamiah in 1 Chronicles 2:41; a priest in 2 Chronicles 17:8; a scribe in Jeremiah 36:12, 20-21.

16 אַמִּיחֻד ('ammiyhud) – "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 ('ammiyshaddây) – "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 עֵינָן ('êynân) – "Enan" - found also only of this man in Numbers 2:29; 7:78; 83; 10:27. Also, name of a village in Numbers 34:9-10; Ezekiel 47:17; 48:1.

29 יִתְיַלְדוּ (yityaldu) – "they made known their genealogy" – this 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.

the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [25] those who were numbered according to the tribe of Gad were 45,650.

[26] To the sons of Judah, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty and up, everyone who goes out to war, [27] those who were numbered according to the tribe of Judah were 74,600.

[28] To the sons of Issachar, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [29] those who were numbered according to the tribe of Issachar were 54,400.

[30] To the sons of Zebulun, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [31] those who were numbered according to the tribe of Zebulun were 57,400.

[32] To the sons of Joseph, to the sons of Ephraim, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [33] those who were numbered according to the tribe of Ephraim were 40,500.

[34] To the sons of Manasseh, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [35] those who were numbered according to the tribe of Manasseh 32,200.

[36] To the sons of Benjamin, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [37] those who were numbered according to the tribe of Benjamin were 35,400.

[38] To the sons of Dan, their genealogies according to their families according to the house of their fathers in a number of names from twenty years and up, everyone who goes out to war, [39] those who were numbered according to the tribe of Dan were 62,700.

[40] To the sons of Asher, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [41] those who were numbered according to the tribe of Asher were 41,500.

[42] Sons of Naphtali, their genealogies according to their families according to the house of their fathers in a number of names from a son of twenty years and up, everyone who goes out to war, [43] those who were numbered according to the tribe of Naphtali were 53,400.

[44] These are the ones who were numbered, whom Moses and Aaron and the leaders of Israel numbered, twelve men.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

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).

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.”

[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

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.

37 Even though they obeyed then, they didn’t obey later, and thus it was all for naught.

38 צֹרִי־שַׁדַּי (tsuriy-shaddây) – “Zuri-shaddai” – see footnote for Numbers 1:6.

39 רְעֻאֵל (re’u’êl) “Reuel” – see footnote for Numbers 1:14.

Gideoni, [23] and his army and their numbers are 35,400. [24] All who are numbered to the camp of Ephraim are 180,100, according to their armies, and they shall journey third.”

[25] “The banner of the camp of Dan on the north according to their armies, and the leader of the sons of Dan, Ahiezer, son of Ammishadai, [26] and his army and their numbers are 62,700. [27] And the ones who camp beside him, the tribe of Asher, the leader for the sons of Asher, Pagiel, son of Ocran, [28] and his army and their numbers are 41,500. [29] And the tribe of Naphtali, and the leader for the sons of Naphtali, Ahira, son of Enan, [30] and his army and their numbers are 53,400. [31] All who are numbered to the camp of Dan are 157,600. To the rear they shall journey according to their banners.”

[32] These are the ones who were numbered of the sons of Israel according to their house, their fathers, all who were numbered of the camps according to their armies, 603,550.⁴⁰ [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 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

40 Out of 603,550, only two entered the promised land (Numbers 14:29-38).

41 תולדות (toledot) - "generations" – NKJV "records" w/footnote "Lit. *generations*"

42 זָרָה (zārâh) – "strange" – from the verb "be a stranger" (e.g. Proverbs 14:10; 27:2; 5:3, 20 [זָרָה NKJV "immoral woman," KJV "strange woman"]

43 See Exodus 13:2, 11-15; 22:29-31; 34:19-20; Leviticus 27:24-26; Numbers 3:40-50; 8:16-18; Deuteronomy 12:5-7, 17; 14:23; 15:19.

these were the sons of Levi in their names: Gershon, and Kohath, and Merari. [18] And these are the names of the sons of Gershon according to their families: Libni and Shimi.⁴⁴ [19] And the sons of Kohath according to their families: Amram, and Izehar, Hebron and Uzziel, [20] and the sons of Merari according to their families: Mahli and Mushi. These, they are the families of the Levites according to the house of their fathers. [21] To Gershon is the family of the Libnites, and the family of the Shimites. These, they are the families of the Gershonites. [22] Their numbers in the counting of every male from a son of a month and upwards, their numbers were 7,500. [23] The families of the Gershonites behind the dwelling shall camp toward the sea.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. [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

44 שִׁמִּי (shim'iy) - "Shimi" - see footnote for Exodus 6:17.

45 יָמָה (yâmâh) - "toward the sea" - i.e. to the west

46 לֵאֵל (lâ'êl) - "lael" - means to or for God. Perhaps, "belonging to God." Only found here.

47 קֹהַתִּי (qehâtiy) "Kohathite" (singular) – NKJV, KJV, NAS "Kohathites" - found also in Numbers 3:30; 4:18, 34, 37; 10:21 (plural, קֹהַתִּים [qehâtiym] "Kohathites"); 26:57; Joshua 21:4, 10; 1 Chronicles 6:33(H18); 54(H39), 61; 9:32; 2 Chronicles 20:19 (plural); 29:12; 34:12 (plural).

48 הַקֹּדֶשׁ (haqqodesh) - "the holy place" - more literally, "the holy." "Place" is understood from the context.

49 אֵלִיזָפָן ('eliysâphân) - "Elizaphan" - found also in 1 Chronicles 15:8; 2 Chronicles 29:13; also, same man slightly different name, אֶלְזָפָן ('eltsâphân), found also in Leviticus 10:4. There is a different man in Numbers 34:25, אֵלִיזָפָן ('eliysâphân) "Elizaphan."

50 הַקֹּדֶשׁ (haqqodesh) - "the holy place"

51 זִוְרִי־אֵל (tsuriy'êl) - "Zuriel" - only found here. It means "my rock is God" or "God is my rock."

52 אַבִּיחַיִל ('aviychâyil) - "Abihail" - means "my father is strength" (חַיִל [chayil] "strength" e.g. 1 Samuel 2:4) or "wealth" (e.g. Genesis 34:29) - found only here for this man. There is also with this same name a wife of Abishur (1 Chronicles 2:29), a son of Huri (1 Chronicles 5:14), a wife of Rehoboam (2 Chronicles 11:18), and the father of Esther, Mordecai's uncle (Esther 2:15; 9:29).

vessels and all its service, [37] and the pillars of the court around and their bases and their pegs and their cords. [38] And the ones camping before the dwelling eastward before the tent of meeting eastward, Moses and Aaron and his sons, keeping charge of the sanctuary for the charge of the sons of Israel. And the stranger who comes near was put to death. [39] All who were numbered of the Levities which Moses and Aaron numbered by the mouth of Yehvah according to their families, every male from a son of a month and upward, 22,000.

[40] And Yehvah said to Moses, “Number every firstborn male for the sons of Israel from a son of a month and upward, and take the number of their names. [41] And take the Levities for me, I am Yehvah, instead of every firstborn among the sons of Israel, and the beast of the Levities instead of every firstborn among the beast of the sons of Israel.” [42] And Moses numbered just as Yehvah commanded him, every firstborn among the sons of Israel. [43] And there was, every firstborn male in the number of the names from a son of a month and upward according to their numbers, 22,273.

[44] And Yehvah spoke to Moses saying, [45] “Take the Levities, instead of every firstborn among the sons of Israel and among the beast of the Levities, instead of among their beast, so the Levities shall be mine. I am Yehvah. [46] And the redemption of the 273 of the ones remaining upon the Levities from the firstborn of the sons of Israel, [47] so you shall take five, five shekels to the skull in the shekel of the holy place. You shall take the twenty gerah shekel. [48] And you shall give the silver to Aaron and to his sons, redemption of the ones remaining among them.”

[49] So Moses took the silver, the ransom from the ones remaining upon the redemption of the Levities, [50] from the firstborn of the sons of Israel he took the silver, 1,365 in the shekel of the holy place. [51] And Moses gave the silver of the ransom to Aaron and to his sons upon the mouth of Yehvah just as Yehvah commanded Moses.

4[1] Yehvah spoke to Moses and to Aaron saying, [2] “Lift up the head of the sons of Kohath from the midst of the sons of Levi according to their families according to the house of their fathers. [3] From the son of thirty years and upward and until a son of fifty years, everyone who goes to the 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 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

53 צָבָא (tsāvâ') – “service” – this word is very much like our word “service” since it can mean service, in the sense of serving (as here), or it can mean “service” in the sense of military service. This word is also translated “war” (Numbers 1:3) and “army” (Numbers 2:4).

54 See footnote for Exodus 25:5.

55 פָּנִים (pāniym) - “presence” NKJV “showbread” - see footnote for Exodus 25:30.

56 תּוֹלַעַת שָׁנִי (tola'at shāniy) – see footnote for Leviticus 14:4

they shall serve for it in them. [10] And they shall put it and all its utensils to a covering of tachash's skin and put it upon the bar.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

⁵⁷ מוט (mot) - “bar”

⁵⁸ בַּקֹּדֶשׁ (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 כִּבְלַעַ (kevalla) - “when engulfing” - KJV; NKJV “covered”; NAS “even for a moment” - from the verb כָּבַל (bala) “swallow” (e.g. Exodus 15:12; Numbers 16:30, 32, 34).

⁶¹ לִצְבֹּא צָבָא (litsvo' tsâvâ) - “to perform service” - these words are usually used for war (e.g. Isaiah 31:4 “to fight” לִצְבֹּא [litsbo']; Numbers 1:3 “war” צָבָא [tsâvâ])

⁶² See footnote for Exodus 25:5.

⁶³ פִּקְדְּתֶם (pheqadtem) - “you [plural] shall appoint”

until a son of fifty years, you shall number them, everyone who comes for the service, for servicing the service of the tent of meeting. [31] And this is the keeping from their burden for all their service in the tent of meeting: the boards of the dwelling, and its bars, and its pillars, and its bases. [32] And the pillars of the court around, and their bases, and their pegs, and from their pegs to all their utensils and all their services, and in names you shall 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

64 תִּפְקְדוּ (tiphqedu) - “you [plural] shall number” - The word for appoint and number is the same word in the Hebrew. See footnote for verse 27.

65 See footnote for Leviticus 19:28.

and shall cause to return his guilt against his head and its fifth shall be added upon it and he shall give to which he was guilty to him. [8] And if there is not to the man a redeemer to return the guilt to him, the guilt shall be returned to Yehvah to the priest, besides the ram of the 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 there is no witness against her, and she is not caught, [14] and the spirit of jealousy passes over him, and he is jealous for his woman, and she is unclean, or the spirit of jealousy passes over him and he is jealous for his woman, and she is not unclean, [15] so the man shall bring his woman to the priest, and bring her offering upon her, a tenth of an ephah of barley meal. He shall not pour oil upon it, and not put frankincense upon it, for it is a grain offering of jealousy, a grain offering of remembrance, remembering iniquity."

[16] "The priest shall bring her near and make her stand before Yehvah. [17] And the priest shall take holy waters in an earthen vessel, and from the dust which is on the floor of the dwelling, the priest shall take and put to the waters. [18] And the priest shall make the woman stand before Yehvah, and he shall let 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

66 כִּפּוּרִים (kipuriym) – see footnote for Exodus 29:36.

67 See footnote for Leviticus 15:16.

68 פָּרַע (phāra') - "let loose" – see footnote for Leviticus 10:6.

69 מָרָא (māriym) – "bitter" – from the word Naomi used to call herself "bitter," מָרָא (mārā'), see Ruth 1:20.

of her people. [28] And if the woman is not unclean and she is clean, so she shall be free and shall sow a seed."

[29] "This is the law of 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 chartsanniyim⁷⁶ 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

70 קִנְאוֹת (qenâ'ot) - "jealousies"

71 יַפְלִיא (yaphli) - "does a special thing" - See footnotes for Leviticus 22:21; 27:1.

72 נָזִיר (neziyr) - "separate one" - NKJV "Nazirite" - See footnote for Genesis 49:26.

73 לְהַזְזִיר (lehazziyr) - "to separate"

74 שֶׁכָּר (shêkhâr) - "strong drink" - see footnote for Leviticus 10:9.

75 יִזְזִיר (yizziyr) - "he shall separate" - this is the verb related to נָזִיר (neziyr) "separate one" of the previous verse.

76 חֲרָצִימִים (chartsanniyim) - "chartsanniyim" - unknown plural word only found here. NKJV "seed" (yet "seed" is זֶרַע [zera']), KJV "kernels."

77 זָג (zâg) - "zag" - unknown word only found here. NKJV "skin" (although, "skin" is עוֹר [or]), KJV "husk."

78 פֶּרַע (pera) - "lock" - this word is closely related to the verb "let loose" פָּרַע (phâra') in Numbers 5:18.

79 הִזְזִירוּ (hazziyro) - "his separating" - Hiphal infinitive with pronominal suffix

80 נֶפֶשׁ מוֹת (nephesh mêt) - "soul of death" - see footnote for Leviticus 19:28

81 נִזְר (nêzer) - "separation" - this is related to נָזִיר (neziyr) "separate one" of verse 2.

82 הַנֶּפֶשׁ (hanâphesh) - "the soul" - reference to the dead body of verse 9. See also footnote for Leviticus 19:28.

mixed in oil, and unleavened wafers anointed in oil, and their grain offerings and their drink offerings. [16] And the priest shall offer before Yehvah and do his sin offering and his burnt offering. [17] And he shall do a sacrifice with the ram, a peace offering to Yehvah upon the basket of the unleavened bread, and the priest shall do his grain offering and his drink offering. [18] And the separate one shall shave at the door of the tent of meeting his separated head, and take the hair of his separated head and put it upon the fire which is under the sacrifice of the peace offering. [19] And the priest shall take the boiled 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 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

83 חֲזֵרוֹא (hazzeroa) - "the . . . shoulder" – this is the word for arm, זֵרוֹא (zeroa, e.g. in Judges 15:14; 16:12; 2 Samuel 1:10), used in this same way for the "arm" or "shoulder" of an animal also only in Deuteronomy 18:3.

84 תְּרומָה (terumâh) - "heave offering" - See footnote for Exodus 25:2.

85 כַּתֵּף (kâtêph) - "shoulder"

86 חֲנֻכָּה (hanukat) - "dedication"

the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [14] one gold pan of ten,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 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.

⁸⁷ Ten shekels implied by the context.

⁸⁸ שָׁעִיר (se'iyar) – "buck" – see footnote for Leviticus 4:23; 17:7.

[48] On the seventh day, leader of Ephriam, Elishama, son of Ammihud, [49] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [50] one gold pan of ten filled with incense, [51] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [52] one buck of goats for a sin offering, [53] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Elishama, son of Ammihud.

[54] On the eighth day, leader to the sons of Manasseh, Gamaliel, son of Pedahzur, [55] his offering was one silver platter a hundred and thirty from its shekel, one gold bowl seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [56] one gold pan of ten filled with incense, [57] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [58] one buck of goats for a sin offering, [59] and for the sacrifice of the peace offerings two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering Gamaliel, son of Pedahzur.

[60] On the ninth day, leader to the sons of Benjamin, Abidan, son of Gideoni, [61] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [62] one gold pan of ten filled with incense, [63] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [64] one buck of goats for a sin offering, [65] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Abidan, son of Gideoni.

[66] On the tenth day, leader to the sons of Dan, Ahiezer, son of Ammishaddai, [67] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [68] one gold pan of ten filled with incense, [69] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [70] one buck of goats for a sin offering, [71] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Ahiezer, son of Ammishaddai.

[72] On the day of the eleventh day, leader to the sons of Asher, Pagiel, son of Ocran, [73] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [74] one gold pan of ten filled with incense, [75] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [76] one buck of goats for a sin offering, [77] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Pagiel, son of Ocran.

[78] On the day of the twelfth day, leader to the sons of Naphtali, Ahira, son of Enan, [79] his offering was one silver platter a hundred and thirty from its shekel, one silver bowl, seventy shekel in the shekel of the holy place, both of them filled with fine flour mixed in the oil for a grain offering, [80] one gold pan of ten filled with incense, [81] one young bull, son of an oxen, one ram, one lamb, son of his year, for a burnt offering, [82] one buck of goats for a sin offering, [83] and for the sacrifice of the peace offerings, two oxen, five rams, five he-goats, five lambs, sons of a year. This was the offering of Ahira, son of Enan.

[84] This was the dedication of the altar on the day of the anointing of it from the leaders of Israel, twelve silver platters, twelve silver bowls, twelve silver pans, [85] a hundred and thirty, the one platter of silver, and seventy, the one bowl, all the vessels of silver, one thousand four hundred in the shekel of the holy place, [86] pans of gold, twelve full of incense, ten, ten, the pan, in the shekel of the holy place, all the pans of gold a hundred and twenty. [87] All of the 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

89 חֲבִיבִי (habâqâr) – "livestock" – this is the same word as is used for oxen, except here the context dictates livestock in general.

90 כַּפֹּרֶת (kapporet) – "propitiatory" – see footnote for Exodus 25:17.

91 Hebrews 8:5

92 מֵי חַטָּאת (mêy chattâ't) – "waters of sin offering" – חַטָּאת (chattâ't) is also used in this way (purification) in Numbers 19:9, 17. See footnote for Numbers 19:7.

93 תִּקַּח (tiqach) – "you shall take" – singular "you"

of Israel, in man and in beast. In the day I struck every firstborn in the land of Egypt I sanctified them to myself. [18] I have taken the Levites instead of every firstborn in the sons of Israel. [19] And I have given the Levites, gifts to Aaron and his sons, in the midst of the sons of Israel to serve the service of the sons of Israel in the tent of meeting and to atone for the sons of Israel. And there will not be in the sons of Israel a striking in the drawing near of the sons of Israel to the holy place.”

[20] And Moses and Aaron and all the congregation of the sons of Israel did to the Levites according to all which Yehvah commanded Moses for the Levites. Thus, the sons of Israel did to them. [21] And the Levites purified themselves and washed their clothes. And Aaron waved them a wave offering before Yehvah, and Aaron made atonement for them to cleanse them. [22] And afterward the Levites went in to serve their service in the tent of meeting before Aaron and his sons as Yehvah commanded Moses concerning the Levites. Thus, they did to them.

[23] And Yehvah spoke to Moses saying, [24] “This is what is for the Levite from a son of twenty five years and above, he shall go in to perform 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

94 פִּטְרַת (pitrat) - “one who opens” a womb – female form, only found here. Male form found, e.g. Numbers 3:12.

95 לָצַבָּא (litsvo' tsâvâ) - “to perform service” - these words are usually used for war (e.g. Isaiah 31:4 “to fight” לָצַבָּא [litsbo']; Numbers 1:3 “war” צָבָא [tsâvâ']). See same footnote for Numbers 4:23.

96 לִנְפֶשׁ אָדָם (lenephesh 'âdâm) - “by a soul of man” - KJV “by the dead body of a man”; NKJV “by a human corpse”

97 Leviticus 5:3; Numbers 19:11

98 לִנְפֶשׁ (lânephesh) - “by a soul” - KJV “by reason of a dead body”; NKJV “because of a corpse”

passover, so that soul shall be cut off from 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.

[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

99 מֵעַמֶּיהָ (mê'ammeyha) - "from her peoples" - "peoples" is plural (which can also be singular in the Hebrew, "people"), and "her" refers to "that soul." Soul in the Hebrew is feminine.

100 יָמִים (yamiym) - "days" - KJV; NKJV; NAS "year." See footnote for Exodus 13:10.

101 תִּקְעֶתֶם (teqa'tem) - "you blow" - the "you" is masculine plural.

102 תִּתְקַעוּ (titqe'u) - "you blow" - the "you" is plural.

103 "you" and "your" are plural.

your Gods.”

[11] And it was in the second year in the second month in the twentieth in the month, the cloud was brought up from upon the dwelling of the testimony. [12] And the sons of Israel journeyed to their travels from the wilderness of Sinai, and the cloud settled in the wilderness of Paran. [13] And they journeyed for the first time upon the mouth of Yehvah by the hand of Moses.

[14] And the banner of the camp of the sons of Judah journeyed first according to their armies, and over his army Nahshon, son of Amminadab, [15] and over the army of the tribes of Issachar, Nethanel, son of Zuar, [16] and over the tribe of the sons of Zebulun, Eliab, son of Helon. [17] And the dwelling was taken down, and the sons of Gershon journeyed, and the sons of 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 Gideon.

[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

104The sons of Merari were of the tribe of Levi (Genesis 46:11).

105 הַמִּקְדָּשׁ (hammiqdâs) - “the sanctuary”

106 הִקְיִמוּ (hêqiyimu) - “they raised”

107 מְאַסְפִּי (me'assêph) - “rear guard” - see footnote for Joshua 6:9

108 חֹבָב (chovâv) - “Hobab” only here and in Joshua 4:11. Appears to mean “he loves.” חֹבֵב (chovêv) is “He loves” in Deuteronomy 33:3. Typical verb for “he loves” is (אָהַב), e.g. Genesis 27:9.

Hobab is noted as the “**son of Reuel the Midianite, father-in-law of Moses**” (Numbers 10:29). In Judges 4:11 Hobab is noted as the “**father-in-law of Moses**.” In Exodus 2:18-21 “**Reuel**” (vs. 18), “**the priest of Midian**” (Exodus 2:16), is also noted as Moses' father-in-law. Reuel (Exodus 2:18) “**gave Zipporah his daughter to Moses**” (Exodus 2:21). Evidently, Moses had both Reuel's daughter and Reuel's grand daughter as wives, since Hobab was both the “**son of Reuel the Midianite**” and the “**father-in-law of Moses**.” Moses also had another wife, the Ethiopian woman, mentioned only in Numbers 12:1. So, Moses had at least three wives.

109 דֶּרֶךְ (derekh) - “way”

the ark of the covenant of Yehvah journeyed before them a way of three days to seek for them a resting place. [34] And the cloud of Yehvah was upon them by day in their journeying from the camp. [35] And it was, when the ark journeyed, so Moses said, “Arise Yehvah, and let your enemies be scattered; and let those who hate you flee from before you.” [36] And when it rested, he said, “Return Yehvah to tens of 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 garlics.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 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

110 רַבְבוֹת (rivvot) - “tens of thousands” (plural) - see footnote for Genesis 24:60, רַבְבָּה

111 See Exodus 40:36-38

112 תַּבְּעָרָה (tav`êrah) - “Taberah” - something to the effect of “burning.” To see better how it reads in the Hebrew, it reads, “And he called the place Taberah, because the fire of Yehvah burned [vâ`arâh, בַּעֲרָה] in them.” Taberah is from the same root word as the verb “burned.” A related word for “burning” or “fire” is בַּעֲרָה (be`êrah) found only in Exodus 22:6 (H5).

113 הֶחָצִיר (hehâtsir) - “leek” singular – this same exact word is used for “grass” (e.g. Psalm 104:14).

114 הַשּׁוּמִיִּם (hashumiyim) - “the garlics” - plural

115 עֵינָּו (`eyno) - “its eye”

116 רֶחָיִים (rêchayim) - “millstones” - dual plural

117 לֶשֶׁד הַשָּׁמֶן (leshad hashâmen) - “pastry of the oil”

them to the tent of meeting, and they will stand there with you. [17] And I will go down, and I will speak with you there. And I will take from the spirit which is upon you and put it upon them. And they shall bear with you in the burden of the people. And you shall not bear it alone.”

[18] “And you shall say to the people, ‘Sanctify yourselves for tomorrow. And you shall eat flesh, for you have wept in the ears of Yehvah saying, “Who will cause us to eat flesh; for it was good for us in Egypt.” So, Yehvah will give to you flesh and you will eat. [19] You shall eat not one day and not two days and not five days and not ten days and not twenty days, [20] unto a month of days, until it comes out from your nose. And it shall be loathsome to you, because you rejected Yehvah who is in your midst; and you wept before him saying, “Why is this; we went out from Egypt?”’”

[21] And Moses said, “The people who I am among are 600,000 on foot. And you say, I will give flesh to them, and they shall eat a month of days. [22] Shall a flock and a herd be slaughtered for them and be found for them?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, a servant of Moses from his young men, answered and said, “My Lord, Moses, restrain them.” [29] And Moses said to him, “Are you jealous for me? And who would give all the people of Yehvah prophets, that Yehvah would give his spirit upon them.” [30] And Moses gathered to the camp, he and the elders of Israel.

[31] And a wind journeyed from Yehvah and passed over quail from the sea and forsook upon the camp, according to the way of a day here, and according to the way of a day here, around the camp, and according to two cubits upon the face of the earth. [32] And the people arose all that day and all the night and all the next day. And they gathered the quail. The small gathered ten homers. And they spread for themselves spreading around the camp.

[33] The flesh still between their teeth, not yet chewed, and the anger of Yehvah burned in the people; and Yehvah struck in the people a very great blow. [34] And

118 When they left Egypt, they themselves had flocks and herds (Exodus 10:9), and “A mixed multitude went up with them also, and flocks and herds-- a great deal of livestock.” (Exodus 12:38)

119 יָד (yad) - “hand” - NKJV “arm”; KJV “hand”; NAS “power”

120 תִּקְצָר (tiqtsâr) - “short” - qal

121 אֶלְדָּד (eldâd) - “Eldad” - only here and verse 27; possibly also Numbers 34:21.

122 מֵידָד (mêydâd) - “Medad” - only here and verse 27

the name of that place was called, “The Graves of Desire.”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 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.”

123 קְבֻרוֹת הַתְּאֵוָה (qivrot hatta'avâh) – “The Graves of Desire” - NKJV “Kibroth Hattaavah” - found also only in Numbers 11:35; 33:16-17; Deuteronomy 9:22.

124 חֲצֵרוֹת (chatsêrot) – “Hazeroth” – also found in Numbers 12:16; 33:17-18; Deuteronomy 1:1. This spelling = “the courtyards” (NKJV) in Exodus 8:13[H9] (הַחֲצֵרוֹת); “the courts” (NKJV) in 1 Chronicles 23:28; Ezekiel 9:7; 42:6 (הַחֲצֵרוֹת), yet these with the definite article. This spelling is found also in 1 Chronicles 28:6 (וְחֲצֵרוֹתַי) “and My courts” (NKJV). Likewise, Psalm 100:4 חֲצֵרוֹתַי “His courts.”

125 וַיִּהְיוּ (vayyihyu) – “and they were” - NKJV “and camped”

126 Moses had Zipporah as wife (Exodus 2:21), this unnamed Ethiopian woman, and the daughter of Hobab a Kenite (Judges 1:16; 4:11).

127 הָאָדָם (hâ'adâm) – “mankind” - more literally, “the Adam” or “the man.”

128 A synonym for prophet in the Old Testament is “seer,” and there are two Hebrew synonyms used for this. The first is רָאָה (ro'eh) from רָאָה (râ'âh) “he saw” (e.g. Genesis 29:10). This term is the one found in 1 Samuel 9:9 which notes that “**a prophet was formerly called a seer.**” רָאָה (ro'eh) can also be found in 1 Samuel 9:11, 18-19; 2 Samuel 15:27; 1 Chronicles 9:22; 26:28; 29:29 (“Samuel the seer”); 2 Chronicles 16:7, 10; and Isaiah 30:10.

The second Hebrew word for “seer” is חֹזֶה (chozeh) from חָזָה (châzâh) “he sees” (e.g. Psalm 58:10). חֹזֶה (chozeh) can also be found in 2 Kings 17:13; 2 Samuel 24:11; 1 Chronicles 21:9; 25:5; 29:29 (“Gad the seer”); 2 Chronicles 9:29; 12:15; 19:2; 29:25, 30; 33:18; 35:15; Isaiah 29:10; 30:10 (NKJV “prophets”); Amos 7:12; and Micah 3:7.

129 פֶּה אֶל-פֶּה (peh el-peh) – “mouth to mouth” (KJV; NAS). NKJV has “face to face.”

130 מַרְאֵה (mr'ah) – “vision” - this is the same word as “vision” in verse 6. KJV “apparently”; NKJV “plainly”; ISV “vision” (“I speak to him audibly and in visions”); Young's Literal “appearance” (“mouth unto mouth I speak with him, and by an appearance”)

131 תְּמִנָּה (temunah) – “likeness” - KJV “similitude”; NKJV; NAS “form”; see footnote for Exodus 20:4.

132 NKJV has “suddenly,” but there is no “suddenly” in the Hebrew.

[14] And Yehvah said to Moses, “And her father, spitting he spit in her face, would she not be humiliated seven days, shut seven days outside the camp and afterward be brought back?” [15] And Miriam was shut outside the camp seven days, and the people did not journey until Miriam was brought back. [16] And afterward the people journeyed from Hazeroth, and camped in the wilderness of Paran.

13[1] And Yehvah spoke to Moses saying, [2] “Send out for yourself men, and they shall spy out the land of Canaan which I am giving to the sons of Israel. One man, one man according to the tribe of his fathers', you shall send every leader among them.” [3] And Moses sent them from the wilderness of Paran upon the mouth of Yehvah. All of them were heads of the sons of Israel.

[4] And these are their names according to tribe: Reuben, Shammua¹³³ son of Zaccur;¹³⁴ [5] to the tribe of Simeon, Shaphat,¹³⁵ son of Hori; [6] to the tribe of Judah, Caleb,¹³⁶ son of Jephunneh; [7] to the tribe of Issachar, Igal,¹³⁷ son of Joseph; [8] to the tribe of Ephraim, Hoshea,¹³⁸ son of Nun; [9] to the tribe of Benjamin, Palti,¹³⁹ son of Raphu;¹⁴⁰ [10] to the tribe of Zebulun, Gaddiel,¹⁴¹ son of Sodi;¹⁴² [11]

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 זַכּוּר (zakkur) “Zaccur” - found also in 1 Chronicles 4:26; 24:27; 25:2, 10; Nehemiah 3:2; 10:12; 12:35; 13:13.

135 שַׁפָּט (shâphât) - “Shaphat” - Also, Elijah was the “son of Shaphat” (1 Kings 19:16, 19; 2 Kings 3:11; 6:31), also son of Shemaiah (1 Chronicles 3:22; 5:12?); also a “son of Adlai” (1 Chronicles 27:29).

136 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).

137 יִגָּאֵל (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).

138 הוֹשֵׁעַ (hoshê'a) - “Hoshea” NKJV, NAS – LXX Αὐση (ausê) - “Oshea” KJV (only here and Numbers 13:16, elsewhere “Hoshea,” except in Hosea 1:1-2) - apparently means “salvation.” This is the exact same spelling of the infinitive found in 1 Samuel 25:26, 33 (“avenging” w/vs. 26 NKJV footnote “Lit. saving . . .”) and Jeremiah 11:12 (“save”). This is the same exact name as Hosea the prophet (Hosea 1:1-2). This was Joshua's name before Moses started calling him יְהוֹשֻׁעַ (yehoshu'a) “Joshua” or “Jehoshua” (2x in KJV, see footnote for Numbers 13:16). Used for the son of Nun also in Deuteronomy 32:44 (LXX Ἰησοῦς). There is also “Hoshea” the son of Elah (2 Kings 15:30; 17:1, 3-4, 6; 18:1, 9-10, LXX Ὀσηε [ôsêe]) and the son of Azaziah (1 Chronicles 27:20 LXX Ὀση [ôsê]), and a leader of the people in Nehemiah 10:23 (H24, LXX Ὀσηε [ôsêe]).

139 פַּלְטִי (paltiy) - “Palti” - appears to mean “my escape” or “my deliverance.” There is also the son of Laish (1 Samuel 25:44). One of David's mighty men is called “Helez the Palti” חֶלֶץ הַפַּלְטִי [chelets hapaltiy] (2 Samuel 23:26).

140 רַפּוּא (râphu') - “Raphu” - only found here

141 גַּדִּיֵּאל (gaddiyêl) - “Gaddiel” = “God is my fortune” - only found here.

142 סוּדִי (sodiy) - “Sodi” - סוּד (sod) is “council” or “counsel. This name appears to mean “my counsel.”

to the tribe of Joseph, to the tribe of Manasseh, Gaddi,¹⁴³ son of Susi,¹⁴⁴ [12] to the tribe of Dan, Ammiel,¹⁴⁵ son of Gemalli;¹⁴⁶ [13] to the tribe of Asher, Sethur,¹⁴⁷ son of Michael;¹⁴⁸ [14] to the tribe of Naphtali, Nahbi,¹⁴⁹ son of Vophsi,¹⁵⁰ [15] to the tribe of Gad, Geuel,¹⁵¹ son of Machi.¹⁵² [16] These are the names of the men which Moses sent to spy out the land. And Moses called Hoshea, son of Nun, Joshua.¹⁵³

[17] And Moses sent them to spy out the land of Canaan. And he said to them, “Go up this in the south,¹⁵⁴ and go up to the mountain.¹⁵⁵ [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 Rechob¹⁵⁶ to the entrance of Hamath.¹⁵⁷ [22] And they went up in the south and

143 גַּדִּי (gaddiy) - “Gaddi” = “my fortune” - only found here

144 סוּסִי (susi) - “Susi” = “my horse” - only found here

145 אַמִּיֵּל (‘ammiy’el) - “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 (אֱלִיָּאֵם [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).

146 גִּמְלִי (gemalliy) - “Gemalli” - this man only found here.

147 סֶתוּר (setur) - “Sethur” = “spy” - only found here

148 מִיכָאֵל (miykhâ’el) - “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).

149 נַחְבִּי (nachbiy) - “Nahbi” - only found here

150 וּפָסִי (vâphsiy) - “Vophsi” - only found here

151 גְּאוּאֵל (ge’u’el) - “Geuel” = “Majesty of God” - only found here

152 מַכִּי (mâkhiy) - “Machi” - only found here

153 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.

154 נֶגֶב (negev) - “south” - also transliterated as “Negev” (e.g. see NAS)

155 הָהָר (hâhâr) - “the mountain” - NKJV “the mountains”; KJV “the mountain”; NAS “the hill country”

156 רֶחֱב (rechov) - “Rechob” - NKJV, etc. “Rehob” = a “broad open place” (e.g. Genesis 19:2 “open square”). This location only found here. There is also House of Rechob in Judges 18:28, and another location in Asher with this name in Joshua 19:28; 21:31; Judges 1:31; 1 Chronicles 6:75(H60). There are also a couple of men with this name, 2 Samuel 8:3, 12; & Nehemiah 10:11(H12).

157 לְבָא חַמַּת (levo’ chamât) - “to the entrance of Hamath” - found also in Numbers 34:8; Joshua 13:5; Judges 3:3; 1 Kings 8:65; 2 Kings 14:25; 1 Chronicles 13:5; 2 Chronicles 7:8; Amos 6:14. “Hamath” (חַמַּת) also only in 2 Samuel 8:9; 2 Kings 14:28; 17:24, 30; 18:34; 19:13; 23:33; 25:21; 1 Chronicles 18:3, 9; 2 Chronicles 8:3 (“Hamath Zobah”), 4;

came to Hebron. And there was Ahiman,¹⁵⁸ Sheshai,¹⁵⁹ and Talmi,¹⁶⁰ children of the Anak.¹⁶¹ And Hebron was built seven years before Zoan¹⁶² in Egypt.

[23] And they came unto the brook of Cluster,¹⁶³ and they cut from there a branch and one cluster¹⁶⁴ of grapes. And they carried it on a pole on two of them,¹⁶⁵ and from the pomegranates and from the figs. [24] And that place he called¹⁶⁶ the brook of Cluster, because of the cluster which the sons of Israel cut¹⁶⁷ 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.¹⁶⁸ 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.¹⁶⁹ And the Canaanites dwell by the sea and by the hand¹⁷⁰ of the Jordan.”

[30] And Caleb silenced the people towards¹⁷¹ Moses, and said, “Going up let us go

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 .

158 אַחִימָן ('achiyman) - “Ahiman” - found also in Joshua 15:14 & Judges 1:10. There is also a gatekeeper in 1 Chronicles 9:17.

159 שֶׁשַׁי (shêshay) - “Sheshai” - found also in Joshua 15:14 & Judges 1:10.

160 תַּלְמִי (talmay) - “Talmi” - 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.

161 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.

162 זֶעֶן (tso'an) - “Zoan” - found also in Psalm 78:12, 43; Isaiah 19:11, 13; 30:4; Ezekiel 30:14.

163 אֶשְׁכּוֹל ('eshcol) - “cluster” - KJV; NKJV; NAS “Eschol” - see footnote for Genesis 14:13.

164 אֶשְׁכּוֹל ('eshcol) - “cluster”

165 וַיִּשְׂאוּהוּ בְּמֹוט בְּשֵׁנַיִם - more literally, “and they carried it on a pole on two”

166 קָרָא (qârâ) - “he called” - “was called” KJV, NKJV, NAS. It is more literally, “he called” (active verb, not passive).

167 כָּרַתוּ (cârtu) - “cut” - KJV, NKJV, NAS “cut down” - same word, for example, as in Jeremiah 34:18, KJV, NKJV, NAS “cut” (כָּרַתוּ [cârtu]). Jeremiah 34:18 also illustrates how this word is used for “cutting” a covenant (“the covenant which they made” NKJV, הַבְּרִית אֲשֶׁר כָּרַתוּ [haberit 'asher cârtu]).

168 קַדְשָׁה (qâdêshâh) - “to Kadesh” - This is not feminine. This has the locative ה. See also footnote for Genesis 14:7.

169 בְּהָרַיִם (bâhâr) - “in the mountain” - mountain is singular

170 יָד (yad) - “hand” - KJV “coast”; NKJV “banks”; NAS “side”

171 אֵל ('el) - “towards” or “to”

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 Nephilim¹⁷² (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,¹⁷³ “Let us set a head¹⁷⁴ 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,¹⁷⁵ do not fear the people of the land, for they are our bread. Their shade¹⁷⁶ 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.¹⁷⁷ 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.¹⁷⁸ 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

172 הַנְּפִילִים (hannephiylyim) - “the Nephilim” NAS - “the giants” NKJV, NAS, LXX τοὺς γίγαντας (tous gigantes) - see footnote for Genesis 6:4.

173 אִישׁ אֶל-אָחִיו ('ish 'el-'āchiyv) - “each to his brother” - KJV “one to another”; NKJV “to one another” - it is more literally, “each to his brother” or even “man to his brother.” The word for “man” (אִישׁ ['ish]) is used for “each” as well.

174 רֹאשׁ (ro'sh) - “head”

175 אַתֶּם ('attem) - “you” plural

176 צֶלֶם (tsillām) - “their shade” - same word as in Genesis 19:8 “shadow of my roof”. צֶל (tsél) is “shade” or “shadow” and is used, as here, for the idea of protection.

177 בָּאֲבָנִים (bâ'avāniym) - “with the stones” - more literally, “in the stones”

178 עַיִן בְּעַיִן ('ayn be'ayn) - “eye in eye” - KJV; NKJV “face to face”; NAS “eye to eye”

them. So, he slaughtered them in the wilderness."

[17] "And now, let the power of my Lord¹⁷⁹ be great, please, according to what you have spoken saying, [18] 'Yehvah is slow to anger¹⁸⁰ and much lovingkindness, lifting¹⁸¹ 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 forgiven¹⁸² this people from Egypt and until now."

[20] And Yehvah said, "I have pardoned according to your word. [21] But indeed, I live,¹⁸³ and the glory of Yehvah will be filled¹⁸⁴ 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

179 אֲדֹנָי ('adonây) - "my Lord" - it is plural (lit. "my Lords"), but "you have spoken" (נִבְרַתָּ is singular.

180 אַרְךְ אַפַּיִם ('erekh 'appayim) - "slow to anger" - more literally, "long of nose." See footnote Exodus 34:6.

181 נִשָּׂא (nosê) - "lifting" - this is the verb to "lift" or to "carry." It is also used as "forgive."

182 נִשְׁאַתָּה (nâsâtâh) - "you have forgiven" - same root word as in verse 18 for "lifting." Same root word as in Isaiah 53:12, "He bore the sin of many" (נִשָּׂא [nâsâ]).

183 חַי-אֲנִי (chay-âniy) "I live" YLT; "as I live" NKJV, KJV, NAS – see footnote for Judges 8:19.

184 יִמָּלֵא (yimmâlê) - "will be filled" - niphil (passive) verb – In the Hebrew, the subject of this verb ("will be filled") is "the glory of Yehvah," and the object is "all the earth." Yet, English translations typically switch the two and make the "the earth" the subject and "the glory" the object. For example, NKJV reads, "all the earth shall be filled with the glory of the LORD." Yet, it literally reads, "The glory of Yehvah will be filled with all the earth." Psalm 72:19 has virtually the same statement and construction in the Hebrew - וְיִמָּלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ (veyimmâlê' khevodo 'et-kol hâ'ârets) "and his glory will be filled with all the earth."

Numbers 14:21 LXX changes the Hebrew passive (to be filled) to Greek active (to fill): ἀλλὰ ὥς ἐγὼ καὶ ὥν τὸ ὄνομα μου καὶ ἐμπλήσει ἡ δόξα κυρίου παῖσαν τὴν γῆν – "But I live and my name lives, and the glory of the Lord shall fill all the earth." Psalm 72:19 LXX keeps the passive but changes the subject of the passive from "his glory" to "all the earth" - καὶ εὐλογητὸν τὸ ὄνομα τῆς δόξης αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ πληρωθήσεται τῆς δόξης αὐτοῦ παῖσα ἡ γῆ γένοι – "And blessed is the name of his glory unto forever and unto forever and ever, and all the earth shall be filled with his glory, so be it, so be it."

Gesenius writes concerning Numbers 14:21,

2. Both accusatives are retained in an unusual manner after the passive of a *verbum implendi* in Numbers 14:21; instead, however, of the Niph. יִמָּלֵא the *Qal* (which is sometimes used transitively elsewhere) should simply be read with the LXX; similarly in ψ 72:19, although there the LXX also translate the passive. (*Gesenius' Hebrew Grammar*, p. 389, second English edition 1910, 1983, Oxford)

Thus, Gesenius basically says follow the Greek (LXX) and not the Hebrew and don't take יִמָּלֵא ("and shall be filled") as a Niph. (passive), but rather a *Qal* (active). Yet, every other time this verb is found in the Niph. (passive) it means passive. See Genesis 6:11; Exodus 1:7; 7:25; 2 Samuel 23:7; 1 Kings 7:14; 2 Kings 3:17, 20; 10:21; Esther 3:5; 5:9; Job 15:32; Psalm 71:8; 126:2; Proverbs 3:10; 20:17; 24:4; Ecclesiastes 1:8; 6:7; 11:3; Song of Solomon 5:2; Isaiah 2:7(2x)-8; 6:4; Jeremiah 13:12(2x); Ezekiel 9:9; 10:4; 23:33; 26:2; 27:25; 32:6; Habakkuk 2:14; Zechariah 8:5.

Exodus 1:7; 2 Kings 3:20; and Ezekiel 10:4 all have this same construction in the Hebrew with the same niphil verb, and these illustrate how this sentence structure would typically be translated. Exodus 1:7, וַתִּמָּלֵא הָאָרֶץ אֹתָם "and the land was filled with them"; 2 Kings 3:20: וַתִּמָּלֵא הָאָרֶץ אֶת-הַמַּיִם "and the land was filled with the water"; Ezekiel 10:4 "and the house was filled with the cloud" וַיִּמָּלֵא הַבַּיִת אֶת-הַעֲנָן. Also, Habakkuk 2:14 says in the Hebrew what the LXX, KJV, NKJV, etc., say in Numbers 14:21. Habakkuk 2:14 reads,

כִּי תִמָּלֵא הָאָרֶץ לְדַעַת אֶת־כְּבוֹד יְהוָה כַּמַּיִם יִכְסּוּ עַל־יָם:

For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.
(NKJV)

More literally,

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 Amalekites and the Canaanites dwell in the valley. Tomorrow turn and journey for yourselves¹⁸⁵ 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,’¹⁸⁶ says Yehvah, surely¹⁸⁷ 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.¹⁸⁸ [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

For the earth will be filled to the knowledge with the glory of Yehvah as the waters cover upon the sea.

185 לָכֶם (lâkhem) “for yourselves” - NKJV, NAS do not translate. KJV translates “you” twice: “To morrow turn you, and get you into the wilderness”

186 חַי-אֲנִי (chay-âniy) “I live” YLT; “as I live” NKJV, KJV, NAS – see footnote for Judges 8:19.

187 אִם-לֹא (im-lo') - “surely” - אִם-לֹא is an emphatic affirmative. It is literally, “if not,” but carries the idea of “surely.”

188 תִּנְיָאוֹתִי (telu'âtiy) - “my opposition” - KJV “my breach of promise”; NKJV “My rejection”; NAS “My opposition.”

This word (תִּנְיָאוֹת) is found one other place, Job 33:10 (תִּנְיָאוֹת) KJV, NKJV “occasions”; NAS “pretexts.”

struck them and crushed them until Hormah.¹⁸⁹

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,¹⁹⁰ or in a freewill offering, or in your appointed times to make a soothing aroma to Yehvah from the herd or from the flock, [4] and the one who offers shall offer his offering to Yehvah, a grain offering of a tenth of fine flour mixed in a fourth of the hin¹⁹¹ 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 vow¹⁹² 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.¹⁹³ [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 judgment¹⁹⁴ 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 bread¹⁹⁵ of the land you shall lift up a heave offering¹⁹⁶ to Yehvah. [20] The first of your dough¹⁹⁷ 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.

189 הַחֲרָמָה (hachârmâh) - “Hormah” means “devoted to destruction” or “destruction.” See Numbers 21:2-3; Judges 1:17 (used with the related verb, יָחַר־יָמוּ [yacharimu] “utterly destroyed”). The city in Judges 1:17 was originally called צִפְתָּ [tsephat] Zephath). Only here in Numbers 14:45 does it have the definite article. Found also in Deuteronomy 1:44; Joshua 12:14; 15:30; 19:4; 1 Samuel 30:30; 1 Chronicles 4:30. In Numbers 21:3 the place of war was called “Hormah.” See also footnote for the related verb and noun in Exodus 22:20.

190 See footnote for Leviticus 22:21.

191 הֵיִין (hahiyn) - “the hin” - hin with the definite article.

192 לִפְלֵא (lephallê) - See footnote for Leviticus 22:21.

193 עִזִּים (‘izziym) - “goats” - feminine plural

194 מִשְׁפָּט (mishppât) - “judgment”

195 לֶחֶם (lechem) - “bread”

196 תְּרִימוֹ תְּרוּמָה (târiymu terumâh) - “you shall lift up a heave offering” - see footnote for Exodus 25:2.

197 עֲרִסְתָּכֶם (‘arisotêkhem) - “dough” KJV, NAS; “ground meal” NKJV. Found also only in Numbers 15:21; Nehemiah 10:38 (NKJV “dough”); Ezekiel 44:30.

[22] And if you sin unintentionally¹⁹⁸ and do not do all these commandments which Yehvah spoke to Moses, [23] all which Yehvah commanded you by the hand of Moses from the day which Yehvah commanded and onward to your generations, [24] and it shall be, if from the eyes of the congregation it is done unintentionally, so the whole congregation shall do a young bull, one son from the herd, for a burnt offering for a soothing aroma to Yehvah, and its offering and drink offering according to the judgment, and one buck of the goats for a sin offering. [25] And the priest shall make atonement for all the congregation of the sons of Israel, and it will be forgiven to them, for it was unintentional. And they shall bring in their fire offering to Yehvah and their sin offering before Yehvah for their unintentional sin. [26] And it shall be forgiven to the whole congregation of the sons of Israel, and to the stranger who sojourners in their midst, because for all the people were in unintentional sin.

[27] And if one soul sins unintentionally, so she¹⁹⁹ shall bring a female goat, a daughter of its year, for a sin offering. [28] And the priest shall make atonement upon the soul who sins unintentionally in the unintentional sin before Yehvah to atone upon him, and it shall be forgiven to him. [29] The native in the sons of Israel and for the stranger who sojourns in their midst, one law shall be for you to do in unintentional sin.

[30] And the soul who does in hand high,²⁰⁰ from the native and from the sojourn, he has reviled Yehvah, and that soul shall be cut off from among her²⁰¹ 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.²⁰²

[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 rested²⁰³ 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 stones²⁰⁴ 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 tassel²⁰⁵ upon the wings²⁰⁶ of their

198 See footnote for Leviticus 4:13.

199 "she" - The subject "soul" (נַפֶּשׁ) and the accompanying verbs "sin" (תִּחַטָּא) and "bring" (הִקְרִיבָה) are all feminine.

200 תַּעֲשֶׂה בְיָד רָמָה (ta'aseh beyâd râmâh) - "does in hand high" - KJV "doeth *ought* presumptuously"; NKJV "does *anything* presumptuously"; NAS "does *anything* defiantly."

201 עַמָּה ('amâh) - "her people"

202 עֲוֹנָהּ בָּהּ ('aonâh vâh) - "her iniquity is in her"

203 וַיִּנְיְחוּ (vayyanniychu) - "they rested" - verb from same root as Noah's name, meaning rest.

204 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.

205 צִיצִית (tsiytsit) - "tassel" - found also only in Numbers 15:39 and Ezekiel 8:3 (there for "a lock of my hair" more literally "a lock of my head"). The "tassels" in Deuteronomy 22:12 are called גְּדִלִים (gediliym) also only found in 1 Kings 17:17 "wreaths".

206 כַּנְפֵי בְגָדֵיהֶם (kanphêy vigdêyhem) - "wings of their garments" - wing, כָּנָף (kânâph, e.g. Genesis 1:21), is used for

garments for their generations, and they shall put upon the tassel of the wing a violet cord. [39] And you shall have a tassel, and you shall look at it and remember all the commandments of Yehvah and do them and not seek after your heart and after your eyes which you do harlotries²⁰⁷ after them.²⁰⁸ [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 Dathan²⁰⁹ and Abiram,²¹⁰ sons of Eliab, and On,²¹¹ son of Peleth,²¹² 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.²¹³ [3] And they gathered against Moses and against Aaron and said to them, “You have much,²¹⁴ 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,²¹⁵ sons of Levi.”

[8] And Moses said to Korah, “Listen please, sons of Levi. [9] Is it small from you²¹⁶ that Gods of Israel separated you from the congregation of Israel to bring you near to him to serve service of dwelling of Yehvah and to stand before the congregation and to serve them [10] and he has brought you near and all your brethren, sons of Levi with you, and are you seeking also the priesthood? [11] Therefore, you and all your congregation are gathered against Yehvah. And Aaron, what is he that you complain against him?”

[12] And Moses sent to call to Dathan and to Abiram, sons of Eliab, and they said, “We will not go up. [13] Is it a small thing that you brought us up from a land

“edge.”

207 זָנִים (zoniym) – “harlotries” - same root word as used for Tamar when she “played the harlot” (זָנְתָהּ [zântâh] Genesis 38:24). See also Exodus 34:10-16; Leviticus 17:7 (demons); 19:29; 20:1-6; 21:9 (“burned with fire”); Numbers 25:1-3; Deuteronomy 22:20-21 (“played the harlot” = not stayed a virgin until marriage); 31:16 (“this people will rise and play the harlot” just as Numbers 15:39 warns).

208 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”.

209 דָּתָן (dâtân) – Dathan – found also only in Numbers 16:12, 24-25, 27; 26:9; Deuteronomy 11:6; Psalm 106:17.

210 אֲבִירָם ('abiyrâm) – Abiram – means “my father is exalted” - found also only in Numbers 16:12, 24-25, 27; 26:9; Deuteronomy 11:6; Psalm 106:17 and in 1 Kings 16:34 for a different person.

211 אוֹן ('on) – “On” - see footnote for Genesis 41:45.

212 פֶּלֶת (pelet) – “Peleth” - found also only for another man in 1 Chronicles 2:33.

213 אַנְשֵׁי־שֵׁם ('anshêy shêm) – “men of a name” - here “name” (שֵׁם) does not have the definite article. In Genesis 6:4 the definite article is there, “men of the name” אַנְשֵׁי הַשֵּׁם ('anshêy hashêm).

214 רַב־לָכֶם (rav-lâkhem) – “You have much” - more literally, “much to you”

215 רַב־לָכֶם (rav-lâkhem) – “you have much” - more literally, “much to you” (you plural).

216 הַמֶּעַט מִכֶּם (ham`at mikem) – “Is it small from you” - more literally, “Small from you”

flowing milk and honey to cause us to die in the wilderness that you make yourself a ruler over us also making yourself a ruler?²¹⁷ [14] Indeed, you have not brought us to land flowing milk and honey, and given to us an inheritance of field²¹⁸ and vineyard.²¹⁹ 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.”²²⁰ [22] And they fell on their faces, and they said, “God, Gods of the spirits to all flesh, shall one man²²¹ sin and upon all the congregation you will be angry?”²²² [23] And Yehvah spoke to Moses saying, [24] “Speak to the congregation saying, ‘Be brought up²²³ from around dwelling of Korah, Dathan, and Abiram.’”

[25] And Moses arose and went to Dathan and Abiram, and the elders of Israel walked after him. [26] And he spoke to the congregation saying, “Turn aside, please, from the tents of these wicked men, and do not touch anything that is theirs, lest you be swept away²²⁴ in all their sins.” [27] And they went up²²⁵ 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.”²²⁶ [29] If as the death of all mankind²²⁷ these

217 תַּשְׁתָּרַר עָלֵינוּ גַם־הַשְׁתָּרַר (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.

218 שָׂדֶה (sâdeh) - “field” - singular; KJV, NKJV, NAS etc., “fields”; Young's Literal “field” singular

219 כֶּרֶם (kârem) - “vineyard” singular; KJV, NKJV, NAS, etc., “vineyards”; Young's Literal “vineyard” singular

220 כֶּרָאָה (kerâga) - “as a moment” - KJV, NKJV “in a moment”; NAS “instantly”

221 “One man”? Korah started it, but he had many with him.

222 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.

223 הָעָלוּ (hê`âlu) - “Be brought up” - KJV “Get you up”; NKJV “Get away”; NAS “Get back” - from the same root word for going up, עָלָה (‘âlâh). Here the Niphal form is used as an imperative.

224 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).

225 יָעָלוּ (yê`âlu) - “they went up” - KJV “they gat up”; NKJV “they got away”; NAS “they got back” - Niphal from same word as in verse 24 “Be brought up.”

226 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”

227 הָאָדָם (hâ`âdâm) - “mankind” - more literally, “the Adam”

die, and the fate of all mankind is visited upon them, Yehvah did not send me. [30] And if Yehvah creates a creation, and the ground opens her mouth and swallows them and all which is theirs and they go down alive to Sheol, so you will know these men have despised Yehvah.”

[31] And it was, as he finished speaking all these words, so the ground which was under them split. [32] And the earth opened her mouth and swallowed them and their houses and all the mankind who were to Korah and all the property. [33] And they went down and all who were theirs alive to Sheol, and the earth covered them, and they perished from among the assembly. [34] And all Israel who were around them fled at their sound, for they said, “Lest the earth swallow us up.” [35] And fire went out from Yehvah and consumed the 250 men²²⁸ who were offering the incense.

[36, H17:1] And Yehvah spoke to Moses saying, [37, H17:2] “Speak to Eleazar, son of Aaron the priest, and pick up the fire-pans from between the burning, and scatter the fire out there, for they are holy. [38, H17:3] The fire-pans of those who sinned against their souls, so let them be made hammered plates, plating for the altar. Because they brought them near before Yehvah, and they are holy. And they shall be for a sign to the sons of Israel.”

[39, H17:4] And Eleazar the priest took the bronze fire-pans which those who were burned offered and hammered them out, plating for the altar. [40, H17:5] A memorial for the sons of Israel so that a man does not come near, a stranger who is not from the seed of Aaron, to offer incense before Yehvah, and he does not become like Korah and his congregation; just as Yehvah spoke to him by the hand of Moses.

[41, H17:6] And all the congregation of the sons of Israel complained on the next day against Moses and Aaron saying, “You killed the people of Yehvah.” [42, H17:7] And it was, in the assembling of the congregation against Moses and Aaron, so they turned to the tent of meeting. And behold, the cloud covered it, and the glory of Yehvah appeared. [43, H17:8] And Moses and Aaron went to the face of the tent of meeting.

[44, H17:9] And Yehvah spoke to Moses saying, [45, H17:10] “Rise up from the midst of this congregation, and I will finish them as in a moment.” And they fell on their faces. [46, H17:11] And Moses said to Aaron, “Take the fire-pan and put upon it fire from upon the altar and put incense and go speedily to the congregation and atone for them, for the rage has gone out from before Yehvah. The striking has begun.” [47, H17:12] And Aaron took just as Moses spoke, and he ran to the midst of the assembly. And behold, the striking had begun in the people, and he set the incense and atoned for the people. [48, 17:13] And he stood between the dead and the living, and the plague was restrained. [49, H17:14] And those who died in the plague were 14,700, besides the ones who died in the matter of Korah. [50, H17:15] And Aaron returned to Moses to the door of the tent of meeting, and the plague was restrained.

17[1, H17:16] And Yehvah spoke to Moses saying, [2, H17:17] “Speak to the sons of Israel and take from them a rod, a rod for a house of a father from each of all their leaders, according to the house of their fathers, 12 rods each with his name you shall write upon his rod. [3, H17:18] And the name of Aaron you shall write upon the rod of Levi, for there shall be one rod for the head of the house of their fathers. [4, H17:19] And you shall rest them in the tent of meeting before the

228 מִן (iysh) - “men” - literally, “man” singular

testimony, which I will meet with you²²⁹ there. [5, H17:20] And it shall be, the man I choose in him, his rod shall bud, and I will cause to subside²³⁰ from upon me the complaints of the sons of Israel which they complain against you.”²³¹

[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 blossom²³² 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?”²³³

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.”²³⁴ [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,²³⁵ for you and your sons for a statute forever. [9] This will be for you from the holy of holies, from the fire, every offering of theirs, to every gift of theirs, and to every sin

229 לָכֶם (lâkhem) - “with you” (plural you) – more literally, “to you”

230 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).

231 עֲלֵיכֶם ('alêykhem) - “against you” (plural you)

232 וַיֵּצֵץ צִיץ (vayyetsêts tsiyts) - “and blossomed a blossom”

233 תִּמְנוּ לִגּוֹעַ (tamnu ligoa) - “we surely die” - more literally, “we die to die”

234 אַתֶּם ('attem) - “you” plural

235 See footnote for Leviticus 7:35.

offering of theirs, and to every guilt offering of theirs which they bring to me. It shall be holy of holies for you and your sons. [10] By the holy of holies²³⁶ 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 fat²³⁷ 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 man²³⁸ 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.²³⁹ [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

236 בְּקֹדֶשׁ הַקֹּדֶשׁ (beqodesh haqâdâshiyim) - “By the holy of holies” - NKJV “In a most holy *place*”; KJV “In the most holy *place*”; NAS “As the most holy *gifts*” - exact Hebrew phrase found also only in Exodus 26:34, NKJV “in the Most Holy”; KJV “in the most holy”; NAS “in the holy of holies”. “Once a year” Exodus 30:10; Leviticus 16:34; Hebrews 9:7? Notice Numbers 18:7 “inside the curtain.” כִּי (be) is often “in,” but it can (rare) also mean “by” (e.g. 1 Samuel 29:1 “by the spring” NAS).

237 חֵלֶב (chêlev) - “fat” - used in the sense of “best” of something.

238 אָדָם ('âdâm) - “man”

239 In other words, the shekel of the holy place equals 20 gerah. See footnote in Exodus 30:13.

from the sons of Israel, and you shall give from it a heave offering of Yehvah for Aaron the priest. [29] From all your gifts you shall raise up every heave offering of Yehvah from all its fat with its sanctuary²⁴⁰ from it.”

[30] “And you shall say to them, ‘When you have raised up its fat from it, then the product of the threshing floor and the product of the wine vat shall be reckoned to the Levities. [31] And you may eat it in every place, you and your house, for it is a wage for you, an exchange of your service in the tent of meeting. [32] And you shall not bear sin because of it, when you raise up its fat from it. And the holy things of the sons of Israel shall not be profaned, and you shall not die.’”

19[1] And Yehvah spoke to Moses and Aaron saying, [2] “This is the statute of the law which Yehvah commanded saying, ‘Speak to the sons of Israel and let them take for you a perfect²⁴¹ 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 slaughter²⁴² 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 scarlet²⁴³ 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.²⁴⁴ It is a sin offering.²⁴⁵ [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.²⁴⁶ [12] He shall purify himself in it on the third day and on the

240 אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ (et-miqdesho mimmennu) – “with its sanctuary from it” - KJV “the hallowed part thereof out of it”;

NKJV “the consecrated part of them”; NAS “the sacred part from them” - the Hebrew word for “sanctuary” (מִקְדָּשׁ miqdāsh) is used here, but doesn't seem to fit.

241 תְּמִימָה (temimāh) - “perfect” - see also Malachi 1:7-8.

242 שָׁחַט (shāchat) - “he shall slaughter” - NKJV has “it shall be slaughtered”, but the subject of this verb is not the heifer (female) but a male. KJV has “one shall slay”. NAS has “be slaughtered”, but the verb is not passive.

243 שָׁנִי תוֹלַעַת (sheniy tolā'at) - “scarlet” - see footnote for Leviticus 14:4.

244 מֵי גִידָה (mêy giddāh) - “waters of impurity” - mentioned later in verses 13 & 20. NKJV “water of purification”; KJV “water of separation”; NAS “water to remove impurity”. גִּידָה (niddāh) “impurity” is used elsewhere for the “impurity” of menstruation (e.g. Leviticus 18:19). See footnote for Leviticus 12:2.

245 חַטָּאת הִוא (hattā't hiv' [pronounced “hee”]) - “It is a sin offering.” - NKJV “it is for purifying from sin”; KJV “it is a purification from sin”; ERV; ESV; HCSB; NHEB; ASV; WEB are “it is a sin offering.” Jubilee Bible 2000 has “It is sin.” This is because the word for sin and sin offering are the same. Context dictates meaning. Here context dictates a “purification” as in Numbers 8:7; 19:17. This is interesting in light of Jesus who became “sin” (2 Corinthians 5:21).

246 Such a one would be put outside the camp. See Numbers 5:1-4. Also, touching dead animals made one unclean as well. See Leviticus 11:24-40. Also, see Deuteronomy 23:10-11.

seventh day he shall be clean. And if he does not purify himself on the third day, then on the seventh day he shall not be clean. [13] Everyone who touches on one who has died on the soul of the man who died and has not purified himself, dwelling of Yehvah he has defiled. And that soul shall be cut off from Israel, because the waters of impurity were not sprinkled upon him. Unclean he shall be. His uncleanness is still in him.”

[14] “This is the law when a man dies in a tent: Everyone who goes into the tent and everyone who is in the tent is unclean seven days. [15] And every open vessel which has no cover of thread²⁴⁷ 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,²⁴⁸ and put upon it running water²⁴⁹ in a vessel.²⁵⁰ [18] And a clean man²⁵¹ 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,²⁵² 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 impurity²⁵³ 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.²⁵⁴ 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 died²⁵⁵ 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 bad²⁵⁶ place? Not a place of seed and fig tree and vine and pomegranate, and there is no water to drink.”

247 פָּתִיל (pâtiyl) - “thread” - KJV “bound”; NKJV “fastened”; NAS “tied down”; Young’s Literal “of thread” - this noun is used every where else as “thread” or “cord” (e.g. Genesis 38:18, 25; Numbers 15:38).

248 הַחֲטָאת (hachattâ’t) - “the sin offering” - see footnote for Numbers 19:9.

249 מַיִם חַיִּים (mayim chayyiyim) - “running water” - more literally “living water” - see footnote for Genesis 26:19.

250 KJV, NKJV have “heifer” in this verse. There is no heifer in the Hebrew (e.g. NAS has no heifer).

251 אִישׁ (‘iysh) - “man”

252 חִטֵּאוֹ (chitte’o) - “he shall purify him” - KJV, NKJV “he shall purify himself”; NAS “he shall purify him” - here in the piel form the verb for “sin” is used in the sense of “purify,” as the noun for sin is used for “purification.” See footnote for Numbers 19:17.

253 נִדָּה (niddâh) - “impurity” - KJV “separation”; NKJV “purification”; NAS “impurity” - see footnote for verse 9.

254 קִדְשׁ (qâdêsh) - “Kadesh” - see footnote for Genesis 14:7.

255 They said this back in Numbers 14:2.

256 רָע (râ) - “bad”

[6] And Moses and Aaron went from before the assembly to the door of the tent of meeting, and they fell upon their faces. And the glory of Yehvah appeared to them. [7] And Yehvah spoke to Moses saying, [8] “Take the rod and gather the congregation together, you and Aaron your brother. And you²⁵⁷ 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,²⁵⁸ 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.’²⁵⁹ [15] And our fathers went down to Egypt and dwelt in Egypt many days, and the Egyptians badly treated us and our fathers. [16] And we cried out to Yehvah, and he heard our voice and sent a messenger and brought us out from Egypt. And behold, we are in Kadesh, a city on the edge of your border. [17] Please let us pass through your land. We will not pass through a field or a vineyard. And we will not drink well water. The road of the king we will walk. We will not turn right or left until when we pass through your border.’”

[18] And Edom said to him, “You shall not pass through me, lest with the sword I go out to meet you.” [19] And the sons of Israel said to him, “On the highway we will go up, and if your waters we drink, I and my livestock, I will give their value. Only, nothing more, let me pass through on my feet.” [20] And he said, “You shall not pass through” And Edom went out to meet him in people heavy and in a strong hand. [21] And Edom refused to give Israel passage through in his border. And Israel turned away from him.

[22] And they journeyed from Kadesh, and the sons of Israel, the whole congregation, came to Hor²⁶⁰ 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 you²⁶¹ rebelled against my mouth at the waters of

257 דִּבַּרְתֶּם (dibbartem) - “you shall speak” - “you” is plural.

258 מִרִיבָה (meriyvâh) - “contention” - KJV, NKJV, NAS “Meribah” - see footnote for Exodus 17:7.

259 מֵצְאָתָנוּ (metsâ’âtnu) - “found us” - KJV, NKJV, NAS “befallen us” - same root word used in e.g. Numbers 15:33 “those who found” (הַמֵּצְאִים) KJV, NKJV, NAS.

260 הֹר (hor) - “Hor” - always הֹר הָהָר (hor hâhâr) “Hor the mountain” - this is where Aaron died (Numbers 20:22-29; 33:37-39; 32:50) and is a marker for the norther boarder of Israel (Numbers 34:7-8). Found also only in Numbers 21:4; 33:41. According to Deuteronomy 10:6 (“where Aaron died”) this location is also called מוֹסֶרָה (morsêrah) “Bond” (NKJV “Moserah”). See footnote for Numbers 33:30 & Deuteronomy 10:6.

261 “you” is plural, מִרִיַתֶּם (meriytem) - “you rebelled”

contention. [25] Take Aaron and Eleazar his son and bring them up Hor the mountain. [26] And strip Aaron of his garments and put them on Eleazar his son, and Aaron shall be gathered and die there.”

[27] And Moses did just as Yehvah commanded, and they went up to Hor the mountain to the eyes of all the congregation. [28] And Moses stripped Aaron of his garments and put them on Eleazar his son, and Aaron died there on the top of the mountain. And Moses and Eleazar came down from the mountain. [29] And all the congregation saw that Aaron died. And all the house of Israel wept for Aaron thirty days.

21[1] And the Canaanite king of Arad²⁶² dwelling in the South heard that Israel was coming on the road of the Atharim,²⁶³ 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 destruction²⁶⁴ 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.²⁶⁵

[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 short²⁶⁶ on the way. [5] And the people spoke against Gods and Moses: “Why have you brought us up to die in the wilderness? For there is no bread and no water, and our soul abhors the worthless bread.”²⁶⁷

[6] And Yehvah sent among the people the fiery²⁶⁸ 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 yourself²⁶⁹ a fiery one²⁷⁰ and put it upon

262 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.

263 הָאֶתְרִים (hâ'atâriym) - “the Atharim” - only found here, KJV “spies”

264 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.

265 חֶרְמָה (chârmâh) - “Hormah” - meaning something to the effect of “devoted to destruction” - this word is related to the verb used for “destroyed” in this verse and “destroy” in the prior verse.

266 תִּקְצָר (tiqtzar) - “short” - same verb as found in e.g. Numbers 11:23.

267 קֶלְקֵל (qeloqêl) - “worthless” (NKJV) – KJV “light”; NAS “miserable” - only found here.

268 שָׂרָפִים (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 Deuteronomy 8:15 which also uses the term for “snake” (נָחָשׁ [nâchâsh]), as here in Numbers 21:6, along with the term “fiery.” Numbers 21:8 has only singular “fiery” שָׂרָף (sârâph). 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, שָׂרָפִים (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 word.

269 לְךָ (lekh) - “for yourself” - KJV “thee”; NKJV & NAS leave it out.

270 שָׂרָף (sârâph) - “a fiery one”

a pole.²⁷¹ And it shall be, everyone who is bit and looks at it, so he shall live.” [9] And Moses made a serpent of bronze²⁷² 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.²⁷³ [11] And they journeyed from Oboth and camped in Ije Abarim²⁷⁴ 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.²⁷⁵ [13] From there they journeyed and camped on the other side of Arnon,²⁷⁶ 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: “Waheb²⁷⁷ in Suphah,²⁷⁸ and the brooks of Arnon, [15] and the slope of the brooks which stretch to the dwelling of Ar²⁷⁹ and leans to the border of Moab.”

[16] And from there to Well,²⁸⁰ which is the well Yehvah said to Moses, “Gather the people and I will give them water.” [17] Then Israel sang this song, “Spring up, well, answer²⁸¹ it. [18] Leaders dug a well. Nobles of the people dug it, by one who decrees, by their staffs.” And from the wilderness, Gift,²⁸² [19] and from Gift, Nahaliel,²⁸³ and from Nahaliel, Heights.²⁸⁴ [20] And from Heights, the valley which is in the field of

271 נֵס (nês) - “pole” - usually translated “banner.” See footnote for Exodus 17:15.

272 נָחֵשׁ נְחֹשֶׁת (nechash nechoshet) - “serpent of bronze” - the term for serpent (נָחֵשׁ) and bronze (נְחֹשֶׁת) are from the same root.

273 אֹבוֹת ('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.

274 הַעֲבָרִים ('iyâyê hâ'avâriym) - “Ije Abarim” - found also in Numbers 33:44, and in 33:45 it is referred to simply as עֵימִים ('iyiyim) “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.

275 זֶרֶד (zâred) - “Zered” - found also only in Deuteronomy 2:13-14.

276 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.

277 וָהֵב (vâhêv) - “Waheb” (NKJV, NAS) - KJV “What he did” - word only found here.

278 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.).

279 עֶר ('âr) - “Ar” - found also in Numbers 21:28; Deuteronomy 2:9, 18, 29; Isaiah 15:1. עֶר ('âr) is used elsewhere for “enemy” (1 Samuel 28:16; Psalm 139:20).

280 בְּאֵרָה (be'êrâh) - “to Well” - KJV, NKJV, NAS “Beer.” בְּאֵר (be'êr) is the same word for the next “well” in this verse. It means “well” or “pit.” בְּאֵרָה (be'êrâh) is also found in Genesis 46:1 (“to Beer Sheba”); Judges 9:21 (“to Well”); 1 Chronicles 5:6 (a man's name).

281 עֲנוּ ('enu) - “answer” - plural imperative - KJV, NKJV, NAS “sing”; Young's Literal “they have answered” - the plural concept may be due to the Hebrew word for “water” is a plural term, מַיִם (mayim).

282 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.

283 נַחֲלִיֵּאֵל (nachaliy'êl) - “Nahaliel” - means “valley” or “brook of God” - only found in this verse.

284 בְּמוֹת (bâmot) - “Heights” - “Bamoth” KJV, NKJV, NAS, etc. - means “high places” (e.g. Numbers 21:28 “heights”) - used as a location also in Numbers 21:20; 22:41 (“high places” of Baal); Joshua 13:17 (“Bamoth Baal” = “high places of Baal” בְּמוֹת בַּעַל [bamot ba'al]).

Moab, top of the Pisgah,²⁸⁵ and looks down upon the face of the wasteland.²⁸⁶ [21] And Israel sent messengers to Sihon²⁸⁷ 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 Jahaz²⁸⁸ and fought against Israel. [24] And Israel struck him by a sword's mouth²⁸⁹ 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 Heshbon²⁹⁰ and in all her daughters.²⁹¹ [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, Yehvahs²⁹² of the heights of Arnon. [29] Woe to you Moab. You have perished, people of Chemosh.²⁹³ 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.²⁹⁴ And we have laid waste to Nophah²⁹⁵ which is to Medeba.”²⁹⁶

285 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), פָּסַג (passgu) “consider,” KJV; NKJV; “Go through” NAS.

286 יֶשִׁימון (yeshiymon) - “wasteland” NKJV, NAS; “Jeshimon” KJV

287 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.

288 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]).

289 לְפִי־חֶרֶב (lephiy-chârev) “by a sword's mouth” - see footnote for Genesis 34:26.

290 חֶשְׁבֹן (cheshbon) - “Heshbon” - same Hebrew word, חֶשְׁבֹן (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.

291 בְּנֹתֶיהָ (benoteyhâ) - “in all her daughters”

292 בָּעָלִי (ba'alêy) - “lords of”

293 כְּמוֹשׁ (kemosh) - “Chemosh” - god of the people of Moab, found also in Judges 11:24; 1 Kings 11:7, 33; 2 Kings 23:13; Jeremiah 48:7, 13, 46.

294 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.

295 נֹפַח (nophach) - “Nophah” - only found here.

296 מֵידְבָא (mêydvâ) - “Medeba” - found also only in Joshua 13:9, 16; 1 Chronicles 19:7; Isaiah 15:2.

[31] And Israel dwelt in the land of the Amorites.

[32] And Moses sent to spy out Jazer.²⁹⁷ And they took its daughters and dispossessed the Amorites who were there. [33] And they turned and went up the way of the Bashan.²⁹⁸ And Og²⁹⁹ king of the Bashan went out to meet them and all his people to the battle at Edrei.³⁰⁰ [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.³⁰¹ [2] And Balak³⁰² son of Bird,³⁰³ saw all that Israel did to the Amorites. [3] And Moab was very afraid before the people, because they were many. And Moab was in dread before the sons of Israel. [4] And Moab said to the elders of Midian, “Now, the assembly will lick up all around us as the ox licks up the grass of the field.” And Balak son of Bird was king to Moab at that time.

[5] And he sent messengers to Balaam³⁰⁴ 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 eye³⁰⁵ 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 divinations³⁰⁶ in their hand and

297 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 יַעֲזֵיר (ya`zêyr); Isaiah 16:8-9; Jeremiah 48:32(2x).

298 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.

299 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.

300 אֶדְרֵי ('edre`iy) - “Edrei” - found also in Deuteronomy 1:4; 3:1, 10; Joshua 12:4; 13:12, 31; 19:37.

301 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.

302 בָּלָק (bâlâq) - “Balak” - found also only in Numbers 22-24 and Joshua 24:9; Judges 11:25; Micah 6:5.

303 צִפּוֹר (tsippor) “Bird” (same word e.g. in Genesis 7:14; 15:10; Deuteronomy 4:17 “bird”); NKJV, etc. “Zippor” - found for this man's name also in Numbers 22:4, 10, 16; 23:18; Joshua 24:9; Judges 11:25.

304 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.

305 עֵין ('ên) - “eye” - KJV, NKJV “face”; NAS “surface”

306 קְסָמִיּוֹם (qesâmiym) - “divinations” - KJV “the rewards of divination”; NKJV “the diviner's fee”; NAS “the fees for

they came to Balaam. And they spoke to him the words of Balak.

[8] And he said to them, "Lodge here the night, and I will bring you back word just as Yehvah speaks to me." And the leaders of Moab stayed with Balaam. [9] And Gods, he came to Balaam and said, "Who are these men with you?" [10] And Balaam said to the Gods, "Balak son of Bird king of Moab sent to me. [11] 'Behold, the people have gone out from Egypt and cover the eye³⁰⁷ of the earth. Now, go curse them for me. Perhaps, I will be able to war against them and drive them out.'" [12] And Gods, he said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed." [13] And Balaam arose in the morning and said to the leaders of Balak, "Go to your land, for Yehvah refused to give me to go with you." [14] And the leaders of Moab arose and went to Balak and said, "Balaam refused to go with us."

[15] And Balak again sent many leaders and more honorable than those. [16] And they came to Balaam and said to him, "Thus says Balak son of Bird, 'Please do not be hindered from coming to me. [17] For I will surely greatly honor you, and everything you say to me I will do. So, come please, curse for me this people.'" [18] And Balaam answered and said to the servants of Balak, "If Balak gave me the fulness of his house of silver and gold, I would not be able to go beyond the mouth of Yehvah my Gods to do little or great. [19] And now, stay please in this also you the night, and I will know what more Yehvah will speak with me."

[20] And Gods, he came to Balaam at night and said to him, "If the men come to call you, arise, go with them, but the word which I speak to you, it shall you do." [21] And Balaam arose in the morning and saddled his donkey and went with the leaders of Moab. [22] And the anger of Gods was kindled because he went, and messenger of Yehvah stood in the way for an adversary³⁰⁸ to him. And he was riding upon his donkey, and his two young men were with him.

[23] And the donkey saw the messenger of Yehvah standing in the way, and his sword drawn in his hand. And the donkey turned from the way and went in the field. And Balaam struck the donkey to turn her onto the way. [24] And messenger of Yehvah stood in a narrow of the vineyards, a wall from this and a wall from this. [25] And the donkey saw messenger of Yehvah and pressed to the wall and pressed Balaam's foot to the wall. And he struck her again. [26] And messenger of Yehvah went further and stood in a narrow place where there was no way to turn to the right or left. [27] And the donkey saw messenger of Yehvah and laid down under Balaam. And the anger of Balaam was kindled and he struck the donkey with the rod.

divination" - this word is in the plural form and is from **קֶסֶם** (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.

307 **עַיִן** ('ên) - "eye" - KJV, NKJV "face"; NAS "surface"

308 **שָׂטָן** (sâtân) - "adversary" - used in this way also in Numbers 22:32; 1 Samuel 29:4; 2 Samuel 19:22 [H23]; 1 Kings 5:4 [H18]; 11:14, 23, 25; Psalm 109:6. Used for "Satan" in Job 1:6-9, 12; 2:1-4, 6-7; Zechariah 3:1-2 (vs. 1 also has the verb form, **לְשִׁיתוֹ** [leshitno] "to oppose him"). These references to "Satan" in Job & Zechariah all have the definite article, **הַשָּׂטָן** (hasâtân), more literally "the Satan." This puts in question the use of this term in 1 Chronicles 21:1, **שָׂטָן** (sâtân). Since it does not have the definite article, is it a reference to God (as in Numbers 22) or Satan? See 2 Samuel 24:1 for the parallel passage to 1 Chronicles 21:1. Moreover, the verb for "moved" (NKJV) in both 2 Samuel 24:1 and 1 Chronicles 21:1 is the same exact Hebrew word, **וַיַּאֲסֶת** (vayyâset). For "Satan" in the NT, see footnote for Matthew 4:10.

[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?”³⁰⁹ [29] And Balaam said to the donkey, “Because you have abused³¹⁰ me. Would there was a sword in my hand, for now I would have killed you.” [30] And the donkey said to Balaam, “Am I not your donkey which you have ridden upon me from your going about until this day? Was I ever accustomed to do this to you?” And he said, “No.” [31] And Yehvah uncovered³¹¹ Balaam's eyes, and he saw messenger of Yehvah standing in the way; and his sword drawn in his hand. And he knelt down³¹² and bowed³¹³ his nostrils³¹⁴ down.

[32] And messenger of Yehvah said to him, “Why have you struck your donkey these three times? Behold, I have come out to be an adversary, for your way is perverse before me. [33] And the donkey saw me and turned before me these three times. Perhaps,³¹⁵ she turned from me, for now I also would have killed you and let her live.”

[34] And Balaam said to messenger of Yehvah, “I have sinned, for I did not know you stood to meet me in the way. And now, if bad in your eyes,³¹⁶ I will return to me.”³¹⁷ [35] And messenger of Yehvah said to Balaam, “Go with the men. And only the word that I speak to you, it you shall speak.” And Balaam went with the leaders of Balak.

[36] And Balak heard that Balaam came, and he went to meet him to the city of Moab which is by the boarder of Arnon which is at the end of the border. [37] And Balak said to Balaam, “Did I not surely send for you to call for you? Why did you not come to me. Indeed, am I not able to honor you? [38] And Balaam said to Balak, “Behold, I come to you now. Do I have any ability to say anything? The word that Gods, he puts in my mouth, it I shall speak.” [39] And Balaam went with Balak, and they came to the town of Streets.³¹⁸ [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.

309 רָגַלְיִם (regâliym) - “times” - more literally, “feet” - also used this way in Exodus 23:14; Numbers 22:32-33.

310 הִתְעַלְלָתָּ (hit'allalt) - “you have abused” - see footnote for Exodus 10:2.

311 יָגַל (yegal) - “uncovered” - elsewhere e.g. Leviticus 20:21 “uncovered his brother's nakedness” גִּלָּה (gillâh).

312 יָקַד (yiqqod) - “knelt down”

313 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..

314 לְאַפָּיו (le'appâyv) - “his nostrils” - more literally, “to his nostrils” - see footnote for Genesis 19:1.

315 אוּלִי ('ulay) - “Perhaps” - same word as in Numbers 22:6 & 11. אוּלִי ('ulay) “perhaps” is used in a similar fashion in Hosea 8:7 where אוּלִי 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.”

316 רָע בְּעֵינַיָּךְ (ra be'êneykhâ) - more literally, “bad in your eyes” (NKJV “it displeases you”).

317 אָשׁוּבָה לִי (âshuvâh liy) - more literally, “I will return to me.” KJV “I will get me back again.” NKJV; NAS “I will turn back.”

318 קִרְיַת חֻצוֹת (qiryat chutsot) - “Kirjath Huzoth” or “town of Streets”

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 proverb³¹⁹ and said, “From Aram Balak king of Moab led me. From the mountains of the east, ‘Go curse Jacob for me, and go denounce³²⁰ Israel.’ [8] How shall I curse whom God³²¹ 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,³²² 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 here³²³ by your burnt offering, and I will meet here.”³²⁴

[16] And Yehvah met Balaam and put a word in his mouth. And he said, “Return to Balak and thus shall you speak.” [17] And he came to him and behold, he was standing by his burnt offering and the leaders of Moab with him. And Balak said to him, “What has Yehvah spoken?” [18] And he lifted up his proverb and said, “Rise up, Balak, and hear. Listen to me, son of Bird. [19] God is not a man³²⁵ that he

319 מִשְׁלָּה (meshâlo) - “his proverb” - “his parable” (KJV); “his oracle” (NKJV); “his discourse” (NAS) – This is the word for “proverb” as Proverbs 1:6 illustrates, “proverb” מִשְׁלָּה (mâshâl). Same word as in Proverbs 1:1, yet in the plural, “proverbs of Solomon” מִשְׁלֵי שְׁלֹמֹה (mishlêy shelomoh) . It is also used for “parable” e.g. Ezekiel 17:2; 20:49(H21:5); 24:3.

320 זָעָמָה (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..

321 אֱלֹ (’êl) - “God”

322 צִפְיִים (tsphiym) - “Watchmen” - KJV, NKJV, NAS “Zophim” - same exact word in Jeremiah 6:17 “watchmen.” Same word (different construction) also as in 1 Samuel 14:16; Isaiah 52:8 (“watchmen”).

323 כֹּה (ko) - “here”

324 כֹּה (ko) - “here”

325 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

should lie,³²⁶ nor a son of Adam that he should repent.³²⁷ Has he said and not done? Has he spoken and not raised it?³²⁸ [20] Behold, to bless I have received, and he has blessed; and I will not reverse it. [21] He has not observed iniquity³²⁹ 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 eminence³³⁰ of a rhino.³³¹ [23] For there is no sorcery³³² against Jacob and no divination³³³ 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."³³⁴

[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 Peor³³⁵ 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

'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").

326 He does not lie and "cannot lie" (Titus 1:2). But, He does deceive. See Ezekiel 14:9 (KJV); 2 Thessalonians 2:11-12.

327 וַיִּתְּנָחַם (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).

328 יָקִימֶנָּה (yeqitmennâh) - "raised it" - NKJV; KJV; NAS "make it good"

329 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).

330 תוֹעֲפָת (to'aphot) - "eminence" - NKJV; KJV "strength"; NAS "horns". There are other words for strength (e.g. חֹזֶק chozeq "strength" Exodus 13:16) and horns (e.g. קַרְנֹת qarnot "horns" Exodus 29:12). In fact, Deuteronomy 33:17 mentions the horns of this animal using the word for "horns" (קַרְנֵי רֵאִם qarnêy re'êm "horns of the rhino").

"Eminence" fits every place this word, תוֹעֲפָת (to'aphot), is found. See Numbers 24:8; Job 22:25; Psalm 95:4.

331 רֵאִם (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, רֵאִם (re'êm), see the article on "Unicorns?"

332 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 (נָחַשׁ [nâchâsh]) as in Genesis 3:1; Exodus 4:3; etc..

For the verb form of this word, see footnote for Leviticus 19:26.

333 קֶסֶם (qesem) - "divination" - NKJV; KJV; NAS - for verb form see Deuteronomy 18:10 and footnote.

334 Israel was soon to kill the inhabitants of land. See Numbers 25:16-18; 31. Also, see the book of Joshua.

335 הַפְּעוֹר (hape'or) - "Peor" - more literally, "the Peor." Found also only in Numbers 25:18(2x); 31:16; Joshua 22:17.

Numbers 31:16 reveals the counsel Balaam later gave to Balak to hurt Israel.

did not go as in other times to encounter soceries.³³⁶ 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 proverb³³⁷ and said, “The utterance of Balaam, his son³³⁸ of Beor, and the utterance of the man³³⁹ of the open eye.³⁴⁰ [4] The utterance of one who hears the words of God,³⁴¹ who sees the vision of the Almighty, falling and eyes uncovered.³⁴² [5] How lovely are your tents, Jacob, your dwellings, Israel. [6] Like valleys they stretch out like gardens by a river, like aloes³⁴³ Yehvah planted, like cedars by waters. [7] He shall pour water from his bucket and his seed in many waters. And his king shall be higher than Agag,³⁴⁴ and his kingdom lifted up.³⁴⁵ [8] God brings him out from Egypt. He has as the eminence of the rhino.³⁴⁶ 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.”³⁴⁷

[10] And Balak's anger was kindled against Balaam, and he clapped his palms.³⁴⁸ And Balak said to Balaam, “I called you to curse my enemy, and behold, blessing you bless this³⁴⁹ three times. [11] And now, flee to your place.³⁵⁰ 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, him³⁵¹ 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.”

336 נְחָשִׁים (nechâshiyim) - “sorceries”

337 מִשְׁלוֹ (meshâlo) - “his proverb”

338 בְּנוֹ (beno) - “his son”

339 הַגִּבֹּר (hâgeber) - “the man”

340 שֶׁתֹּם הָעַיִן (shetum hâ`âyin) - “the open eye”

341 אֵל (’êl) - “God” in the singular

342 גָּלִי (geluy) - “uncovered” (NAS) – NKJV “wide open”; KJV “open”

343 אֲהָלִים (’ahâliym) - “aloes” trees

344 אֲגָג (’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).

345 תִּנָּסַעַ (tinnasê) - “lifted up”

346 כְּתוֹעֶפֶת רֶאֶם (keto`aphot re`êm) - “like the eminence of the rhino” - same phrase found in Numbers 23:22. See footnotes therein.

347 מְבָרֵךְכִּי בְרוּךְ וְאֲרִיךְ אֲרוּר (mevârahkheykhâ vârûkh ve’orreykhâ ’ârur) - “He who blesses you is blessed, and he who curses you is cursed.”

348 See footnote for 2 Kings 11:12.

349 זֶה (zeh) - “this” singular

350 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.”

351 אוֹ (oto) - “him” singular masculine

[15] And he lifted up his proverb and said, “The utterance of Balaam, his son³⁵² of Beor, and the utterance of the man of the open eye.³⁵³ [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.³⁵⁴ [17] I see him and not now. I behold him and not near. A star shall tread³⁵⁵ from Jacob. A rod³⁵⁶ 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.³⁵⁷ How long until Assyria³⁵⁸ takes you captive?” [23] And he lifted up his proverb and said, “Woe! Who shall live when God sets him?³⁵⁹ [24] And ships will be from the hand³⁶⁰ of Kittim,³⁶¹ and they will afflict Assyria 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,³⁶² and the people began to commit harlotry to the daughters of Moab. [2] And they³⁶³ 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.³⁶⁴ 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

352 בְּנוֹ (beno) - “his son”

353 שֶׁתֹּם הָעַיִן (shetum hâ`âyin) - “the open eye”

354 נָפַל וּגְלוּי עֵינָיִם (nophêl ugeliy `ênâyim) - “falling and eyes uncovered” - Same as in Numbers 24:4. See footnotes therein.

355 דָּרַךְ (dârah) - “tread” - e.g. “tread” Deuteronomy 11:24; 33:29; Joshua 1:3 (NKJV, KJV, NAS).

356 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 מִטֵּה [matêh] also translated “rod” [NKJV; KJV] or “scepter” [NAS] e.g. Psalm 110:2).

357 קַיִן (qâyin) - “Cain” - NKJV, NAS “Kain”; KJV “Kenite” - Same name as in Genesis 4:6 “Cain” (KJV, NKJV, NAS).

358 אַשּׁוּר ('asshur) “Assyria” EXB, etc.; “Asshur” NKJV, etc. - see footnote for Genesis 2:14.

359 מִשְׁמוֹ אֵל (misumo 'êl) - “when God sets him”

360 מִיַּד (miyyad) - “from the hand of” - KJV, NAS “coast”; NKJV “coasts” - yet more literally, “from the hand of”

361 כִּיִּיִם (kittiyim) - “Kittim” - NKJV “Cyprus”; KJV “Chittim”; NAS “Kittim” - see footnote Genesis 10:4 “Kittim.”

362 שִׁטִּיִּם (shittiyim) - “Acacias” - NKJV “Acacia Grove”; KJV, NAS “Shittim” - found also in Joshua 2:1; 3:1; Joel 3:18[H4:18] (NKJV “Acacias”); Micah 6:5 (speaking of the events of Numbers 22-24).

363 הֵן הֵנָּה (tiqre'nâ) - “they” - feminine plural

364 פְּעֹר (pe`or) - “Peor” - first mentioned in Numbers 23:28 as a location. Psalm 106:28 notes they “ate sacrifices made to the dead”.

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 spear³⁶⁵ in his hand. [8] And he went after the man of Israel to the belly,³⁶⁶ and he pierced the two of them, the man of Israel and the woman to her belly.³⁶⁷ 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 jealousy³⁶⁸ 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.’”³⁶⁹

[14] And the name of the man struck, who was struck with the Midianite, Zimri,³⁷⁰ son of Salu, a leader of a house of a father for the Simonites. [15] And the name of the woman struck, the Midianite, Cozbi,³⁷¹ daughter of Rock.³⁷² He was head of a people³⁷³ 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 tricks³⁷⁴ 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.³⁷⁵

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

365 רֶמַח (romach) - “spear” - NAS “spear”; KJV, NKJV “javelin,” yet in the next occurrence in Judges 5:8 they have “spear.”

366 קֶבֶה (qubbâh) - “belly” - KJV, NKJV, NAS “tent”; YLT “hallow place”; Douay-Rheims “brothel house”; BDB “belly” or “stomach” - this word is only found in this verse twice (see below) and in Deuteronomy 18:3 קֶבֶה (qêvâh) “stomach” (NKJV, NAS), “maw” (KJV).

367 קֶבֶתָהּ (qâvâtâh) - “her belly” - KJV “her belly”; NKJV “her body”; NAS “the body” w/footnote “Or, belly.”

368 קִנְאוּ (qan'o) - “jealously” - infinitive, same root as “jealous” קָנָא [qannâ] (e.g. Exodus 34:14 “whose name is jealous”).

369 Psalm 106:28-31 - “accounted to him for righteousness”

370 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.

371 כֹּזְבִי (kozbbiy) - “Cozbi” - only also found in Numbers 25:18.

372 צוּר (tsur) “Rock” - “Zur” - in Hebrew this means “rock” (e.g. Exodus 17:6[2x]; 33:22). This name is also found in Numbers 31:8; Joshua 13:21. Another “Zur” is found in 1 Chronicles 8:30; 9:36, son of Jehiel.

373 אֲמוֹת (‘ummot) - “people” - always found in the plural. Translated “people” (e.g. here, NKJV, KJV, NAS; Psalm 44:15; 117:1; 149:7) or “tribes” (Genesis 25:16 NAS), or “nations” (Psalm 57:9[H10]; 108:4). All passages noted.

374 נִכְלֵיהֶם (nikhlêhem) - “their tricks” (NAS); “their schemes” NKJV; “their wiles” KJV – this noun only found here, but same root as the following verb, נִכְלוּ (niklu) “they deceived”.

375 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..

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,³⁷⁶ the family of the Enochites,³⁷⁷ to Pallu³⁷⁸ the family of the Palluites, [6] to Hezron the family of the Hezronites, to Carmi the family of the Carmi,³⁷⁹ [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, Nemuel³⁸⁰ 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.³⁸¹ [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.³⁸²

[12] The sons of Simeon according to their families, to Nemuel the family of the Nemuelite, to Jamin³⁸³ the family of the Jaminite, to Jachin the family of the Jachinite, [13] to Zerah the family of the Zerahite, to Shaul the family of the Shaulite, [14] these are the families of the Simeonite, twenty two thousand two hundred.

[15] The sons of Gad according to their families, to Zephon³⁸⁴ family of the Zephonite, to Haggi the family of the Haggite, to Shuni the family of the Shunite, [16] to Ozni³⁸⁵ the family of the Ozni, to Eri the family of the Eri, [17] to Arod³⁸⁶ the family of the Arodite, to Areli the family of the Areli, [18] these are the families of the sons of Gad according to those numbered of them, forty thousand five hundred.

[19] The sons of Judah: Er and Onan, and Er and Onan died in the land of Canaan.³⁸⁷ [20] And the sons of Judah were according to their families: to Shelah the family of the Shelanite,³⁸⁸ to Perez the family of the Parzite,³⁸⁹ to Zerah the family of the Zarhite.³⁹⁰

[21] And the sons of Perez were: to Hezron the family of the Hezronite, to Hamul the family of the Hamulite. [22] These were the families of Judah according to those numbered of them, seventy six thousand five hundred.

376 חֲנוֹךְ (chanok) - “Enoch” - NKJV, KJV, NAS “Hanoch,” but same name as they have for “Enoch” in Genesis 4:17.

377 חֲנוֹכִי (chanokhiy) - “Enochites” - NKJV, KJV, NAS “Hanochites”

378 פָּלֹא (phallu') - “Pallu” - one of Reuben's sons. See Genesis 46:9.

379 כַּרְמִי (karmi) - “Carmi” - this is the same exact word as for the man's name, Carmi.

380 נֶמֻּאֵל (nemu'el) - “Nemuel” - this man is only found here. “Jemuel” (Genesis 46:10) is also called by this name in Numbers 26:12 & 1 Chronicles 4:24.

381 This event is mentioned also in Numbers 16; 27:3; Deuteronomy 11:6; Psalm 106:17-18; Jude 11.

382 “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.

383 יָמִין (yâmiyn) - “Jamin” = “right” e.g. Numbers 22:26 יָמִין (yâmiyn) “right”.

384 See footnote for Genesis 46:16.

385 אֹזְנִי ('âzni) - “Ozni” - only found here. Means “my hearing” or “my ear.” This is the same exact word for the following “Oznites.”

386 אֲרֹד ('arod) - “Arod” - see Genesis 46:16 and footnote.

387 See Genesis 38:6-11.

388 שְׁלָנִי (shêlâniy) - “Shelanite”

389 פַּרְצִי (partsiy) - “Parzite”

390 זָרְחִי (zachi) - “Zarite”

[23] The sons of Issachar according to their families: Tola the family of the Tolaites, to Puvah³⁹¹ the family of the Punite,³⁹² [24] to Jashub³⁹³ the family of the Jashubite,³⁹⁴ to Shimron the family of the Shimronite, [25] these are the families of Issachar according to those numbered of them, sixty four thousand three hundred.

[26] The sons of Zebulun according to their families: to Sered the family of the Sardite,³⁹⁵ to Elon³⁹⁶ the family of the Elonite, to Jahleel the family of the Jahleelite, [27] these are the families of the Zebulunite according to those numbered of them, sixty thousand five hundred.

[28] The sons of Joseph according to their families: Manasseh and Ephraim, [29] the sons of Manasseh, to Machir the family of the Machirite, and Machir begot Gilead, to Gilead the family of the Gileadite, [30] these are the sons of Gilead: Jeezer³⁹⁷ the family of the Jeezerite, to Helek³⁹⁸ the family of the Helekite, [31] and Asriel³⁹⁹ the family of the Asrielite, and Shechem⁴⁰⁰ the family of the Shechemite, [32] and Shemida⁴⁰¹ the family of the Shemidaite, and Hephher⁴⁰² the family of the Hephherite.

[33] And Zelophehad⁴⁰³ son of Hephher had no sons, but daughters. And the name

391 פּוּוּה (Puvâh) “Puvah” NAS; “Puah” NKJV here, but “Puvah” in Genesis 46:13.

392 פּוּנִי (puniy) - “Punite”

393 יָשׁוּב (yâshuv) - “Jashub” = “he will return” (e.g. Numbers 35:28 יָשׁוּב [yâshuv] “return”). This same person is found also in 1 Chronicles 7:1 (see footnote). There is also a son of Bani in Ezra 10:29.

394 יָשׁוּבִי (yâshuviy) “Jashubite” - found also in 1 Chronicles 4:22 “Jashubite of Bread.”

395 סַרְדִּי (sardiy) - “Sardites”

396 אֵלֹן (’êlon) - “Elon” = “terebinth tree” e.g. Genesis 12:6.

397 אֵיזֶר (’iy’ezer) - “Jeezer – this name only found here. This man is also called by the name אֲבִי־עֶזֶר (’aviy’ezer), Joshua 17:2, which means “my father is help”

398 חֵלֶק (chêleq) - “Helek” = “portion” e.g. Numbers 18:20 חֵלֶק (chêleq) “portion” (2x) – this name is also only found in Joshua 17:2.

399 אֲשֵׁרֵיֶל (’asriy’êl) - “Asriel” - found also only in Joshua 17:2; 1 Chronicles 7:14.

400 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..

401 שְׁמִידָה (shemiydâ) - “Shemida” - found also only in Joshua 17:2; 1 Chronicles 7:19.

402 חֶפֶר (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 חֶפֶר (gittâh chêpher) = “winepress of Hephher” in Joshua 19:13; 2 Kings 14:25 גִּתְּהַ חֶפֶר (gat hachêpher). גִּתְּ (gat) = “winepress” e.g. Judges 6:11.

403 צֶלְפַּחָד (tselâphchâd) - “Zelophehad” - found also only in Numbers 27:1, 7; 36:2, 6, 10-11; Joshua 17:2; 2 Chronicles 7:15(2x).

of the daughters of Zelophehad were Mahlah⁴⁰⁴ and Noah,⁴⁰⁵ Hoglah,⁴⁰⁶ Milcah⁴⁰⁷ and Tirzah.⁴⁰⁸

[34] These are the families of Manasseh and those numbered of them, fifty two thousand seven hundred.

[35] These are the sons of Ephraim according to their families: to Shuthelah⁴⁰⁹ the family of the Shuthelahite, to Becher the family of the Becherite, to Tahan⁴¹⁰ the family of the Tahanite. [36] And these are the sons of Shuthelah, to Eran⁴¹¹ the family of the Eranite. [37] These are the families of the sons of Ephraim according to those numbered of them, thirty two thousand five hundred. 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 Belaite, to Ashbel the family of the Ashbelite, to Ahiram⁴¹² the family of the Ahiramite, [39] to Shupham⁴¹³ the family of the Shuphamite, [40] and the sons of Bela were: Ard and Naaman, the family of the Ardite, to Naaman the family of the Naamite.⁴¹⁴ [41] These are the sons of Benjamin according to their families and those numbered of them, forty five thousand six hundred.

[42] These are the sons of Dan according to their families: to Shuham⁴¹⁵ the family of the Shuhamite. These are the families of Dan according to their families. [43] All the families of the Shuhamite according to those numbered of them, sixty four thousand four hundred.

[44] The sons of Asher according to their families: to Jimnah the family of the Jimnah,⁴¹⁶ to Jishvi the family of the Jishvi,⁴¹⁷ to Beriah the family of the Beriahite,

404 מַחֲלָה (machlâh) - “Mahlah” - found also only in Numbers 27:1; 36:11; Joshua 17:3. There is also “Mahlah” whose mother was “Molecheth” (TT) in 1 Chronicles 7:18.

405 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).

406 חֲגֹלָה (châglâh) - “Hoglah” - BDB “= partridge” (there is “partridge” קָרָא [qorê'] in 1 Samuel 26:20 & Jeremiah 17:11) - found also only in Numbers 27:1; 36:11; Joshua 17:3. There is also “House of Hoglah” (“Beth Hoglah” NKJV בֵּית חֲגֹלָה [bêt châglâh]) in Joshua 15:6; 18:19, 21.

407 מִלְכָּה (milkâh) - “Milcah” - this is also the name of Abraham's brother's wife, Nahor (e.g. Genesis 11:29).

408 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”).

409 שׁוּתֵלַח (shutelach) - “Shuthelah” - found also only in Numbers 26:36; 1 Chronicles 7:20-21.

410 תַּחַן (tachan) - “Tahan” - found also only in 1 Chronicles 7:25.

411 עֵרָן (êrân) - “Eran” - found only here.

412 אַחִירָם (achiyrâm) - “Ahiram” - only found here, but it appears he may be called “Ehi” אֶחִי (êchiy) in Genesis 46:21.

413 שְׁפּוּפָם (shephuphâm) - “Shupham” - only found here.

414 נַעֲמִי (na'amiy) - “Naamites” - only found here

415 שׁוּחָם (shuchâm) - “Shuham” - only found here. This apparently is the same man as in Genesis 46:23 there called “Hushim” חֻשִׁים (chushiym).

416 יִמְנָה (yimmâh) - “Jimnah” - see footnote for Genesis 46:17.

417 יִשְׁוִי (yishviy) - “Jishvi” - see footnote for Genesis 46:17.

[45] to the sons of Beriah, to Heber the family of the Heberite, to Malchiel the family of the Malchielite, [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, fifty three thousand four hundred.

[48] The sons of Naphtali according to their families: to Jahzeel the family of the Jahzeelite, to Guni the family of the Guni,⁴¹⁸ [49] to Jezer the family of the Jezerite, to Shillem the family of the Shillemite, [50] these are the families of Naphtali according to their families and those numbered of them, forty five thousand four hundred.

[51] These are those numbered of the sons of Israel, six hundred and one thousand seven hundred and thirty.

[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 Levite according to their families: to Gershon the family of the Gershonite, to Kohath the family of the Kohathite, to Merari the family of the Merari.⁴¹⁹ [58] These are the families of Levi: the family of the Libnite, the family of Hebronite, the family of the Mahlite, the family of the Mushite, the family of the Korathite.

And Kohath begot Amram. [59] And the name of the woman of Amram was Jochebed, a daughter of Levi, who she bore her⁴²⁰ 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.⁴²¹

[62] And those numbered of them were twenty three thousand, 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.⁴²²

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

418 גֻּנִי (guniy) - “Guni” - same as the first “Guni.”

419 מֵרָרִי (merâriy) - “Merari” - the Hebrew is the same as the first “Merari.”

420 יָלְדָהּ אֶתָּה (yâldâh 'otâh) - “she bore her” - this is how it reads. Evidently, “she” being Levi's wife.

421 See Leviticus 10.

422 See Numbers 13:25-14:45. A list of the names of the spies is found in Numbers 13:2-16.

gathered against Yehvah in the congregation of Korah; but in his sin he died.⁴²³ 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 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 rebelled⁴²⁴ 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 contention⁴²⁵ 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 Urim⁴²⁶ 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 offerings⁴²⁷ my soothing aroma⁴²⁸ 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

423 בְּחַטָּאתוֹ 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.

424 מְרִיתֶם (meriytem) - “you rebelled” - this is plural “you”

425 See Numbers 20:13 and footnote therein.

426 אֹרִיִּים ('uriym) - “Urim” - this is part of the breastpiece of the priest. See footnote for Exodus 28:30.

427 אֵשִׁי ('ishay) - “my fire offerings”

428 רֵיחַ נִיחֹחִי (rêyach niychochiy) - “my soothing aroma”

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 drink⁴²⁹ 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,⁴³⁰ 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 tenth⁴³¹ of fine flour, a grain offering, mixed in the oil for the one lamb, a burnt offering a soothing aroma a fire offering to Yehvah. [14] And their drink offerings, half of the hin of wine shall be for the bull, and a third of the hin for the ram and a fourth of the hin for the lamb. This is the burnt offering of the month in its month for the months of the year. [15] And one buck of goats for a sin offering to Yehvah upon the continual burnt offering done and its drink offering.'

[16] 'And in the first month in the fourteenth day of the month is the Passover to Yehvah. [17] And in the fifteenth day of this month is the feast. Seven days unleavened bread shall be eaten. [18] In the first day is a holy convocation. All laborious work you shall not do. [19] And you shall bring a fire offering, a burnt offering, to Yehvah, two young bulls sons of the herd, and one ram, and seven lambs sons of a year. Perfect they shall be for you. [20] And their grain offering, three tenths of fine flour mixed in the oil for the bull and two tenths for the ram you shall do. [21] A tenth tenth⁴³² 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

429 שֶׁכָּר (shêkhâr) - "strong drink" - NKJV "the drink"; KJV "strong wine"; NAS "strong drink" - same word as in Numbers 6:3 "strong drink" KJV, NAS.

430 See Matthew 12:5.

431 עֶשְׂרֵן עֶשְׂרֵן ('issâron 'issâron) - "a tenth tenth" - KJV "a several tenth deal"; NKJV "a one-tenth"; LXX "δέκατον" "tenth" - this is found also only in Numbers 28:21, 29; 29:10, 15. For all of these LXX has "δέκατον δέκατον" "tenth tenth."

432 See verse 13 and footnote.

one ram, [29] a tenth tenth⁴³³ 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 blasting⁴³⁴ 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 tenths⁴³⁵ 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 tenth⁴³⁶ 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 tenth⁴³⁷ for the one lamb for seven of the lambs, [11] one buck of goats, a sin offering, besides the sin offering of the atonements⁴³⁸ and the continual burnt offering and its grain offering and their drink offerings.'

[12] 'And in the fifteenth day⁴³⁹ 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 tenth⁴⁴⁰ 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.'

433 See verse 13 and footnote.

434 תְּרֹעָה (teru`ah) - "blasting" - KJV, NKJV "blowing the trumpets"; NAS "blowing trumpets"; HCSB "joyful shouting"; Young's Literal "shouting"; LXX "συσφιάς" "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.

435 KJV, NKJV, NAS "of an ephah" is not in the Hebrew but assumed from Numbers 28:5 "of the ephah" הָאֵיפָה (hâ'êyphâh).

436 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.

437 See Numbers 28:13 and footnote.

438 הַכִּפּוּרִים (hakupuriym) - "the atonements" - plural

439 Although not stated here, this is the feast of Booths. See Leviticus 23:34-43.

440 See Numbers 28:13 and footnote.

[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 assembly⁴⁴¹ 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 oath⁴⁴² to bind an obligation upon his soul, he shall not profane his word. According to all that went out from his mouth he shall do.'⁴⁴³ [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

441 עֲצָרֶת ('etseret) - "sacred assembly" - see footnote for Leviticus 23:36. Jeremiah 9:2(H1) has "assembly" KJV, NKJV,

NAS, but should be "sacred assembly."

442 For more on swearing an oath, see Matthew 5:33-37 and footnotes.

443 Jephthah understood this concept and took it very seriously, Judges 11:30-31, 34-40. See also Ecclesiastes 5:1-5.

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.⁴⁴⁴

31[1] And Yehvah spoke to Moses saying, [2] "Avenge the vengeance⁴⁴⁵ 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 recruited⁴⁴⁶ 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,⁴⁴⁷ and

444 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).

445 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.

446 יִמָּסְרוּ (yimmâsru) - "they were recruited" - KJV "there were delivered"; NKJV "there were recruited" - see footnote for Numbers 31:16.

447 עִי (eviy) - "Evi" - only here and Joshua 13:21

Rekem,⁴⁴⁸ and Rock,⁴⁴⁹ and Hur, and Reba,⁴⁵⁰ 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.⁴⁵¹ [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 recruit⁴⁵² unfaithfulness against⁴⁵³ 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.⁴⁵⁴ [18] And all the children in the women who have not known lying with a male, keep alive for yourselves.⁴⁵⁵ [19] And you,⁴⁵⁶ 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 impurity⁴⁵⁷ 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

448 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).

449 צוּר (tsur) “Rock” - NKJV, etc. “Zur” - see footnote for Numbers 25:15.

450 רֵבָע (reva) - “Reba” - means “one-fourth” (e.g. Exodus 29:40 רֵבָע [reva]) - the name found also only on Joshua 13:21.

451 מִלְחָמָה (tsevâ' hammilchâmâh) - “battle of the war” - KJV, NKJV “the battle”; NAS “service in the war”

452 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.

453 בַּיְהוָה (bayhvâh) - “against Yehvah” - more literally, “in Yehvah” - בְּ (be) “in” is used in the sense of “against” (e.g. Genesis 16:12 both “against” are the preposition בְּ [be]).

454 לְמִשְׁכָּב זָכָר (lemishkav zâkhâr) - “by lying with a male” - KJV “by lying with him”; NKJV, NAS “intimately.”

455 See Deuteronomy 21:10-14

456 אַתֶּם ('attem) - “you” plural

457 מַי נִדְחָה (mêy niddâh) - “waters of impurity” - see footnote for Numbers 19:9.

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 tax⁴⁵⁸ 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.

[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.⁴⁵⁹ [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,⁴⁶⁰ 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,

458 מֶכֶס (mekhes) - “tax” - KJV, NKJV “tribute”; NAS “tax” - only found also in Numbers 31:37-41.

459 נַפְשָׁה (naphesh) - “souls” - literally “soul” singular

460 שֶׁקֶל (shâkel) - “shekels” - more literally “shekel” singular

saying, [3] “Crown⁴⁶¹ and Dibon and Jazer and Nimrah⁴⁶² and Heshbon and Elealeh⁴⁶³ and Shebam⁴⁶⁴ and Nebo⁴⁶⁵ and Beon,⁴⁶⁶ [4] the land which Yehvah struck before the congregation of Israel, is a land of livestock, and your servants have livestock.” [5] And they said, “If we have found favor in your eyes, give this land to your servants for the possession, and do not cause us to pass over the Jordan.”

[6] And Moses said to the sons of Gad and to the sons of Reuben, “Shall your brethren go to the war and you dwell here? [7] And why do you discourage the hearts of the sons of Israel from passing over to the land that Yehvah has given to them? [8] So your fathers did when I sent them from Kadesh Barnea⁴⁶⁷ to see the land. [9] And they went up to the brook of Cluster⁴⁶⁸ 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 Kenizzite⁴⁶⁹ 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 him⁴⁷⁰ in the desert and you will destroy all these people.”

[16] And they drew near him and said, “We will build walls of a flock⁴⁷¹ for our

461 עֲטָרוֹת ('atârôt) “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.

462 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).

463 אֶלְעָלָה ('el'âlêh) - “Elealeh” - found also only in Numbers 32:37 (spelled אֶלְעֻלָּה ['el'âlê]); Isaiah 15:4; 16:9; Jeremiah 48:34

464 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.

465 נֶבּוֹ (nebo) - “Nebo” - also only found in Moab, Numbers 32:38; 33:47; Deuteronomy 32:49; 34:1; 1 Chronicles 5:8; Isaiah 15:2; 46:1; Jeremiah 48:1, 22, and in Judah, Ezra 2:29; 10:43; Nehemiah 7:33.

466 בֶּעֲוֹן (ve'ôn) - “Beon” - only found here with this name = Numbers 32:38 בֶּעֲלֵ מְעוֹן (ba'al me'on) “names being changed”; Joshua 13:17; 1 Chronicles 5:8; Ezekiel 25:9 = Jeremiah 48:23 בֵּית מְעוֹן (bêyt me'on).

467 קָדֵשׁ 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.

468 נַחַל אֶשְׁכּוֹל (nachal 'eshkol) – the brook of Cluster - see Numbers 13:23 and footnote.

469 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.

470 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 (menuchâtî) “My rest” same root word as the above verb. See also Hebrews 3:7-4:13.

471 גִּדְרוֹת צֹאן (gidrot tso'n) - “walls of a flock” - KJV, NKJV, NAS “sheepfolds” – it's the word for “walls” (גְּדֵרֹת) and

livestock here, and cities for our children. [17] And we will be armed hastened⁴⁷² 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 dispossessing⁴⁷³ 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, that⁴⁷⁴ will find you.⁴⁷⁵ [24] Build for yourselves cities for your children and walls for your flock, and what has gone out from your mouth do.”

[25] And the sons of Gad and the sons of Reuben said to Moses saying, “Your servants will do just as my lord commands. [26] Our children, our women, our livestock, and all our animals will be there in the cities of Gilead. [27] And your servants will pass over everyone armed for war before Yehvah for the war just as my lord speaks.”

[28] And Moses commanded concerning them to Eleazar the priest and to Joshua son of Nun and to the heads of the fathers of the tribes to the sons of Israel. [29] And Moses said to them, “If the sons of Gad and the sons of Reuben pass over the Jordan with you everyone armed for the war before Yehvah, and the land is subdued before you, so you shall give to them the land of Gilead for the possession. [30] And if they do not pass over armed with you, so they shall possess in your midst in the land of Canaan.”

[31] And the sons of Gad and the sons of Reuben answered saying, “With what Yehvah has spoken to your servants thus we will do. [32] We will pass over armed before Yehvah to the land of Canaan, and the possession of our inheritance shall be with us from across to the Jordan.” [33] And Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half tribe of Manasseh son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of the Bashan, the land with its cities in borders, cities of the land round about. [34] And the sons

“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 גְּדֵרוֹת לְצֹאֲנֵכֶם (gedêrot letsona'akhem) or “walls for your flock.” See e.g. Jeremiah 49:3 same root word for “walls” גְּדֵרוֹת (gedêrot).

472 חֻשִׁיִּים (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”).

473 הוֹרִישׁוּ (horiysho) - “his dispossessing” - KJV, NKJV “driven out”; NAS “driven”; YLT “his dispossessing” - same word and form (Hiphil) as in Numbers 33:53 “dispossess” (KJV, NKJV); “take possession” (NAS); Deuteronomy 7:17 (KJV, NKJV, NAS “dispossess”).

474 אֲשֶׁר ('asher) - “that”

475 1 Timothy 5:24-25; Mark 4:21-25 (context verses 14-20; likewise Luke 8:11-18)

of Gad built Dibon and Crown and Aroer,⁴⁷⁶ [35] and Atroth Shophan⁴⁷⁷ and Jazer and Jogbehah⁴⁷⁸ [36] and House of Nimrah⁴⁷⁹ and House of Haran,⁴⁸⁰ fortified cities and walls of a flock. [37] And the sons of Reuben built Heshbon and Elealeh and Twin Towns,⁴⁸¹ [38] and Nebo and Baal Meon,⁴⁸² changes of name, and Shibmah.⁴⁸³ 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 Jair⁴⁸⁴ son of Manasseh went and took their villages⁴⁸⁵ and called them “village⁴⁸⁶ of Jair.” [42] And Nobah⁴⁸⁷ went and took Kenath⁴⁸⁸ and her daughters,⁴⁸⁹ 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 out⁴⁹⁰ according to their travels upon the mouth of Yehvah. And these are their travels according to their goings out. [3] And they journeyed from Rameses⁴⁹¹ in the first month in the 15th day to the first month on the day after

476 עֲרֹעַר ('aro`êr) - “Aroer” (= “juniper” in Jeremiah 48:6) - found also only in Deuteronomy 2:36; 3:12; 4:48; Joshua 12:2; 13:9, 16, 25; Judges 11:26 (different spelling, 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?.

477 עֲטְרוֹת שׁוֹפָן ('atroth shophân) - “Atroth Shophan” - KJV “Atroth, Shophan”; NKJV “Atroth and Shophan”; NAS “Atroth-shophan” - only found here.

478 יִגְבֵּהָהּ (yâgbâhâh) - “Jogbehah” - only found here and in Judges 8:11.

479 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.

480 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.

481 קִרְיָתַיִם (qiryâtâyim) “Twin Towns” - KJV, NKJV “Kirjathaim”; NAS “Kiriathaim” - see Genesis 14:5 and footnote.

482 בַּעַל מְעֹן (ba'al me'on) - “Baal Meon” - found also only in Num. 32:38; 1 Chronicles 5:8; Ezekiel 25:9; Joshua 13:17
“House of Baal Meon” בֵּית בַּעַל מְעֹן (bêyt ba'al me'on) or “Beth Baal Meon.”

483 שִׁבְמָה (sivmâh) - “Shibmah” - see “Shebam” with footnote in Numbers 32:3.

484 יָאִיר (yâ'ir) - “Jair” - found also only in Numbers 32:41; Deuteronomy 3:14(2x); Joshua 13:3; Judges 10:3-5 (a judge); 1 Kings 4:13; 1 Chronicles 2:22-23; Esther 2:5 (father of Mordecai).

485 חֲוֹתֵיהֶם (chavvotêyhem) - “their villages” - this is the same word for “Eve” (Genesis 3:20; 4:1), except here in the plural with the third masculine plural pronominal suffix (“their”) as well. See footnote Genesis 3:20.

486 חֲוֹת (chavvot) - “village” - this is the same word for “Eve” (Genesis 3:20; 4:1), except here it is in construct form with “Jair” יָאִיר (yâ'ir) thus “village of Jair” חֲוֹת יָאִיר (chavvot yâ'ir).

487 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.

488 קִנָּת (qenât) - “Kenath” - only found here and in 1 Chronicles 2:23.

489 בָּנוֹתֶיהָ (benoteyhâ) - “her daughters”

490 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).

the Passover the sons of Israel went out in a high hand⁴⁹² to the eyes of all Egyptians.⁴⁹³ [4] And the Egyptians were burying whom Yehvah had struck in them, every firstborn. And on their gods⁴⁹⁴ Yehvah performed judgments.

[5] And the sons of Israel journeyed from Rameses and camped in Huts.⁴⁹⁵ [6] And they journeyed from Huts and camped in Etham which is on the edge of the wilderness.⁴⁹⁶ [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.⁴⁹⁷ And they went a way, three days in the wilderness of Etham, and camped in Bitterness.⁴⁹⁸

[9] And they journeyed from Bitterness and came to Elim.⁴⁹⁹ 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.⁵⁰⁰ [12] And they journeyed from the wilderness of Sin and camped in Dophkah⁵⁰¹ [13] And they journeyed from Dophkah and camped in Alush.⁵⁰² [14] And they journeyed from Alush and camped in Rephidim, and there was no water there for the people to drink.⁵⁰³ [15] And they journeyed from Rephidim and camped in the wilderness of Sinai.⁵⁰⁴

[16] And they journeyed from the wilderness of Sinai and camped in The Graves of

491 רַעַמְסֵס (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).

492 בְּיָד רָמָה (beyâd râmâh) - "in a high hand" - KJV "with an high hand"; NKJV "with boldness"; NAS "boldly" w/footnote "Lit., with a high hand."

493 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.

494 בְּאֱלֹהֵיהֶם (vê'lohêyhem) - "on their gods" - See Exodus 18:11/Nehemiah 9:9-10. See also Exodus 12:12.

495 סֹכֶת (sukkot) "Huts" - NKJV, etc. "Succoth" - see footnote for Genesis 33:17

496 See Exodus 13:17-22.

497 See Exodus 14.

498 See Exodus 15:22-26 and footnotes.

499 See Exodus 15:27 and footnote.

500 According to Exodus 16:1, by this time they have been gone from Egypt exactly one month.

501 דֹּפְקָה (dâphqâh) - "Dophkah" - only here and in Numbers 33:13.

502 אֶלֻשׁ (âlush) - "Alush" - only here and in Numbers 33:14.

503 See Exodus 17:1-16.

504 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.

Desire.⁵⁰⁵ [17] And they journeyed from The Graves of Desire and camped in Hazeroth. [18] And they journeyed from Hazeroth and camped in Rithmah.⁵⁰⁶ [19] And they journeyed from Rithmah and camped in Pomegranate Breakthrough.⁵⁰⁷ [20] And they journeyed from Pomegranate Breakthrough and camped in Libnah.⁵⁰⁸ [21] And they journeyed from Libnah and camped in Rissah.⁵⁰⁹ [22] And they journeyed from Rissah and camped in Kehelathah.⁵¹⁰ [23] And they journeyed from Kehelathah and camped at mountain of Beauty.⁵¹¹ [24] And they journeyed from mountain of Beauty and camped in the Trembling.⁵¹² [25] And they journeyed from Trembling and camped in Makheloth.⁵¹³ [26] And they journeyed from Makheloth and camped in Under.⁵¹⁴ [27] And they journeyed from Under⁵¹⁵ and camped in Terah.⁵¹⁶ [28] And they journeyed from Terah and camped in Mithkah.⁵¹⁷ [29] And they journeyed from Mithkah and camped in Hashmonah.⁵¹⁸ [30] And they journeyed from Hashmonah and camped in Bonds.⁵¹⁹ [31] And they journeyed from

505 קִבְרוֹת הַתְּאֵוָה (qivrot hatta'avâh) – “The Graves of Desire” - NKJV “Kibroth Hattaavah” - see Numbers 11:34 and footnote.

506 רִיתְמָה (ritmâh) - “Rithmah” - only here and in Numbers 33:19.

507 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.

508 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.

509 רִסָּה (rissâh) - “Rissah” - only here and in Numbers 33:22.

510 קֵהֶלְתָּה (qehêlâtâh) - “Kehelathah” - only here and in Numbers 33:23.

511 שֹׁפֵר (shâpher) - “Beauty” - NKJV “Shepher” - found only here and Numbers 33:24. Found also for words of “beauty” in Genesis 49:21 (see footnote).

512 חֲרָדָה (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”).

513 מַקְהֵלוֹת (maqhêlot) - “Makheloth” - only here and in Numbers 33:26.

514 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.).

515 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.

516 תֶּרַח (târach) - “Terah” - same name as Abraham's father (Genesis 11:26); “Terah” location only here and next verse.

517 מִתְקָה (mitqâh) - “Mithkah” - only found here and in Numbers 33:29.

518 חֲשַׁמּוֹנָה (chashmonâh) - “Hashmonah” - only found here and in Numbers 33:30.

519 מֹסְרוֹת (mosêrot) - “Bonds” (or “Fetters”) - KJV, NKJV, NAS, etc. “Moseroth” - for the location, only found here and in Numbers 33:31. “Moseroth” מֹסְרוֹת (mosêrot) is used for “Bonds” in Jeremiah 5:5; 27:2. There is the location “Bond” or “Moserah” (NKJV) מוֹסְרָה (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.

Bonds and camped in sons⁵²⁰ of Jaakan.⁵²¹ [32] And they journeyed from Sons of Jaakan and camped in the Hollow⁵²² of the Gidgad.⁵²³ [33] And they journeyed from the Hollow of the Gidgad and camped in Jotbathah.⁵²⁴ [34] And they journeyed from Jotbathah and camped in Abronah.⁵²⁵ [35] And they journeyed from Abronah and camped in Ezion Geber.⁵²⁶ [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.⁵²⁷ [42] And they journeyed from Zalmonah and camped in Punon.⁵²⁸ [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.⁵²⁹ [47] And they journeyed from Almon Diblathaim and camped in the mountains of the Abarim before Nebo. [48] And they journeyed from the mountains of the Abarim and camped in the plains of Moab by the Jordan, Jericho. [49] And they camped by the Jordan from the House of the Jesimoth⁵³⁰ unto Mourning⁵³¹ of the Acacias⁵³² in the plains of Moab.

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).

520 בְּנֵי (venêy) - “sons of” - NKJV “Bene” for “Bene Jaakan” (“Sons of Jaakan”)

521 יַעֲקֹן (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.

522 חֹר (chor) - “Hollow” or “Hole” (e.g. 1 Samuel 14:11 “holes”; 2 Kings 12:9[H10] “hole”) - NKJV “Hor”

523 גִּדְגָד (gidgâd) - “Gidgad” - NKJV “Hagidgad” - “Ha” is the definite article.

524 יֹטְבַתָּה (yâtvtâh) - “Jotbathah” - found also only in Numbers 33:34; Deuteronomy 10:7.

525 עֲבְרֹנָה (avronâh) - “Abronah” - found also only in Numbers 33:35.

526 עֵצְיוֹן גִּבֵּר (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” (גִּבֵּר) is a word for “man” (e.g. Numbers 24:3, 15).

527 צִלְמוֹנָה (tsalmonâh) - “Zalmonah” - only found here and in Numbers 33:42.

528 פּוֹנוֹן (punon) - “Punon” - only found here and in Numbers 33:43.

529 עֲלֹמֶן דִּבְלַתֵּימָה (almon divlâtâyâmâh) - “Almon Diblathaim” - found only here and in Numbers 33:47.

530 יֵשִׁמוֹת (yeshimot) - “Jeshimoth” - NKJV “Jesimoth” but elsewhere “Jeshimoth” - found also only in Joshua 12:3; 13:20; Ezekiel 25:9.

531 אָבֵל (âvêl) “Mourning” - see footnote for Genesis 50:11.

532 אָבֵל הַשִּׁטִּימ (âvêl hashittiyim) - “Abel of the Acacias” - only found here.

[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 inherit⁵³³ 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 pricks⁵³⁴ in your eyes and for thorns⁵³⁵ in your sides. And they shall harrass you upon the land where you are dwelling in it. [56] And it will be, just as I think to do to them, I will do to you.’”

34[1] And Yehvah spoke to Moses saying, [2] “Command the sons of Israel and say to them, ‘When you go into the land of Canaan, this land which will fall to you in an inheritance, the land of Canaan according to its boundaries, [3] and your southern border shall be from the wilderness of Zin upon the hands⁵³⁶ 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 Scorpions⁵³⁷ and pass through to Zin. And its outgoings shall be from south to Kadesh Barnea and go on to the village⁵³⁸ of Addar⁵³⁹ and pass through to Azmon.⁵⁴⁰ [5] And the border shall turn from Azmon to the brook⁵⁴¹ of Egypt. And its outgoings shall be to the sea. [6] And the border of the sea, so you shall have the great sea. And this border shall be your sea border.

[7] And this shall be your northern border: from the great sea you shall mark for yourselves Hor the mountain. [8] From Hor⁵⁴² the mountain you shall mark to the

533 הִתְנַחֲלֶתֶם (hitnachaltem) - “you shall inherit” - KJV, NKJV you “shall divide”; NAS “you shall inherit”

534 שִׁקְיִים (sikkiyim) - “pricks” (KJV, NAS, YLT) - NKJV “irritants”; NIV, ESV, CSB “barbs”; BDB “thorns” - only found here.

535 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.

536 עַל־יָדָי (‘al-yedêy) - “upon the hands of” - KJV “along by the coast of”; NKJV “along the border of”; NAS “along the side of”

537 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.

538 חֲצַר (chatsar) - “village” - KJV, NKJV, NAS, etc. transliterates, “Hazar.” - see footnote for Joshua 15:27.

539 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.

540 עֲצְמוֹנָה (‘atsmonâh) - “to Azmon” - found only here and in Numbers 34:5; Joshua 15:4.

541 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” נְהָר (nâhâr), Numbers 34:5 “brook” נַחַל (nachal).

542 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.

entrance of Hamath.⁵⁴³ And the outgoings of the border shall be to Zedad.⁵⁴⁴ [9] And the border shall go out to Ziphron,⁵⁴⁵ and its outgoings shall be the village⁵⁴⁶ of Enan.⁵⁴⁷ 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.⁵⁴⁸ [11] And the border shall go down from Shepham to the Riblah⁵⁴⁹ from east to the Eye.⁵⁵⁰ And the border shall go down and wipe⁵⁵¹ upon the side east of the sea of Chinnereth.⁵⁵² [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, Elidad⁵⁵³ son of Chislon;⁵⁵⁴ [22] and for the tribe of the sons of Dan, leader Bukki⁵⁵⁵ son of Jogli;⁵⁵⁶ [23] for the sons of Joseph for the tribe of the sons of Manasseh, leader Hanniel⁵⁵⁷ son of Ephod; [24] and for the tribe of the sons of Ephraim, leader

543 This “entrance of Hamath” is noted in the North as well in Joshua 13:5 with Lebanon and Mount Hermon.

544 צִדְדָּה (tsedâdâh) - “to Zedad” - found also only in Ezekiel 47:5 which gives boundaries for the yet future land of the twelve tribes. See Ezekiel 47:13-23.

545 זִפְרֹנָה (ziphronâh) - “to Ziphron” - only found here.

546 חָצֵר (chatsar) - “village” - see footnote for verse 4.

547 עֵינָן (‘ênân) - “Enan” - found also only in Numbers 34:10; Ezekiel 47:17 עֵינֹן (‘ênnon); 48:1.

548 שֶׁפְּחָמָה (shephâmâh) - “to Shepham” - also only in Numbers 34:11.

549 רִבְלָה (rivlâh) “Riblah” – this one only here, other location in Hamath, 2 Kings 23:33; 25:6, 20-21; Jeremiah 39:5-6; 52:9-10, 26-27.

550 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.

551 מָחָה (mâchâh) - “wipe” - KJV, NKJV, NAS “reach” - used for “wipe” e.g. 2 Kings 21:13(3x).

552 כִּנְרֶת (kinneret) - “Chinnereth” LXX Χεῦρα (chevara) - found also only in Deuteronomy 3:17; Joshua 13:27; 19:35 (a city); spelled also “Chinneroth” כִּנְרֹת (kinarot) in Joshua 11:2 (LXX Κενερωθ [kenērôth]); 12:3; 1 Kings 15:20 – this all equals Galilee and Gennesaret – see footnote for Luke 5:1.

553 אֵלִידָד (‘eliydâd) - “Elidad” - only found here; possibly also in Numbers 11:26-27.

554 כִּסְלוֹן (kislon) - “Chislon” - only found here.

555 בֻּקִי (buqqi) - “Bukki” - found also only in 1 Chronicles 6:5(H5:31, 2x); 6:51(H36); Ezra 7:4

556 יֹגְלִי (yâgliy) - “Jobli” - only found here.

557 חַנִּיֵּאֵל (channiy’êl) - “Hanniel” - only here and in 1 Chronicles 7:39 (a son of Ulla).

Kemuel son of Shiphtan;⁵⁵⁸ [25] and for the tribe of the sons of Zebulun, leader Elizaphan son of Parnach;⁵⁵⁹ [26] and for the tribe of the sons of Issachar, leader Paltiel⁵⁶⁰ son of Azzan;⁵⁶¹ [27] and for the tribe of the sons of Asher, leader Ahihud⁵⁶² son of Shelomi;⁵⁶³ [28] and for the tribe of the sons of Naphtali, leader Pedahel⁵⁶⁴ 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.⁵⁶⁵ [6] And the cities which you shall give to the Levities: six of the cities of refuge to which you shall give the killer⁵⁶⁶ 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,

558 שִׁפְטָן (shiphtân) - “Shiphtan” - only here.

559 פַּרְנַח (parnâkh) - “Parnach” - only here.

560 פִּלְטִי'אֵל (paltiy'êl) - “Paltiel” - only here and in 2 Samuel 3:15 (son of Laish).

561 אֶזְזָן ('azzân) - “Azzan” - only here.

562 אַחִיְהוּד ('achiyhud) - “Ahihud” - only here.

563 שֶׁלֹמִי (shelomiy) - “Shelomi” - only here.

564 פְּדָה'אֵל (pedah'êl) - “Pedahel” - means “God ransomed” - only here.

565 See Joshua 21 for the cities given to the Levities.

566 רוֹצֵחַ (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.”

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 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 great⁵⁶⁷ 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.⁵⁶⁸

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,⁵⁶⁹ 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

567 הַגָּדוֹל (haggâdol) - “the great”

568 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.

569 This section and verse 6 addresses the concept if the daughters of Zelophehad get married.

be withdrawn. [4] And if it be the ram's horn⁵⁷⁰ 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.⁵⁷¹ [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,⁵⁷² the daughters of Zelophehad, were to the sons of their uncles⁵⁷³ 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.

570 הַיָּבֹל (hayyovêl) - “the ram's horn” - יָבֹל (yovêl) is “ram's horn” – see Leviticus 25:10 and Exodus 19:13 w/footnote.

571 יִדְבְּקוּ (yidbequ) - “cling” - same root word for “cling” as in Genesis 2:24 “cling to his woman” (TT).

572 נֹחַ (no`âh) - “Noah” - The daughters names are given in a different order here compared to Numbers 26:33.

573 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 White⁶ 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

1 ΔΕΥΤΕΡΟΝΟΜΙΟΝ (DEUTERONOMION) - This is the Greek title (LXX) and evidently means "second law." Δευτερον (deuteron) is second (e.g. John 4:54) and νομον (nomon) is law (e.g. Matthew 5:17).

2 אֵלֶּה הַדְּבָרִים (’élleh hadevâriym) – "These are the words" - This is the Hebrew title and the first words in the Hebrew text.

3 סוּף (suph) - “Reeds” - NKJV, NAS “Suph”; KJV “the Red *sea*” - only here as a location without “sea” יָם (yam). See footnote for Exodus 13:18.

4 אֵיל פָּאֶרָן (pâ'rân) - “Paran” - as a particular location, only here and 1 Kings 11:18(2x). There is also “El Paran” אֵיל פָּאֶרָן (’êl pâ'rân) in Genesis 14:6. There is Mount Paran in Deuteronomy 33:2 & Habakkuk 3:3, and the wilderness of Paran in Genesis 21:21; Numbers 10:12; 12:16; 13:3, 26; 1 Samuel 25:1.

5 תּוֹפֶל (tophel) - “Tophel” - only here

6 לָבָן (lâbân) - “White” - NKJV, etc. “Laban” - only here for a location - same name as the man “White” (“Laban”). See footnote for Genesis 24:29.

7 דִּי זָהָב (diy zâhâv) - “Enough of Gold” - NKJV, KJV, NAS “Dizahab” - only here

8 Paul points out Mount Sinai (which is Mount Horeb, see footnote below) is in Arabia (Galatians 4:25). We can see via these “**eleven days**” that Mount Horeb (Mount Sinai) is not too too far into Arabia, since Mount Horeb is only 11 days from Kadesh Barnea, which is just south of the land of Israel.

9 חֹרֵב (chorêv) - “Horeb” is the “mountain of God” where “the Angel of the LORD appeared to him in a flame of fire from the midst of a bush” (Exodus 3:1-2), where “Moses hid his face, for he was afraid to look upon God.” (Ex 3:6). Mount Horeb and Mount Sinai are the same mountain (Horeb Exodus 3:1-2/Acts 7:30 Sinai). This can be seen also via Ten Commandments verbally given by God, Exodus 19-20 (Sinai) & Deuteronomy 4:10-15; 5:1-29 (Horeb); the giving of the written Ten Commandments and the golden calf incident Exodus 31:18-32:1 (Sinai) & Deuteronomy 9:8-10; Psalm 106:19 (Horeb).

10 עֲשְׁתָּרוֹת (’ashttârot) - “Ashtaroths” - feminine plural term found also for a location in Joshua 9:10; 12:4; 13:12, 31; 1 Chronicles 6:71(H56). There is also “Ashteroth Karnaim” עֲשְׁתָּרוֹת קַרְנַיִם (’ashterot qarnayim) in Genesis 14:5. This is also the name of an idol (or idols) in Judges 2:13; 10:6; 1 Samuel 7:3, 4; 12:10; 31:10, in the feminine singular עֲשְׁתֶּרֶת (’ashtoret) “Ashtoreth” 1 Kings 11:5, 33; 2 Kings 23:13. There is also an עֲשְׁתֶּרֶתִי (’ashterâtiy) “Ashterathite” in 1 Chronicles 11:44. Also, this term is used for “young” (or “offspring” NKJV) of a flock in Deuteronomy 7:13; 28:4, 18, 51.

11 לְבָנוֹן (levânôn) - “Lebanon” - found about 71 times in the OT.

unto the great river, the river Euphrates.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.”

[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

12 If the Israelites would have been obedient, they would have inherited much more land – what God promised Abraham in the beginning (Genesis 15:18).

13 טָרַח (torach) - “load” - NKJV “problems”; KJV “cumbrance”; NAS “load” - found also only in Isaiah 1:14 NKJV; KJV “trouble”; NAS “burden.” The related verb is only found in Job 37:11 NKJV “saturates”; KJV “wearieth”; NAS “loads.”

14 וְאֶשְׂיָמֶם בְּרָאשֵׁיכֶם (’asiymêm berâ’shêychem) - “and I will set them at your heads” - this is how it reads more literally. Obviously, meaning is “and I will set them as your leaders.” NKJV “and I will make them heads over you.” KJV “and I will make them rulers over you.”

15 הָרַ (har) - “mountain” - singular – NKJV “mountains”; KJV “mountain”; NAS “hill country”

16 נַחַל אֶשְׁכּוֹל (nachal ’eshkol) - “the brook of Cluster” - see footnote for Genesis 14:13.

in the heavens, and also sons of the 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 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

17 עֲנָקִים (‘anāqīm) – “Anakim” LXX γιγάντων (gigantôn) “giants” - see footnote for Anak in Numbers 13:22.

18 Numbers 14 records Joshua's and Caleb's plea to the people to obey God, but it does not record this plea by Moses.

19 2 Chronicles 16:9

20 תָּהִי־נוּ (tāhiynu) - “made light” - only found here. NKJV; KJV “were ready”; NAS “regarded it as easy” - parallel

passage in verse 43 of this chapter uses תָּזִידוּ (tāzidu) “presumptuously” NKJV; KJV; NAS (also in Exodus 21:14 KJV; Deuteronomy 17:13 NAS), elsewhere also translated “behaved proudly” (Exodus 18:11; Nehemiah 9:10, 16, 29; Jeremiah 50:29).

21 Other verses on God not listening, see 1 Samuel 8:18; Psalm 34:15-16 (1 Peter 3:12); 66:18; Proverbs 1:24-29; 15:8-9, 26, 29; 28:9; Isaiah 1:15; 59:1-4; Jeremiah 7:16; 11:14; 14:11-12; Ezekiel 8:16-18; Micah 3:1-4; Zechariah 7:12-13.

22 Genesis 36:6-9

purchase from them in the silver and drink. [7] For Yehvah your Gods will bless you in all the work of your hand. He knows your walking this great wilderness this forty years. Yehvah your Gods is with you. You shall not lack a thing.”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 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

23 חָסַרְתָּ (châsartâ) - “lack” - same root word as “want” (אָחַסַר [’echsâr]) in Psalm 23:1; 34:10 (H11, 2nd “lack” NKJV); Proverbs 6:32 is more literally, “lacks heart” (חָסַר-לֵב [chasar-lêv]), likewise Pro 7:7 [“devoid” NKJV]; 9:4, 16; 10:13, 21; 11:12 (12:9 חָסַר-לֶחֶם [chasar lâchem] “lacks bread”); 12:11; 15:21 [“destitute of discernment” NKJV]; 17:18; 24:30 (28:16 חָסַר תְּבוּנוֹת [chasar tevunot] more literally, “lacks understanding”). Same root word found also e.g. in Deuteronomy 8:9 (“lack”); 15:8 (“need/s” 2x); 28:48 (“need”), 57 (“lack”).

24 אֵילָת (’êylat) - “Elath” = modern day “Eilat” at the North end of the Gulf of Aqaba (= “Sea of Reeds” or “Red Sea” see footnote for Exodus 13:18). “Elath” also found in 1 Kings 9:26 אֵלוֹת (’êlot); 2 Kings 14:22 אֵילָת (’êylat); 16:6(3x) אֵילָת (’êylat), אֵילוֹת (’êylot), אֵילָת (’êylat); 2 Chronicles 8:17 אֵילוֹת (’êylot); 26:2 אֵילוֹת (’êylot).

25 אֵל (’al) - “not” according to Ginsburg edition of the Bomberg/ben Chayyim Masoretic Old Testament. LXX μὴ (mê) “not.” אֵל (’el) “to” according to Biblia Hebraica Stuttgartensia (BHS) & Leningrad (WTT). KJV, NKJV, NAS, etc. translate “not.”

26 אֱמִיִּים (’êmiyim) - “Emim” - see footnote for Genesis 14:5.

27 עֲנָקִים (’anâqiyim) - “Anakim” - see footnote for “Anak” עֲנָק (’anâq) in Numbers 13:22.

28 יִחְשְׁבוּ (yêchâshvu) - “thought to be” - Niphal (passive) – KJV “accounted”; NKJV, NAS “regarded”

29 רִפְּאִיִּים (rephâ’iyim) - “Rephaim” - see footnote for Genesis 14:5.

30 Psalm 95:1-11; Hebrews 3:4-4:2 (Numbers 13:27-14:45; 26:64-65; 32:6-13; Deuteronomy 1:24-45; 9:23; Joshua 14:7-10)

31 רִפְּאִיִּים (rephâ’iyim) - “Rephaim” - see footnote for Genesis 14:5.

Indeed, Rephaim dwelt in it before. And the 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] 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

32 עַמּוֹנִים (‘ammoniym) - “Ammonites” = sons of Ammon, see footnote for Genesis 19:38.

33 זַמְזֻמִּים (zamzummiym) - “Zamzummim” - LXX Ζομζομιν (Zomzommin), only found here. There is also the זֻזִּים (zuziym) “Zuzim” in Genesis 14:5.

34 אַוִּיִּם (‘avviym) - “Avvim” NAS; “Avim” NKJV - also only found in Joshua 13:3; 18:23 (name of a city); 2 Kings 17:31. It's evident from Joshua 13 & 2 Kings 17 that the Avvim were still around at the time of Joshua and 2 Kings.

35 כַּפְתֹּרִים (kaphtoriym) - “Caphtorim” - see footnote for Genesis 10:14.

36 כַּפְתֹּר (kaphtor) - “Caphtor” - location uncertain - as a location also only in Jeremiah 47:4; Amos 9:7, which both reveal the Philistines were originally from Caphtor, “the Philistines, the remnant of the country of Caphtor” (Jer 47:4), “Did I not bring up Israel from the land of Egypt, the Philistines from Caphtor” (Amos 9:7). כַּפְתֹּר (kaphtor) “Caphtor” is also used for “knob” (NKJV) or “bulb” (NAS) in Exodus 25:34-36; 37:17, 19-22; “doorposts” (NKJV Amos 9:1, NAS “capitals”), a capital or top of a pillar (Zephaniah 2:14).

37 “He makes nations great, and destroys them” (Job 12:23).

38 God puts fear into the hearts of men (Exodus 15:11-16; Leviticus 26:36; Deuteronomy 11:25 as here; 28:66-67; Psalm 65:8; Ezekiel 21:4-7; 30:9; 32:3-10; Isaiah 13:6-8; 19:16-17 [vs 16 “waving” same word as “wave offering” in the law, תְּנוּפָה (tenuphâh) e.g. Exodus 29:24. In light of this, see Mark 9:47-49.]; Isaiah 33:10-17; Daniel 8:16-19) and animals (Genesis 9:2) and water (Psalm 77:16).

39 קִדְמוֹת (qedêmot) - “Kedemoth” - also found in Joshua 13:18; 21:37; 1 Chronicles 6:79(H64).

40 Moses sent words of peace, even though the purpose (in obedience to God) was to “contend against him” (verse 24).

41 This is recorded in Numbers 21:21-31.

42 בְּנוֹ (beno) - “his son” - written (kethib), בָּנָיו (bânâyv) - “his sons” - read (qere)

time. And we utterly destroyed every city, men and the women and the children.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 dweller.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.

[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

43 Depending on God's purpose, even children are not spared. See Leviticus 26:22; Number 31:17-18; Deuteronomy 3:6; 1 Samuel 15:2-3 (“infant and nursing child”); Psalm 137:9; Jeremiah 44:7-8 (“child and infant”); Lamentations 2:11-12 (“infants”); Hosea 9:16; 13:16 (“Their infants shall be dashed in pieces, and their women with child ripped open.”); Zechariah 13:7-8).

44 שַׁגְבָּה (sâgvâh) - “high” (NAS), “strong” KJV, NKJV – e.g. next in Job 5:11 “exalted” KJV; “lifted” NAS, NKJV.

45 אֲרֻגּוֹב ('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 חוֹמַה גְּבוּהָה (chomâh gevohâh) - “high wall” (singular) – KJV, NKJV, NAS, etc. “high walls”

47 דְּלָתַיִם (delâtayim) - “dual doors” - KJV, NKJV, NAS “gates” - this is the word for doors (or gates) in the dual (two) form, YLT “two-leaved doors.”

48 בָּרִיחַ (beriyach) - “bar” YLT; “bars” KJV, NKJV, NAS, etc.. Singular as here with gate, see also 1 Samuel 23:7; Judges 16:3; 1 Kings 4:13; 2 Chronicles 8:5; Jeremiah 49:31; Ezekiel 38:11. For plural with gate, see 2 Chronicles 14:7(H6); Nehemiah 3:3, 6, 13-15; Lamentations 2:9; Nahum 3:13.

49 פְּרָזִי (perâziy) - “hamlet dweller” (BDB) - KJV, NAS “unwalled”; NKJV “rural” - a “hamlet” is a small village. פְּרָזִי (perâziy) “hamlet dweller” is also found in 1 Samuel 6:18 (“country” KJV, NKJV, NAS; “hamlet” YLT) & Esther 9:19 (qere).

50 The war against Sihon is recorded in Numbers 21:21-25. The utter destruction (every man, woman, and child killed) is not explicitly recorded there, except by implication in Numbers 21:34-35 (“as you did to Sihon . . . no survivor left”).

The utter destruction (every man, woman, and child) of Sihon's kingdom is explicitly stated in Deuteronomy 2:32-34.

51 Again, not even the children are spared. See footnote for Deuteronomy 2:34.

52 Two kings of the Amorites? = “Sihon and Og, the kings of the Amorites” (Deuteronomy 31:4)

Hermon⁵³ [9] (Sidonians⁵⁴ call Hermon Sirion,⁵⁵ and the Armorites 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

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” (בְּרֵאֵמִים [ben-re'êmiym] plural of רֵאֵם [re'êm] “rhino” - see footnote for Numbers 23:22). For skipping mountains, see also Psalm 114:4-6.

56 שֶׁנִּיר (seniyr) - “Senir” - found also in 1 Chronicles 5:23; Song of Solomon 4:8 (“from the top of Senir and Hermon”); Ezekiel 27:5.

57 סַלְחָה (salkhâh) - “Salcah” - found also in Joshua 12:5; 13:11; 1 Chronicles 5:11.

58 רִפְאִים (rephâim) - “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 “handbreadth” along with the “cubit” measure in Ezekiel 40:5; 43:13.

62 גִּשְׁחֻרִּי (geshuriy) - “Geshurites” - found also in Joshua 12:5; 13:2, 11, 13 (“Israel did not drive out the Geshurites”); 1 Samuel 27:8.

63 מַעַכְתִּי (ma'akhâtiy) - “Maachathites” - found also in Joshua 12:5; 13:11, 13 (“Israel did not drive out the Geshurites or the Maachathites”); 2 Samuel 23:34 (Eliphelet, one of the mighty men, was a Maachathite); 2 Kings 25:23; 1 Chronicles 4:19; Jeremiah 40:8

64 חַוּוֹת (chavvot) - “village of” - This is the same name (except in the construct thus meaning “of”) as Eve. See footnotes for Genesis 3:20 & Numbers 32:41.

the Gilead. [16] And to the Reubenites and to the Gadites I gave from the Gilead and unto the brook Arnon, middle of the brook and border, and unto Jabbok the brook, border of the sons of Ammon, [17] and the plain and the Jordan and the border of 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

65 כִּנְרֶת (kinneret) - “Chinnereth” = Sea of Galilee, see footnote for Numbers 34:11.

66 עֲרָבָה (ʿarāvâh) - “plain” - NKJV “Arabah” - same word as “plain” (NKJV) earlier in this same verse.

67 This locates the slopes of Pisgah to be just east of the Salt Sea. For Pisgah, see footnote for Numbers 21:20.

68 יְהוֹשֻׁעַ (yehoshuʿa) - “Joshua” = Ἰησοῦς (iêsoi) LXX - typically translated “Jesus” in the NT. See Matthew 1:1.

69 God destroyed them, and the Bashan (Og's kingdom) was known as a “land of Rephaim” (i.e. giants, Deuteronomy 3:13).

70 Two kings? Context is Sihon and Og, “Sihon and Og, the kings of the Amorites” (Deuteronomy 31:4).

71 אֲדֹנָי יְהוִה (ʾadonâi yehvih) - “My Lords Yehvih” - found about 293 times. See footnote for Genesis 15:2.

72 אֵל (ʾêl) - “god”

73 גְּבוּרָתְךָ (gevurotekâh) - “your might” - the word for “might” here is in the plural, thus NKJV “mighty deeds.”

74 יִתְעַבֵּר (yitʾabbêr) - “furious” - NKJV, NAS “angry”; KJV “wroth” - This is the hithpael form of the root word עָבַר (ʿavar) “pass [or cross] over” found also in the hithpael form in Psalm 78:21, 59, 62 (all of God being “furious” NKJV); 88:38(H39, of God “furious”); Proverbs 14:16 (“rages”); 20:2 (“provokes . . . to anger”); 26:17 (“meddles”).

75 Moses mentions this again in Deuteronomy 4:21-22. Also mentioned in Numbers 27:12-14; Deuteronomy 32:48-52; Psalm 106:32-33. The incident is found in Numbers 20:2-13.

76 רַב־לֶכֶךְ (rav-lâkh) - “You have much” - NKJV “Enough of that!”; NAS “Enough!”; KJV “Let it suffice thee”

77 בֵּית פְּעוֹר (bêyt peʿor) - “House of Peor” - NKJV “Beth Peor” - “Beth” בֵּית (bêyt) = “house” - this location is “in the land of Sihon king of the Amorites” (Deut 4:46) “in the land of Moab” where Moses was buried (Deut 34:6).

4[1] “And now Israel, listen to the statutes and judgments which I teach you to do, so that you may live and go in and possess the land which Yehvah Gods of your fathers gives to you. [2] Do not add upon the word which I command you and do not withdraw from it,⁷⁸ to keep the commandments of Yehvah your Gods which I command you. [3] Your eyes have seen what Yehvah did in Baal Peor, for every man who walked after Baal Peor Yehvah your Gods exterminated him from your midst.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, a 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,

78 Men seek only rebellion (Pro 17:11). So, it is natural for evil men to want to add or subtract (withdraw) from God's Word. On this theme, see Deuteronomy 12:32; Proverbs 4:27; 30:5-6; Matthew 15:1-9; Mark 7:5-13; Colossians 2:8-10; Hebrews 4:12-13 [Luke 12:47-48]; Titus 1:14.

79 See Numbers 25:1-18.

80 הִיא (hi) - “she”

81 אֱלֹהִים קְרוֹבִים (‘elohiym qeroviym) - “Gods near” - plural noun with plural participle. See footnote for Genesis 1:1.

82 תּוֹרָה (torāh) - “law” - before the law, God spoke of His laws to Isaac in Genesis 26:5 about how Abraham kept His laws.

83 Only Israel was given this righteous law, Psalm 147:19-20. Thus, all other nations are left to “madness” (Ecclesiastes 9:3) and the perversion of justice (Ecclesiastes 5:8; Pro 28:15). See also Proverbs 23:1-3 (“ruler . . . deceptive food”); 29:12. Yet, there is also some justice, Pro 8:15-16. We also have Pro 16:10(?).

84 דְּבָרִים (devâriym) - “things” or “words” - NKJV, KJV, NAS, etc. “commandments” - but, “commandments” is the Hebrew word מִצְוֹת (mitsot) e.g. Deuteronomy 4:2.

85 לַחֲזוֹת (luchot) - “tablets” - for more on these tablets, see footnote for Exodus 24:12.

86 Yet, the seventy elders did see Him shortly thereafter. See Exodus 24:9-17 (“saw . . . God . . . His feet”).

pattern of a male or female, [17] pattern of an animal which is on the earth, pattern of any winged bird which flies in the heavens, [18] pattern of any creeping thing on the ground, pattern of any fish which is in the waters below the earth. [19] And lest you lift up your eyes to the heavens and see the sun and the moon and the stars, all the host of the heavens, and you be enticed and worship them and serve them which Yehvah your Gods has 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 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

87 חָלַק (châlaq) - “divided” (KJV) - “given” NKJV; “allotted” NAS – used e.g. Genesis 14:15; Numbers 26:53, 55-56 “divided” NKJV, KJV, NAS.

88 דְּבַרְיֵכֶם (divrêykhem) - “your words” - KJV, NKJV “your sakes,” NAS “your account” - same word here as for the ten “things” (or “words”) in verse 13, except here with the 2nd person plural pronominal suffix (“your”).

89 Plural “you”

90 Plural “you”

91 Plural “you”

92 Singular “you”

93 Singular “you”

94 אֵשׁ אֹכְלָה (’êsh ’okhlâh) - “consuming fire” - or “a fire who eats” - participle from the verb for “eat.” For God being fire, Exodus 3:2-6; 24:17; Deuteronomy 9:3; 2 Samuel 22:9, 13 (same Psalm 18:8, 12, 13 adds “His voice . . . coals of fire”); Isaiah 10:17; 33:14; Ezekiel 1:4(?), 26-28; 8:2-4 (“plain” 22-23 = 1:3f); 10; Daniel 7:9-10; 10:5-6(?)/Revelation 1:13-16; [Obadiah 1:18 “house of Jacob shall be a fire”?]; Zechariah 2:4-5; Revelation 4:5; 10:1(?); 11:5 (Zechariah 4); 19:12. For the fire of the LORD consuming people, see Genesis 19:24; Leviticus 9:24-10:2; Numbers 11:1; 16:35; Psalm 68:2; Revelation 20:9. For the penalty of fire in the law, see Leviticus 20:14; 21:9.

95 אֵל קַנָּא (’êl qannâ) - “jealous God” - His name is קַנָּא (qannâ) “Jealous” Exodus 34:14.

96 מְתֵי מִסְפָּר (metêy mispâr) - “few in number” - more literally, “men of number” - see footnote for Genesis 34:30.

97 אֱלֹהִים (’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.

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 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 Ramoth¹⁰⁹ in the Gilead to the Gadites, and Golan¹¹⁰ in the Bashan to the Manassites.

99 These questions are rhetorical. Thus, this lets us know God did no such things with any other people, as Psalm 147:19-20 says, “He has not dealt thus with any nation.” See also Deuteronomy 7:6.

100 They lived, but their concern was that they would die. See Deuteronomy 5:22-29. On this theme see also Genesis 32:30; Exodus 3:6; 33:20; Judges 6:22-23; 13:19-22; Isaiah 6:5.

101 הִשְׁמִיעַ (hishmiy`akhâ) - “he caused you to hear” - Hiphil (causative) - NKJV, NAS “He let you hear”; KJV “he made thee to hear”

102 לִיְסָרְךָ (leyasserekhâ) - “to discipline you” or “correct” or “chasten”- used for punishment, discipline, e.g. Leviticus 26:18 “punish” NKJV, KJV, NAS, 28 “chastise” NKJV; Deuteronomy 8:5 “as a man *chastens* his own son” 2x NKJV; “disciplines” NAS; 21:18 “chastened”; 22:18 “punish.”

103 בְּפָנָיו (bephânâyv) - “in his face” - NKJV “with His Presense”; KJV “in his sight”; NAS “personally” - same exact

בְּפָנָיו (bephânâyv) “in his face” (NKJV, KJV, NAS) in Deuteronomy 25:9. See also בְּפָנָיו (bephânâyv) in Proverbs 21:29 “his face” (NKJV); Hosea 5:5; 7:10 “to his face” (NKJV).

104 See Exodus 20:5; Numbers 14:18; Deuteronomy 5:9; 2 Chronicles 33:9-19; 2 Kings 24:1-4.

105 כָּל־הַיָּמִים (kâl-hayyâmîym) - “all the days” - NKJV, NAS “all time”; KJV “for ever” - same words as in Deuteronomy 4:10 “all the days.”

106 בִּבְלִי־דַעַת (bivliy-da`at) - “without knowledge” - NKJV, NAS “unintentionally”; KJV “unawares”

107 מִתְּמוֹל שִׁלְשׁוֹם (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

108 בֶּצֶר (betser) - “Bezer” - found also in Joshua 20:8; 21:36; 1 Chronicles 6:78(H63). Also name of a son of Zophan in 1 Chronicles 7:37. Same word used for “gold” (KJV, NKJV, NAS) in Job 22:24-25.

109 רָאֲמוֹת (râ`mot) - “Ramoth” - as a location found also in Joshua 20:8; 1 Chronicles 6:73(H58), 80(H65). Same word,

רָאֲמוֹת (râ`mot), for “coral” and “corals” in Job 28:18 & Ezekiel 27:16. See also footnote for Joshua 21:38.

[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.

[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.

110 גִּלְעָד (golân) - “Golan” - found also in Joshua 20:8; 21:27 (both גִּלְעָד [gâlon] “Galon” written); 1 Chronicles 6:71(H56).

111 שִׁי'וֹן (siy'on) - “Sion” - only here

112 פָּנִים בְּפָנִים (pâniym bephâniym) “face in face” - see footnote for Deuteronomy 34:10.

113 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) - “other gods” - plural noun, plural adjective, as in Joshua 24:19 plural noun, plural adjective for “Holy Gods” אֱלֹהִים קְדֹשִׁים ('elohiym qedoshiym). See footnote for Deuteronomy 5:26.

114 עַל-פָּנַי ('al-pânâya) – KJV, NKJV, NAS “before me” - more literally, “upon my face.” See footnote for Exodus 20:3.

115 מִצְוֹתַי (mitsotây) “my commandments” (NKJV, KJV, NAS, etc.) is the reading (qere), but what is written (kethib) is מִצְוֹתָי (mitsotâv) “his commandments.” But, in Exodus 20:6 it is מִצְוֹתַי (mitsotây) “my commandments.”

116 תִּשָּׂא (tisâ') - “lift up” or “carry” - NKJV, KJV, NAS “take,” but “take” is more technically לָקַח (lâqach) e.g. Genesis 3:22.

117 שׁוֹא' (shâve') - “vanity” - NKJV, KJV, NAS “vain” - see footnote for Exodus 20:7.

[12] Keep the day of the sabbath to sanctify it, just as Yehvah your Gods commanded you. [13] Six days you shall serve and do all your labor. [14] And the day of the seventh is a sabbath to Yehvah your Gods. You shall not do any labor, you and your son and your daughter and your slave and your maid and your ox and your donkey and all your animals and your sojourner who is in your gates, so that your slave and your maid may rest as you. [15] And remember that you were a slave in a land of Egypt, and Yehvah your Gods brought you out from there in a strong hand in an outstretched arm. Therefore, Yehvah your Gods commanded you to do the day of the sabbath.

[16] Honor your father and mother, just as Yehvah your Gods commanded you; so that your days may be prolonged, and so that it may be good for you upon the ground which Yehvah your Gods gives to you.

[17] You shall not kill.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.”

[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

118 תִּרְצַח (tirtsâch) - “you shall . . . kill” - see footnote for Exodus 20:13.

119 See footnote for Exodus 20:14.

120 שָׁוְא (shâve') - “vanity” - in Exodus 20:16 שֶׁקֶר (shâqer) “falsehood,” see footnote therein.

121 תַּחְמוֹד (tachmod) - “desire” - see footnote for Exodus 20:17.

122 הָאָדָם (hâ'âdâm) - “the man” = “the Adam” - NKJV, KJV, NAS, etc. “man” - see footnote for Genesis 1:26.

123 “the voice of the living Gods” - the voice of the Almighty is described in Ezekiel 1:24 as “like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army.” See also Ezekiel 43:2; Daniel 10:5-6; Revelation 1:15; 14:2.

124 אֱלֹהִים חַיִּים (elohiym chayyiym) - “living Gods” - plural noun, plural adjective, same construction as in verse 7 “other gods” אֱלֹהִים אַחֵרִים (elohiym 'achêriym), plural noun, plural adjective. “**Living Gods**” is also found in 1 Samuel 17:26, 36; Jeremiah 10:10; and 23:36. In each case they use both the plural adjective and the plural noun, unlike 2 Kings

we and lived? [27] You go near and hear all that Yehvah our Gods says, and you speak to us all that Yehvah our Gods speaks to you; and we will hear and do.' [28] And Yehvah heard the voice of your words and in your speaking to me, and Yehvah said to me, 'I have heard the voice of the words of this people which they spoke to you. They did good. [29] O 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

19:4, 16; Isaiah 37:4, 17 where the singular adjective חַי (chay) "living" is used with the plural noun אֱלֹהִים ('elohiym), or unlike Joshua 3:10; Psalm 42:2 (H3); 84:2 (H3); and Hosea 2:1 where both the singular adjective and singular noun are used, אֵל חַי ('êl chay) "living God." For more, see Appendix "He is Holy Gods" from Joshua 24:19.

125 מִי־יִתֵּן (miy-yittên) - "O that" - more literally, "gives" - see footnote for Exodus 16:3.

126 לָכֶם (lâkhem) - "for yourselves" (YLT); KJV "you" - NKJV, NAS, etc., don't translate this.

127 יָמִין וּשְׂמָאל (yâmiyn usemo'l) - "right or left" - more literally, "right and left" - same Hebrew words and concept found also in Deuteronomy 17:11, 20; 28:14; Joshua 1:7; 2 Kings 22:2 (of Josiah); 2 Chronicles 34:2 (of Josiah); Proverbs 4:27. Of physically turning to the right or left, see Numbers 20:17; 22:26; Deuteronomy 2:27; 1 Samuel 6:12 (of cows); Isaiah 54:3.

128 אֶחָד ('echâd) - "one" - Genesis 2:24 uses the same Hebrew word for "one," אֶחָד ('echâd), as Deuteronomy 6:4, and there it is used for two becoming one. Likewise, Genesis 11:6 uses the same Hebrew word for "one," אֶחָד ('echâd), as Deuteronomy 6:4, and there it is used for a multitude of people. "And the Yehvah said, **Indeed the people are one**, . . ." Here in Genesis 11:6 the Hebrew wording is identical to what is found in Deuteronomy 6:4.

Genesis 11:6 has אֶחָד עַם ('echâd `am) more literally, "people one." Deuteronomy 6:4 has אֶחָד יְהוָה ('echâd Yehvah), more literally, "Yehvah one." Genesis 11:6 illustrates a "one" of unity similar to the "one" of unity Christ speaks of in John 17:22 ("that they may be one just as We are one").

Furthermore, this same Hebrew word for "one" is used also in Numbers 14:15; Judges 6:16; 20:1, 8, 11; 2 Samuel 19:14(H15); Ezra 3:1; Nehemiah 8:1 where people are together "as **one** man," כְּאֶישׁ 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").

your Gods in all 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 there, that he might bring us in to give to us the land which he swore to our fathers. [24] And Yehvah commanded us to do all these statutes and to fear Yehvah

129 לִבְכָּךְ (levâvkâ) - “heart” - Rahlfs' LXX καρδιάς (kardias) “heart”; Brenton LXX διανοίας (dianoias) “mind.”

130 נַפְשְׁכָּהּ (naphshekhâ) - “your soul” - LXX ψυχῆς (psuchês) “soul” - for more on the soul, see footnote for Genesis 2:7.

131 מְאֹדְכָּהּ (me'odekhâ) - “your strength” - more literally, “your very” or “your exceedingly” - usually used as an adverb meaning “very” or “exceedingly” (e.g. Genesis 1:31 “very good”; 13:13 “exceedingly wicked”). LXX has δυνάμεως (dunameôs) “power.” Matthew 22:37 has “mind” διανοία (dianoia), Mark 12:30 “mind” and “strength” ἰσχύος (ischuos), Luke 10:27 “strength” ἰσχύος (ischuos) and “mind.”

132 שִׁנְנֵתָם (shinnanettâm) - “sharpen them” - only found here in the piel form - found also in Deuteronomy 32:41 (“whet” sword; NAS “sharpen”); Psalm 45:5(H6, “sharp” arrows); 64:3(H4, “sharpen” their tongue); 73:21 (“vexed” in my kidneys; NAS “pierced”; KJV “pricked”); 120:4 (“sharp” arrows); 140:3(H4, “sharpen” their tongues); Proverbs 25:18 (false witness like a “sharp” arrow); Isaiah 5:28 (“sharp” arrows).

133 טֹטְפֹת (totâphot) - “frontlets” - see footnote for Exodus 13:16.

134 תִּשְׁבַּעַת (tishshâvêa) - “you shall swear” - see footnote for Matthew 5:37.

135 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) - “other gods” - see footnote for Deuteronomy 5:7.

136 מִסָּה (massâh) - “Test” - see footnote for Exodus 17:7.

137 גְּדֹלִים וְרָעִים (gedoliym verâ'iyim) - “great and bad” - both adjectives in the plural

our Gods for good for us all the days to keep us alive as this day. [25] And it will be righteousness for us, if we are careful to do all this commandment before Yehvah our Gods, just as he commanded us.”

7[1] “When Yehvah your Gods brings you in to the land which you are going there to possess it, and he removes the many nations from before you, the Hittite, and the Gergashite, 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

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 (âsiyr) “he will turn” - masculine singular verb

140 אֲשֵׁירֵהֶם (âshêyrêhem) “their Ashers” - see footnote for Exodus 34:13.

141 “to live for him” - Romans 14:7-8; Colossians 1:16

142 סֵגֻלָּה (segullâh) “special treasure” - see footnote for Exodus 19:5.

143 Psalm 147:19-10

144 חָשַׁק (châshaq) “love” - see footnote for Genesis 34:8.

145 בָּכֶם (bâkem) more literally “in you” or “on you”

146 בָּכֶם (bâkem) more literally “in you” or “on you”

147 70 people when they came to Egypt (Exodus 1:5). Abram is the first to be called a “Hebrew” (Genesis 14:13). Joseph is called a “Hebrew” (Genesis 39:14, 17; 41:12), and Joseph mentions his homeland as “land of the Hebrews” (Genesis 40:15). Once in Egypt, they multiplied and became quite large (Exodus 1:7-10).

148 אֲהַבַת (âhavat) “love” - noun in construct with יְהוָה (yehvâh).

149 הָאֱלֹהִים (hâ'elohiym) “the Gods”

150 אֵל (êl) “God”

151 Amos 4:12; Luke 12:4-5

judgments and kept and did them, so Yehvah your Gods will keep with you the covenant and the lovingkindness which he swore to your fathers. [13] And he will love you and bless you and multiply you and bless fruit of your belly and fruit of your ground, your grain and your new wine and your fresh oil, offspring of your cattle and young of your flock, upon the ground which he swore to your fathers to give to you. [14] Blessed you shall be above all the peoples. There shall not be in you a barren male or a barren female or in your animals. [15] And Yehvah will take away from you all sickness and all diseases of Egypt, the bad ones which you knew. He will not put them in you, and he will give them in all those who hate you. [16] And you shall 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 trouble them¹⁵⁸ with great trouble¹⁵⁹ 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

152 אָכַלְתָּ (’âkhaltâ) - “You shall consume” - more literally, “You shall eat”

153 רַבִּיִּים (rabbiym) - “more numerous” - more literally, “many”

154 מִפְּנֵיהֶם (mipnêyhem) “before them” - more literally “from their faces” - KJV, NKJV, NAS, etc., do not translate. YLT translates “presence” (“of whose presence thou art afraid”).

155 צָרְעָה (tsir’âh) “hornet” - noted also only in this same context in Exodus 23:28 & Joshua 24:12.

156 אֵל (’êl) “God”

157 חַיִּית (chayyat) “life” singular - “beasts” KJV, NKJV, NAS – this is the word for “life” (e.g. Job 33:18, 20, 22), but it is often used for a term for animals (e.g. Genesis 1:25, 30 “beast”).

158 הָמָם (hâmâm) - “trouble them” - qal form only found here. KJV “destroy them”; NKJV “inflict . . . them”; NAS “throw them.” This verb (with the third masculine plural suffix, “them”) is related to the following noun מְהוּמָה (mehumâh) “trouble” (NAS “throw them into great confusion”).

159 מְהוּמָה (mehumâh) “trouble” - KJV “destruction”; NKJV “defeat”; NAS “confusion” - found also in Deuteronomy 28:20 (“confusion” NKJV, NAS; “vexation” KJV); 1 Samuel 5:9, 11 (“destruction” NKJV, KJV; “confusion” NAS); 14:20 (“confusion” NKJV, NAS; “discomfiture” KJV); 2 Chronicles 15:5 (“turmoil” NKJV; “vexations” KJV; “disturbances” NAS); Proverbs 15:16 (“trouble” NKJV, KJV; “turmoil” NAS); Isaiah 22:5 (“trouble” NKJV, KJV; “panic” NAS); Ezekiel 7:7 (“trouble” NKJV, KJV; “tumult” NAS); 22:5 (“tumult” NKJV; “vexed” KJV; “turmoil” NAS); Amos 3:9 (“tumults” NKJV, KJV, NAS); Zechariah 14:13 (“panic” NKJV, NAS; “tumult” KJV).

abomination to Yehvah your Gods. [26] And you shall not bring an abomination into your house, and you be devoted to 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 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

160 חֶרֶם (chêrem) “devoted to destruction” - “doomed to destruction” (NKJV); “a cursed thing” (KJV); “under the ban” (NAS). This word is used elsewhere in the law for something “devoted” to the LORD (e.g. Leviticus 27:21, 28-29; Numbers 18:14), and as here e.g. Joshua 6:17 (“doomed . . . to destruction” NKJV).

161 חֶרֶם (chêrem) “devoted to destruction” - “an accursed thing” (NKJV); “a cursed thing” (KJV); “something banned” (NAS).

162 Although, “His understanding is infinite” (Psalm 147:5) and “of Him and through Him and to Him *are* all things” (Romans 11:36), He nonetheless searches matters out “to know” them (as it says here), e.g. Genesis 18:20-21; 22:12 (Hebrews 11:17); Exodus 16:4; 20:20; Deuteronomy 13:1-3; Judges 2:21-3:4; 1 Chronicles 29:17-18; 2 Chronicles 32:31 (2 Kings 20:12-19); Job 7:17-18; Psalm 7:9; 11:5; Proverbs 17:3; Jeremiah 17:10; John 6:6; 1 Thessalonians 2:4; Revelation 2:10; 3:10. He also tests men that they might know (e.g. Ecclesiastes 3:18). Paul tested the Corinthians (1 Corinthians 2:9). Believers might test themselves (2 Corinthians 13:5), and are to “Test all things” (1 Thessalonians 5:21) and “test the spirits” (1 John 4:1; Revelation 2:2). And, God is NOT to be tested (e.g. Matthew 4:7; Acts 5:9; 15:10).

163 הָאָדָם (hâ'âdâm) “the Adam” - used about 138 times for mankind starting with Genesis 1:27. See footnote for Genesis 5:2.

164 Hebrews 12:3-11

165 תְּהוֹמוֹת (tehomot) “depths” (KJV) - “springs” NKJV, NAS – same word as “deep” as in Genesis 1:2, but plural here.

166 צִמְאֹן (tsimmâ'on) “thirsty ground” - related to the word for “thirst” צָמָא (tsâmâ) e.g. Exodus 17:3. צִמְאֹן also only found in Psalm 107:33 & Isaiah 35:7.

where there is no water, who brought water out for you from the rock of flint.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 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

167 חֲלָמִישׁ (challâmiysh) "flint" - not revealed to be a *flint* rock in Exodus 17:1-6 nor Numbers 20:1-12 (both called "Meribah" = contention, Exodus 17:7/Numbers 20:13). This word for "flint" is found also in Deuteronomy 32:13 (from which came "oil"); Job 28:9; Psalm 114:8; Isaiah 50:7.

168 יָתִיצֵב (yityatsêv) "shall stand" - NKJV, KJV, NAS, etc. "can stand"; YLT "doth station himself" - the word for "can" or "able" is not there, but it certainly is the idea, just not literally said. This is the same exact verb as in Deuteronomy 7:24 for "A man shall not stand before you." Same exact verb found also in Deuteronomy 11:25 ("A man shall not stand before you"); Joshua 1:5 ("A man shall not stand before you"); Psalm 36:5(H6 "He stands upon a way not good"); 94:16 ("Who shall stand for me"); Proverbs 22:29 (2x "Before kings he shall stand. He shall not stand . . .").

169 אֹכְלָה ('okhlâh) "consuming" or "eating"

170 Not in this case, but there is a time for this. See 2 Samuel 22:21-25 (same Psalm 18:20-24); Psalm 7:8

171 Genesis 15:16; Leviticus 18:24-30

Yehvah gave the two tablets of stones, tablets of the covenant. [12] And Yehvah said to me, 'Arise, go down quickly from here, for your people whom you brought from Egypt are corrupted. They have quickly turned aside from the way which I commanded them. They made for themselves a molten thing.'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 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

172 מַסֵּכָה (massêkhâh) "molten thing" - just the word for "molten" is here.

173 (hu') "it" KJV, NAS - singular – NKJV "they"

174 הֵרָף (hereph) "Leave" - same root word as "forsake" in Deuteronomy 4:31, except here it is an imperative – KJV, NKJV, NAS "Let me alone" הֵרָף מִמֶּנִּי (hereph mimmenniy), more lite rally, "Leave from me."

175 See Exodus 32:1-5, 21-24 for this event. Yet, Aaron is called a "saint" קְדוֹשׁ (qedosh) in Psalm 106:16.

176 תַּבְעֵרָה (tav'êrah) "Taberah" - see footnote for Numbers 11:3.

177 מִסָּה (massâh) "Test" - see footnote for Exodus 17:7.

178 קְבֵרוֹת הַתְּאַוָּה (qivrot hatta'avâh) "The Graves of Desire" - see footnote for Numbers 11:34.

179 This makes a total of 80 days on these two accounts in which Moses was on the mountain with God. He had yet another 40 days and 40 nights without food or water (Exodus 34:28).

180 Deuteronomy 9:14

181 אֲדֹנָי יְהוִי (adonâ yehvih) "My Lords, Yehvih" - see footnote for Genesis 15:2.

which he spoke to them, and from his hatred of them he brought them out to kill them in the wilderness.” [29] And they are your people and your inheritance whom you brought out in your great strength and in your outstretched arm.”

10[1] “In that time Yehvah said to me, 'Cut out for yourself two tablets of stones like the first and go up to me to the mountain and make for yourself an ark of wood. [2] And I will write upon the tablets the words which were upon the first tablets which you broke, and you shall put them in the ark.' [3] So, I made an ark of acacia wood, and cut out two tablets of stones as the first and went up the mountain and the two tablets were in my hand. [4] And he wrote upon the tablets as the writing of the first, the ten things which Yehvah spoke to you on the mountain in the midst of the fire on the day of the assembly. And Yehvah gave them to me. [5] And I turned and went down from the mountain and put the tablets in the ark which I made. And they are there, just as Yehvah commanded me.”

[6] And the sons of Israel journeyed from the wells of the sons of Jaakan to Bond.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.”

[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

182 מוֹסֶרָה (morsêrah) - “Bond” - NKJV, NAS “Moserah”; KJV “Mosera” - the “Moserah” - The “ah” looks like a locative ה (“to”), since that is how the sentence seems to read, מִבְּאֵרֹת בְּנֵי־יַעֲקֹב מוֹסֶרָה (mib'êrot benê-ya'aqân mosêrah) - “from the wells of Sons of Jaakan to Bond” (NKJV “from the wells of Bene Jaakan to Moserah”). But, in the next sentence הַגִּדְגָּדָה (haggudgâh) has the ה on the end in both to and from. See also footnote for Numbers 33:30.

183 גִּדְגָּדָה (gudgodâh) “Gudgodah” - only found in this verse. Numbers 33:32, גִּדְגָּד (gidgâd) - “Gidgad”

184 לַיהוָה (layhvâh) “to Yehvah” - this is how the Hebrew expresses possession, ownership, “to” the person. As Psalm 24:1 says, “The earth is the LORD's” (NKJV) or more literally, “To Yehvah is the earth” לַיהוָה הָאָרֶץ (layhvâh hâ'ârets). Or another example, Genesis 19:8 “I have two daughters” is more literally, “to me two daughters” לִי שְׁתֵּי בָנוֹת (liy shetây bânot).

185 חָשַׁק (châshaq) “love” - see footnote for Genesis 34:8. “To love” is לְאַהֲבָה (le'ahavâh).

great God, the mighty and the fearful, who does not receive 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 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

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 | אֵל ('êl 'elohiym), LXX ὁ θεὸς θεός (“the God, God”); likewise in Aramaic Daniel 2:47 אֱלֹהֵי אֱלֹהִים ('elâh 'elâhiym) “God of Gods,” LXX θεὸς τῶν θεῶν (theos tôn theôn) “God of the Gods”; in Hebrew Daniel 11:36 אֵל אֱלִים ('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 ἄγγελος 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 וּפָלְלוּ (uphillô '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” אֱלִים ['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” (בְּנֵי אֱלִים [benêy 'êliym] NKJV “mighty ones” & “sons of the mighty”; LXX “sons of God”); 86:8 (אֱלֹהִים ['elohiym] LXX θεοί [theois] “gods” NKJV); 95:3 (אֱלֹהִים ['elohiym], LXX 94:3 θεοὺς [theous] “gods” NKJV); 135:5 (אֱלֹהִים ['elohiym], LXX 134:5 θεοὺς [theous] “gods” NKJV, context both men and idols); 138:1 (אֱלֹהִים ['elohiym], LXX 137:1 ἄγγέλων [angelôn] “angels”)?

187 יָשָׂא פָנָיו (yisâ' phâniym) “receive face” - This is one way (as in Leviticus 19:15; Job 34:19) the Hebrew expresses partiality (for different wording, see e.g. Exodus 23:3; Deuteronomy 1:17; 16:19). Lifting up the face is an expression also used for “respect” (e.g. Deuteronomy 28:50; 2 Kings 3:14).

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.

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.

¹⁹⁰ Numbers 16

¹⁹¹ הַגָּדוֹל (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.”

[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 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

193 אֱלֹהִים אֲחֵרִים ('elohiym 'ahêriym) “other gods” - plural noun, plural adjective, same construction as in Joshua 24:19, “holy Gods” אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym).

194 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 ('ashêrêhem) “their Ashers” - see footnote for Exodus 34:13.

201 “There” was first in שִׁלּוֹה (shiloh) “Shiloh,” Joshua 18:1; 19:51; 1 Samuel 1:9, then in Jerusalem, 2 Samuel 6:16-17.

202 אִישׁ כָּל־הַיֵּשֶׁר בְּעֵינָיו ('iysh kol-hayyâshâr be'êynâyv) “each one doing whatever is the right thing in his eyes” -

“doing” is assumed by the context. The Hebrew word for “doing” isn't there. NKJV, NAS “every man doing whatever is right in his own eyes” - for this theme, see Judges 17:6; 21:25; Proverbs 12:15; 16:2; 21:2; 30:12. We are to do what is right is God's eyes. See David's good example, 1 Kings 14:8 “to do **only** what was right in My eyes,” 1 Kings 15:5, 11; Jehu 2 Kings 10:30-31.

to the 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 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.”

203 מְנוּחָה (menuchâh) “rest” - this is the same term used for “rest” in Psalm 95:11.

204 This command is found *before* the old Mosaic covenant in Genesis 9:4, *in* the old covenant in Leviticus 7:26-27 (death penalty); 17:10-14 (death penalty); 19:26; Deuteronomy 12:23; 15:23; *and* in the new covenant in Acts 15:20, 29; 21:25. People ate blood in 1 Samuel 14:33-34; Zechariah 9:7(?); Revelation 16:3-6; 17:6/18:24. In light of this, note John 6:53-63.

[29] “When Yehvah your Gods cuts off the nations which you are going in there to dispossess them from before you and you dispossess them and dwell in their land, [30] take heed to yourself, lest you be ensnared after them, after their extermination from before you. And lest you seek for their Gods saying, 'How do these nations serve their Gods? And I also will do likewise.' [31] You shall not do thus to Yehvah your Gods, for every abomination of Yehvah which he hates they do to their Gods. For also they burn in the fire their sons and their daughters to their Gods.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 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

205 This is an example of how low, cruel, insane, and wretched the human heart is and the utter wickedness God turns men over to (Romans 1:18-32). Ahaz “burned his sons in the fire” (2 Chronicles 28:3). Judah burned “their sons and their daughters in the fire” (Jeremiah 7:31). Likewise, for causing their children to “pass through the fire” see Leviticus 18:21/2 Kings 23:10/Jeremiah 32:35; Deuteronomy 18:10; 2 Kings 16:3; 17:17; 21:6; 2 Chronicles 33:6; Ezekiel 16:21; 20:26, 31; 23:37.

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

207 קוֹלוֹ (qolo) “his voice” - see Numbers 7:89; Deuteronomy 4:12, 33, 36; 5:22-29 (Hebrews 12:19); 18:15-22; Job 37:2-7; Psalm 29:3-9; 46:6; Proverbs 1:20; 8:1-4; Isaiah 30:30-31; 66:6 (7-9); Jeremiah 10:12-13 (same 51:15-16); Ezekiel 1:24; 43:2 (“like the sound of many waters”)/Revelation 1:15; Daniel 10:5-6; John 12:28-29; Hebrews 10:26; Revelation 14:2.

208 בָּעֲרָתָּ (bi'artā) “burn out” - NKJV, KJV “put away”; NAS “purge” - this is the piel (intensive) form of the root word for “burn” as in e.g. Deuteronomy 9:15 “burned.” See also footnote for Deuteronomy 17:7.

209 תִּכְסֶּה (tekhasseh) “cover” - this same word is used in Nehemiah 4:5(H3:37) for “Do not cover their iniquity.” Proverbs 17:9 uses this same word saying, “He who covers a transgression seeks love.” Likewise, Proverbs 10:12 says, “love covers all sins.” Obviously, God's command here was to hate him and NOT love him, as the next verse makes clear.

a house of slaves. [11H12] And all Israel shall hear and fear and not again do as this bad thing in your midst.”

[12H13] “If you hear in one of your cities, that Yehvah your Gods gives to you to dwell there, saying, [13H14] ‘Men, sons of Belial,²¹¹ went out from your midst and enticed the inhabitants of their city saying, “Let us walk and serve other Gods” whom you have not known, [14H15] so you shall inquire and search and ask good. And behold, the thing is established to be true. This abomination was done in your midst. [15H16] Striking you shall strike the inhabitants of that city by a sword's mouth²¹² utterly destroying her and all that is in her, and her beast by a sword's mouth. [16H17] And all her spoil you shall gather to her open square, and burn in the fire the city and all her spoil completely for Yehvah your Gods. And she shall be

210 בְּאַבְנִים (vâ'avâniym) “with the stones” - more literally, “in the stones” - see e.g. Deuteronomy 22:21 same word usage for a woman. See also footnote for Numbers 15:35.

211 בְּנֵי-בְלִיַּעַל (benêy-veliyya'al) “sons of Belial” - NKJV “Corrupt” men; KJV *Certain* men, “the children of Belial”- בְּנֵי בְלִיַּעַל (anâshiyim benêy veliyya'al), more literally, “Men, sons of Belial” (NKJV ft., “Lit. *sons of Belial.*” See NKJV footnotes for the verses below). בְּלִיַּעַל (beliyya'al) appears to be a combination of בֶּלִי (beli) “without” (e.g. Job 8:11, 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 עַם-לִבְבָהּ בְּלִיַּעַל [dâvâr 'im-levâvkhâ veliyya'al] more literally, “a word with your heart of Belial”); Judges 19:22 (NKJV “perverted men;” KJV “sons of Belial”; בְּנֵי-בְלִיַּעַל [aneshêy benêy veliyya'al] more literally, “men of the sons of Belial”); 20:13 (NKJV “the perverted men;” KJV “children of Belial”; בְּנֵי-בְלִיַּעַל [anâshiyim benêy veliyya'al], more literally, “the men of the sons of Belial”); 1 Samuel 1:16 (NKJV “a wicked woman;” KJV “a daughter of Belial”; אֶל-תִּתֵּן אֶת-אֲמָתְךָ לְפָנַי בַּת-בְּלִיַּעַל [al-titên 'et-'amâtkhâ liphnêy bat-veliyya'al], more literally, “Do not give your maidservant before a daughter of Belial”); 2:12 (NKJV “corrupt;” KJV “sons of Belial”; בְּנֵי בְלִיַּעַל [benêy veliyya'al]); 10:27 (NKJV “rebels;” KJV “children of Belial”; בְּנֵי בְלִיַּעַל [benêy veliyya'al]); 25:17 (NKJV “a scoundrel” KJV “son of Belial”; בֶּן בְּלִיַּעַל [ben veliyya'al]), 25 (NKJV “this scoundrel;” KJV “this man of Belial”; אִישׁ הַבְּלִיַּעַל הַזֶּה [i'ish habeliyya'al hazeh], more literally, “a man of this Belial”); 30:22 (NKJV “worthless men;” KJV “*men* of Belial”; כָּל-אִישׁ-רָע וּבְלִיַּעַל [col-'iysh-râ uveliyya'al], more literally, “every man evil and Belial”); 2 Samuel 16:7 (NKJV “rogue;” KJV “man of Belial”; אִישׁ הַבְּלִיַּעַל [i'ish habeliyya'al], more literally, “man of the Belial” or “man of the worthless one”); 20:1 (NKJV “rebel”; KJV “a man of Belial”; אִישׁ בְּלִיַּעַל [i'ish beliyya'al]); 22:5 (NKJV “ungodliness;” KJV “ungodly men”; נַחֲלֵי בְלִיַּעַל [nachalêy veliyya'al], more literally, “torrents of Belial”); 23:6 (NKJV “*the sons* of rebellion;” KJV “*the sons* of Belial”; וּבְלִיַּעַל [uveliyya'al], more literally, “And Belial”, see 2 Samuel 23:6-7 in this translation); 1 Kings 21:10 (NKJV “scoundrels;” KJV “sons of Belial”; בְּנֵי בְלִיַּעַל, 13 (2x, NKJV “scoundrels”[2x]; KJV “children of Belial” בְּנֵי בְלִיַּעַל [beênay veliyya'al]; KJV “men of Belial” בְּלִיַּעַל [aneshêy beliyya'al]); 2 Chronicles 13:7 (NKJV “rogues;” KJV “children of Belial,” בְּנֵי בְלִיַּעַל רְקִיִּים [anâshiyim rêqiyim benêy veliyya'al], more literally, “vain men, sons of Belial”); Job 34:18 (NKJV “worthless;” KJV “wicked” בְּלִיַּעַל [beliyya'al], “Belial” or “worthless one”); Psalm 18:5 (same as 2 Samuel 22:5; NKJV ft. “Lit. 'Belial'”); 41:8 (H9, NKJV, KJV “An evil disease” בּוֹ דֵּבַר בְּלִיַּעַל [devar beliyya'al yâtsuq bo] more literally, “a thing of Belial is poured on him”); 101:3 (NKJV “wicked,” דֵּבַר-בְּלִיַּעַל [devar veliyya'al] more literally, “a thing of Belial”); Proverbs 6:12 (NKJV “A worthless person;” KJV “A naughty person” אִישׁ בְּלִיַּעַל [âdâm beliyya'al] more literally, “A man of Belial”); 16:27 (NKJV, KJV “An ungodly man” אִישׁ בְּלִיַּעַל [i'ish beliyya'al] more literally, “A man of Belial”); 19:28 (NKJV “A disreputable witness;” KJV “An ungodly witness” עֵד בְּלִיַּעַל [êd beliyya'al] more literally, “A witness of Belial”); Nahum 1:11 (NKJV, KJV “A wicked counselor” עֵץ בְּלִיַּעַל [êd beliyya'al] more literally, “A counselor of Belial”); 1:15 (H2:1, NKJV “the wicked one;” KJV “the wicked” בְּלִיַּעַל [beliyya'al] more literally, “Belial”). See also 2 Corinthians 6:15 “Belial,” Received Text, βελιαλ (belial); Critical & Majority Texts, βελιαρ (beliar).

212 לְפִי-חֶרֶב (lephiychârev) “by a sword's mouth” - more literally, “to mouth of sword” - See Genesis 34:26 footnote.

a mound²¹³ forever. She shall not be built again. [17H18] Nothing shall cling in your hand from the utter destruction, so that Yehvah will turn 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 rock badger, because they bring up cud, but a hoof they do not divide. They are unclean to you. [8] And the pig, because he divides a hoof, but no cud. He is unclean to you. From their flesh you may not eat, and in their carcass you may not touch.”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

213 תֵּל (têl) “mound” – NKJV, KJV, YLT “heap”; NAS “ruin” – this is the modern Hebrew word for a hill or mound with ruins.

214 See also Leviticus 19:28 and similar prohibition for the priests in Leviticus 21:5. See also Deuteronomy 26:14.

215 Same statement in Deuteronomy 7:6.

216 יַחְמוּר (yachmur) “roebuck” - only found here and in 1 Kings 4:23(H5:3).

217 דִּישָׁן (diyshon) “mountain goat” - NKJV “mountain goat”; KJV “pygarg” (from LXX πύγαργον [pugargon]); NAS “ibex” - exact identification unknown. Another kind of wild goat.

218 זֶמֶר (zemer) - “mountain sheep” NKJV, NAS; “chamois” KJV – exact animal unknown. Only found here.

219 See Leviticus 11:3-8 footnotes for particulars on this same subject matter.

220 See the article “Clean Shrimp?”

221 רָאָה (râ’âh) “red kite” - in Leviticus 11:14 spelled דָּאָה (dâ’âh). See footnote therein.

222 דַּיָּה (dayyâh) “dayyah” - NKJV, NAS “kite”; KJV “vulture”; Modern Hebrew “kite” - exact bird unknown. Not found in Leviticus 11 list. Also only found in Isaiah 34:15 (NKJV, NAS “hawks”; KJV “vultures”).

223 Both here and in Leviticus 11:16 it is “daughter of the ostrich” בַּת הַיַּעֲנָה (bat hayya’anâh). Everywhere else a female “ostrich” is found it is in the plural, “daughters of an ostrich” 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 (’eniym). In Job 39:13 (see 13-18) there is another word translated “ostrich” (NKJV) or “ostriches” (NAS) or “peacocks” (KJV) which is only found in Job 39:13 and only in the plural, רִנָּנִים (renâniym).

great owl, and the white owl, [17] and the pelican, and the carrion vulture, and the fish owl, [18] and the stork, and the heron according to her kind, and the hoopoe, and the bat.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 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

224 See Leviticus 11:9-20 footnotes for particulars on this same subject matter.

225 Or, “Yehvah's release” שְׁמִטָּה לַיהוָה (shemittâh layhvâh)

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;

[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 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

30:25. God hears the cry of the poor, Job 34:28; 36:15; Psalm 9:18; 12:5; 14:6; 35:10; 69:33; "poor have the gospel preached to them" Matthew 11:5; Luke 6:20.

227 בְּלִיַּעַל (veliyya'al) "Belial" - see footnote for Deuteronomy 13:13. This covetous "word . . . of Belial" is an example of the working of Satan in which "a root of all the bad things is the love of silver" (1 Timothy 6:10).

228 Joshua said, "the poor you have with you always" (John 12:8).

229 Leviticus 25:39-55

230 See Malachi 1:8, 13-14.

231 אָבִיב ('āviyv) "Abib" = "head" of grain in Exodus 9:31 & Leviticus 2:14. This is the first month of the Jewish calendar.

See Exodus 12:2 footnote for all the months of the year.

232 Exodus 12:30-42

233 Exodus 12:17-18 states,

So you shall observe the Feast of Unleavened Bread, for **on this same day I will have brought your armies**

not be seen among you in all your territory seven days. And from the flesh that you sacrifice in the evening in the first day shall not remain to the morning.”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 huts²³⁶ you shall do for yourself, seven days in your gathering from your threshing floor and your wine vat. [14] And you shall rejoice in your feast, you and your son and your daughter and your slave and your female slave and the Levite and the stranger and the orphan and the widow, who is in your gates. [15] Seven days you shall feast to Yehvah your Gods in the place where Yehvah has chosen. For Yehvah your Gods has blessed you in all your product and in all work of your hands. And you shall surely rejoice.”

[16] “Three times in the year every male of yours shall appear before Yehvah your Gods in the place that he has chosen, in the feast of unleavened bread, and in the feast of weeks, and in the feast of huts. And, you shall not appear before Yehvah empty. [17] Each one as a gift of his hand as a blessing of Yehvah your Gods which he has given to you.”

[18] “Judges and officers you shall give for yourself in all of your gates which Yehvah your Gods gives to you for your tribes. And they shall judge the people with righteous judgment. [19] You shall not pervert²³⁷ judgment. You shall not regard

out of the land of Egypt. Therefore, you shall observe **this day** throughout your generations as an everlasting ordinance. In the first month, **on the fourteenth** of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

Clearly, with the day of the fourteenth given in Exodus 12:6, “**that night**” mentioned in Exodus 12:8 & 12, “**this day**” in Exodus 12:14, and this statement in Exodus 12:17-18 marking “**this same day**” as the fourteenth in which the Israelites are brought “**out of the land of Egypt**,” it clearly declares the fourteenth as the day they left Egypt. If you read Exodus 12:31-42 the indication is likewise stating, “**on that very same day**” (Exodus 12:41). The context is the fourteenth.

So, how can Exodus 12 say they left on the fourteenth and Numbers 33:3 say they left on the fifteenth? By being both true. Remember, it was a massive crowd (Exodus 12:37) and it would take some time. Also, Deuteronomy 16:6 says they left “**at twilight, at the going down of the sun**” which is at the end of the fourteenth and the beginning of the fifteenth.

234 What was left over was to be burned, Exodus 12:10.

235 Exodus 34:22

236 Leviticus 23:39-43

237 תַּטֵּה (tatteh) “pervert” - basic idea of this word is to “stretch” used e.g. in Isaiah 31:3 (“stretches”) or “turn” e.g.

Numbers 22:23 (“to turn . . . back”).

face.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

238 “regard face” - this is how the Hebrew expresses partiality.

239 אֲשֵׁרָה ('ashêrâh) “Asherah” - NKJV “a wooden image”; KJV “grove”; NAS “Asherah” - NKJV elsewhere “Asherah” e.g. 1 Kings 15:13; 18:19; 2 Kings 21:7; 23:4; 2 Chronicles 15:16. NAS has “Asherah of” (“any kind of tree”) but Asherah is not in construct form (i.e. no “of”). For where this is found elsewhere see Exodus 34:13 (and footnote); Deuteronomy 7:5; 12:3; Judges 3:7; 6:25-26, 28, 30; 1 Kings 14:15, 23; 16:33; 2 Kings 13:6; 17:10, 16; 18:4; 21:3; 23:6-7, 14-15; 2 Chronicles 14:3(H2); 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3-4, 7; Isaiah 17:8; 27:9; Jeremiah 17:2; Micah 5:13.

240 אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) “other Gods” = same construction as אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) “holy Gods” in Joshua 24:19, plural noun, plural adjective.

241 בָּעֲרָתָּ (bi'artâ) “burn out” - NKJV “put away”; NAS “purge” - root idea is “burn” (e.g. Deuteronomy 4:11; 5:23; 9:15; etc.) and likewise here in the piel form (intensive form), e.g. NKJV “burned” Numbers 24:22; “burn” (wood) Leviticus 6:12; “kindle” Exodus 35:3; etc..

242 Ecclesiastes 8:11; hear and fear, Deuteronomy 13:6-11; 19:16-21; 1 Timothy 5:19-20.

possess it and you dwell in it and you say, 'I shall put 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 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

243 אָשִׂימָהּ עָלַי (âsiymâh `âlay) "put upon me" or "set over me"

244 Moses is noted as king in Deuteronomy 33:4-5.

245 See 1 Samuel 8-10, & 12 for when Israel sought a king. Chapter 12 shows Israel sinned in asking for a king. How did they sin, when here in Deuteronomy God says they can set over them a king? God reveals their motive was evil in 1 Samuel 8:7; see also 12:16-19.

246 סוס (sus) "horse" singular

247 See also Deuteronomy 31:10-13.

248 נַחֲלָתוֹ (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."

divinations,²⁵¹ a soothsayer,²⁵² or sorcerer,²⁵³ or magician,²⁵⁴ [11] or a spell²⁵⁵ or an inquirer of a medium²⁵⁶ 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

251 קִסְמִיִּם קִסְמִיִּם (qosêm qesâmiym) “diviner of divinations” - NAS “one who uses divination”; KJV “that useth

divination”; NKJV “practices witchcraft,” NKJV in verse 14 “diviners” קִסְמִיִּם (qosmiym); found also in **Joshua 13:22** (NKJV “soothsayer” w/footnote “diviner”); 1 Samuel 6:2 (“diviners”); 28:8 (“conduct” a seance for me, and bring up for me, לִי בְאוֹב וְהַעֲלֵי לִי קִסְמוֹיִנָּה [qâsomiyy-nâ' liy bâ'obh vеха`aliy liy]); 2 Kings 17:17 (“practiced” witchcraft, יִקְסְמוּ קִסְמִיִּם [yiqsemu qesâmiym]); Isaiah 3:2 (“diviner”); 44:25 (“diviners”); Jeremiah 27:9; 29:8; Ezekiel 13:9, 23 (nor “practice” divination, לֹא־תִקְסְמוּהָ [qesem lo'-tiqsamnâh]); 21:21 (H26, “to use” divination, לִקְסָם־קִסְמִיִּם [liqsâm-qâsem]), 23 (H28, false “divination,” בְּקִסְמוֹ־שָׁוִי [kiqsom-shâv']), 29(H34); 22:28; **Micah 3:6-7**, (defined here as “answer from God”), 11 (prophets “divine”); Zechariah 10:2. See also מִקְסָם (miqsâm) – “divination” - Ezekiel 12:24; 13:7. See also footnote for noun form in Numbers 22:7.

252 מַעֲוֵנָן (me'onên) “soothsayer” (NKJV) – NAS “one who practices witchcraft”; KJV “an observer of times” - See footnote for Leviticus 19:26. A soothsayer is one who predicts the future.

253 מְנַחֵשׁ (menachêsh) “sorcerer” - NKJV, NAS “one who interprets omens”; KJV “enchanter” - See footnote for Leviticus 19:26.

254 מְכַשֵּׁף (mekhashêph) “magician” or “sorcerer” - NKJV, NAS “sorcerer”; KJV “witch” - this verb form found also in Exodus 7:11; 22:18(H17); 2 Chronicles 33:6; Daniel 2:2; Malachi 3:5. Noun form found in 2 Kings 9:22; Isaiah 47:9, 12; Micah 5:11; Nahum 3:4(2x). Another noun form, Jeremiah 27:9.

255 חֹבֵר חֹבֵר (chovêr châver) “a spell of a spell” - verb, חֹבֵר (chovêr), used in this way also in Psalm 58:5(H6). Noun form, חֹבֵר (châver), used this way in Psalm 58:5(H6); Isaiah 47:9, 12. Root idea of verb is to “join” (e.g. Exodus 26:3).

256 אוֹב ('ov) “medium” = one who calls up the dead (e.g. 1 Samuel 28:3f). See footnote for Leviticus 19:31.

257 תָּמִים (tâmiym) “perfect” - same word as in Genesis 6:9 for Noah. Joshua's statement (“be perfect”) in Matthew 5:48 was nothing new.

258 He did give thus to the nations, “God gave them over to a debased mind . . .” (Romans 1:28).

259 נָבִיא (nâviy) “prophet” - The Jews anticipated this prophet of which Moses speaks. See Mark 6:14-15; John 1:21; 6:14; 7:40; Acts 3:22-23; 7:37.

260 This meets their request, in that, Yehvah Gods (Colossians 2:9) came to earth in the flesh in humility, Philippians 2:6-8.

261 דִּבְרוֹ (dibro) “spoken it” - more literally, “spoken him,” but it refers back to “the word” הַדָּבָר (hadâvâr), masculine

and the word is not and that word does not come, that Yehvah did not speak it. The prophet spoke it in presumption. You shall not be afraid of him.”

19[1] “When Yehvah your Gods cuts off the nations that Yehvah your Gods gives to you, their land, so you shall possess them and dwell in their cities and in their houses. [2] Three cities you shall separate for yourself in the midst of your land which Yehvah your Gods gives to you to possess it. [3] You shall prepare for yourself the road and make into three the territory of your land which Yehvah your Gods has caused you to inherit. And it shall be for any killer to flee there. [4] And this is the matter of the killer who flees there: And he shall live who strikes his neighbor without 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

[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]

singular.

262 This is mentioned also in Numbers 35; Deuteronomy 4:41-42; Joshua 20:3

263 מִתְּמֹל שְׁלֹשִׁים (mittemol shilshom) “from time past” - see footnote for Genesis 31:2.

264 הִכָּהוּ נַפְשׁוֹ (hikkāhu nāphesh) “strike his soul” - more literally, “strike him soul” - NKJV “kill him”; NAS “take his life”; KJV “slay him”

265 מִתְּמֹל שְׁלֹשִׁים (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

266 Proverbs 28:17

267 Found also in Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28.

268 חָמָס (châmās) “violent” - NKJV, KJV “false”; NAS “malicious” - same word as in Genesis 6:11 “earth was filled with violence” and Malachi 2:16 of divorce how it “covers one's garment with violence.”

269 סָרָה (sârâh) “turning aside” - NKJV, NAS “wrongdoing”; KJV “wrong” - same word used in Deuteronomy 13:5(H6)

so the two men who have the dispute shall stand before Yehvah, before the priests, and the judges who are there in those days; [18] and the judges shall seek good. And behold, a witness of falsehood. The witness of falsehood answered against his brother. [19] So, you shall do to him just as he purposed to do to his brother, and you shall burn out the bad from your midst. [20] And those remaining shall hear and fear and not again do again as this bad thing in your midst. [21] And your eye shall not pity, soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.”

20[1] “When you go out to battle against your enemies and see horse and chariot, many more people than you, do not fear them. For Yehvah your Gods is with you, who brought you up from a land of Egypt. [2] And it shall be, when you approach to the battle, the priest shall draw near and speak to the people [3] and say to them, 'Hear Israel, you are approaching today to battle against your enemies. Do not let your heart be timid and do not fear and do not be 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 weak of the heart? Let him go and return to his house and not melt the heart of his brethren as his heart.' [9] And it shall be, when the officers have finished speaking to the people, so they shall appoint leaders of armies in head of the people.”

[10] “When you approach to a city to battle against it and you call to it for peace, [11] so it shall be, if peace it answers to you and opens to you, then all the people who are found in it shall be for you slaves, and they shall serve you. [12] And if it does not make peace with you, and makes war with you, so you shall besiege against it. [13] And Yehvah your Gods shall give it into your hand, and you shall strike every male of it by a sword's mouth. [14] Only the women and the children and the beast and all that is in the city, all its spoil, you shall plunder for yourself. And you shall eat spoil of your enemies that Yehvah your Gods gives to you. [15] Thus you shall do to all the very distant cities from you who are not from the cities of these nations. [16] Only, from the cities of these peoples who Yehvah your Gods gives to you, an inheritance, you shall not let live, every breath. [17] For you shall utterly destroy them: the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, just as Yehvah your Gods has commanded. [18] So that,

for “he spoke a *turning* upon Yehvah.”

270 תַּחֲפֶזוּ (tachpezu) “hurried” - NKJV, KJV “tremble”; NAS “panic” - found also in 1 Samuel 23:26 (“made haste”); 2 Samuel 4:4 (“made haste”); 2 Kings 7:15 (“haste”); Job 40:23 (“disturbed”); Psalm 31:22(H23 “haste”); 48:5(H6 “hastened”); 104:7 (“hastened”); 116:11(“haste”).

271 חִלְלֵוּ (chillelo) “made use of it” - elsewhere this word is used e.g. to “profane” the name of Yehvah (e.g. Leviticus 19:12).

272 יַחֲלִלֵנּוּ (yechallelenu) “make use of it” - same root word as prior “made use of it” in this verse.

they do not teach you to do according to all their abominations which they do to their Gods and you sin against Yehvah your Gods.”

[19] “When you besiege against a city for many days to war against it to seize it, do not ruin its tree to wield an ax against it. For from it you shall eat. So, do not cut it, for the 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 heifer of cattle²⁷⁶ that has not been worked on that has not pulled on a yoke. [4] So, the elders of that city shall bring down the heifer to a flowing valley that has not been 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 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

273 האדם (hâ'âdâm) “the man” - more literally, “the Adam”

274 כִּי הָאָדָם עֵץ הַשָּׂדֶה לִבָּא מִפְּנֵיךָ בַּמָּצוֹר (kiy hâ'âdâm `êts hasâdeh lâvo' mipâneykhâ bamâtsor) “for the man a tree of the field is for going in before you in the siege” - YLT has “for man's is the tree of the field -- to go in at thy presence in the siege.” NKJV has “in the siege, for the tree of the field *is* man's *food*.” NAS has “For is the tree of the field a man, that it should be besieged by you?” KJV has “(for the tree of the field *is* man's *life*) to employ *them* in the siege:” It can be seen by the next verse what the meaning of this sentence is.

275 That is, the city, bringing the city down.

276 עֵגְלַת בָּקָר ('eglat bâqâr) “heifer of cattle”

277 יַעֲבֹד (yê`âvêd) “worked” - NKJV, NAS “plowed”; KJV “eared” - same root word as “serve” or “work.”

278 This atonement is needed as can be seen via Numbers 35:33.

279 יִפְתַּתָּאֵר (yephat-to'ar) “beautiful form” - two words, “beautiful” יִפְתַּת (yephat) and “form” תֵּאֲרָה (to'ar). KJV, NKJV, NAS just have “beautiful.”

280 חֶשֶׁקֶת (châshaqtâ) “love” - NKJV, KJV, NAS “desire” - see footnote for Genesis 34:8.

281 אִשָּׁה ('ishshâh) “wife” - literally, “woman” - very strong context for translation to “wife.” See also Numbers 31:18 for the same kind of situation.

282 תּוֹךְ (tokh) “midst” - KJV, NKJV, NAS don't translate this word.

283 עָשָׂה ('âstâh) “do” - NKJV, NAS “trim”; KJV “pare” - it is literally “do.”

mother a month of days. And after this, you may go into her and marry 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 double portion²⁸⁷ in all that is to be found for him. For he is the beginning of his vigor.²⁸⁸ To him is the judgment of the birthright.”²⁸⁹

[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.”²⁹⁰

[5] “There shall not be an article of a man²⁹¹ 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.”

284 בְּעִלְתָּהּ (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 פִּי שְׁנַיִם (piy shenaiym) “double portion” - more literally, “a mouth of two” - phrase also found in 2 Kings 2:9; Zechariah 13:8.

288 This is what Jacob said of Reuben, his firstborn, in Genesis 49:3 (NKJV “beginning of my strength”).

289 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.

290 תִּקְיִם עִמּוֹ (tâqiyim `immo) “raise with him” - NKJV “you shall . . . help him lift *them* up again”; NAS “you shall . . . help him to raise *them* up”

291 גִּבּוֹר (gever) “man” - this is the word for “man” (2x) in this verse.

[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 parapet²⁹² to your roof. And you will not put blood in your house from the one who falls from it.²⁹³ [9] You shall not sow your vineyard with two kinds, lest the seed fullness and the product of the vineyard be holy.²⁹⁴ [10] You shall not plow with an ox and with a donkey together. [11] You shall not wear mixed wool and linen together.²⁹⁵ [12] You shall make tassels²⁹⁶ for yourself upon four wings²⁹⁷ 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.²⁹⁸ And you shall burn out the bad from Israel.”²⁹⁹

[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

292 מַעֲקֶה (ma'aqeh) “parapet” = “a low protective wall along the edge of a roof” (Google)

293 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.

294 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.

295 Same found in Leviticus 19:19.

296 Found also in Numbers 15:38.

297 כַּנְפֹת (kanphot) “wings” - see footnote for Deuteronomy 22:30.

298 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.”

299 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).

not cry out in the city, and the man upon a word that he humbled his neighbor's woman.³⁰⁰ And you shall burn out the bad from your midst."

[25] "And if in the field the man finds the engaged girl and the man seizes³⁰¹ her³⁰² 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,³⁰³ so is this thing. [27] When he found her in the field, the engaged girl cried out, and there was no savior³⁰⁴ for her."

[28] "If a man finds a girl, a virgin, who is not engaged and grabs³⁰⁵ her and lies with her³⁰⁶ 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."³⁰⁷

[30H23:1] "A man shall not take his father's woman nor uncover³⁰⁸ his father's

300 Different law for an engaged concubine (slave girl). Neither die in that case, Leviticus 19:20.

301 הֶחֱזִיק (hecheziq) "seizes" (ESV, CSB, HCSB) - NKJV, NAS "forces"; KJV "force"; CSB "rapes" - combining "seizes" and "lies with" NIV, NLT, GNT, ISV, GWT "rapes," CEV "raped"; and BSB, HCSB has "rapes" for "lies with," NETB "raped."

302 בָּהּ (bâh) "her" - literally "in her"

303 נֶפֶשׁ (nephesh) "soul" - "the blood is the soul" Deuteronomy 12:23

304 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.

305 תִּפְּסָהּ (tephâsâh) "grabs" - NKJV, NAS, Green "seizes"; KJV "lay hold on." NIV, GWT translate תִּפְּסָהּ ("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, תִּפְּסָהּ (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..

306 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."

307 This is in keeping with Christ's words found in Matthew 19:4-6.

308 Deuteronomy 27:20 speaks of this same thing and reveals lying with his father's wife = uncovering his father's "wing."

wing.”³⁰⁹

23[1H2] “One wounded-crushed³¹⁰ or penis³¹¹ cut off shall not enter the assembly of Yehvah. [2H3] A bastard³¹² shall not enter the assembly of Yehvah, even his tenth generation shall not enter the assembly of Yehvah.”

[3H4] “An Ammonite or a Moabite³¹³ 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,³¹⁴ 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.”³¹⁵

[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,³¹⁶ so he shall go out to outside to the camp. He shall not go into the

309 כֶּנָף (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; 24:4[H5], 11[H12] “corner”).

310 פְּצוּעֵי־דָכָא (phetsua'-dakâ) “One wounded-crushed” - YLT “One wounded, bruised”; NKJV, NAS, NIV, “emasculated”; KJV, Jubilee, ASV, ERV, WEB “wounded in the stones”; NLT, ESV, NHEB, GWT “testicles are crushed”; BSB, NETB “crushed . . . genitals”; CSB, HCSB, ISV “testicles have been crushed”; CEV “private parts have been crushed”; JPST “crushed . . . privy parts”; BST “fractured . . . private parts”; DRB “eunuch, whose testicles are broken”; Darby “eunuch, whether he have been crushed”; Webster “wounded . . . in his secrets”; GNT “castrated”; Castration can be done via severe crushing. Here are some “fleshly ordinances” (Hebrews 9:10), for surely eunuchs can be saved (Isaiah 56:3; Acts 8:26-39).

Leviticus 21:20 mentions a defective “testicle” אֲשֶׁךְ (âshekh).

311 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).

312 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.

313 Ammonites and Moabites are the descendants of Lot's two daughters (Genesis 19:37-38).

314 אֲרָם נַהֲרָיִם ('aram naharayim) “Mesopotamia” - see footnote for Genesis 24:10.

315 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.

316 קֶרֶה (qerêh) “occurrence” (NKJV) – NAS nocturnal “emission”; KJV “chanceth” him by night; GNT “wet dream”

midst of the camp.³¹⁷ [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 hand³¹⁸ outside the camp, and you shall go out there outside. [13H14] And you shall have a peg³¹⁹ among your equipment. And it shall be in your sitting outside, so you shall dig with it and turn and cover your poop.³²⁰ [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 thing³²¹ and turn from behind you.”

[15H16] “You shall not surrender a slave³²² to his lords³²³ who has escaped to you from his lords.³²⁴ [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 prostitute³²⁵ from the daughters of Israel, and there shall not be a male temple prostitute³²⁶ from the sons of Israel. [18H19] You shall not bring the wages of a prostitute³²⁷ nor a price of a dog³²⁸ 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 interest³²⁹ 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]

317 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.

318 יָד (yâd) “hand” - NKJV, KJV, NAS, etc. “place”; YLT “station”

319 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.”

320 צִאֲתָהּ (tsê'âtekhâ) “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.

321 עֶרְוַת דָּבָר (‘ervat dâvâr) “naked thing” - used this same way in the sense of something bad also in Deuteronomy 24:1.

322 Slavery is not condemned in Scripture, even “just and fair” (Colossians 4:1) doesn't = giving slaves their freedom.

323 אֲדֹנָיו ('adonâyv) literally “his lords” - same exact word, e.g. in Proverbs 25:13 (“his masters”)

324 Yet, Paul sent Onesimus, a slave (Philemon 10-16), back to Philemon, his lord (master).

325 קְדִישָׁה (qedêshâh) “temple prostitute” - this is the term used for Tamar in Genesis 38:21-22. Earlier זֹנֶה (zonâh) “prostitute” is used (Genesis 38:15). קְדִישָׁה (qedêshâh) is also found in Hosea 4:14.

326 קְדִישׁ (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).

327 זֹנֶה (zonâh) “prostitute”

328 This refers back to the male temple prostitute in the prior verse.

329 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.

And if you cease to vow,³³⁰ 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 standing grain, so you may pluck heads in your hand. And a sickle you may not swing upon your neighbor's standing grain.”

24[1] “When a man takes a woman and marries her, and it is, if she does not find favor in his eyes, for he found in her a naked thing,³³¹ so he shall write to her a document of divorce and give in her hand and send her from his house.³³² [2] And she shall go out from his house and go and be to another man. [3] And the latter man hates her and writes to her a document of divorce and gives in her hand and sends her from his house, or if the latter man dies who took her for himself for a woman, [4] she is not able to marry the first one, who sent her away, to return to take her to be for himself for a woman, after she has been defiled.³³³ 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 handmill³³⁴ or a millstone³³⁵ for a pledge, for that is pledging a soul.”³³⁶

[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 thief³³⁷ shall die.³³⁸ 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 Miriam³³⁹ 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

330 Ecclesiastes 5:4-5

331 עֶרְוַת דָּבָר (‘ervat dâvâr) “naked thing” - see also Deuteronomy 23:14.

332 Matthew 5:31-32; 19:3-12; Mark 10:3-12; Malachi 2:14-16

333 How has she been defiled? Matthew 5:32

334 רֶחַיִּים (rêchaiym) “handmill” - NKJV “lower” . . . millstone (NKJV Exodus 11:5 “handmill”); KJV “nether” [lower] . . . millstone; NAS “handmill”

335 רֶכֶב (râkhev) “millstone” - same word for “chariot” e.g. Deuteronomy 20:1

336 נֶפֶשׁ הוּא חֹוֶל (nephesh hu' chovêl) “that is pledging a soul” - NKJV “he takes *one's* living in pledge”

337 גַּנָּב (gannâv) “thief” (KJV, NAS) – NKJV “kidnapper” - same word as in e.g. Exodus 22:7 “thief” (NKJV).

338 See also Exodus 21:16 and footnote.

339 See Numbers 12.

from your stranger who is in your land in your gates. [15] In his day you shall give his wage and the sun shall not come in upon him. For he is poor, and to him it is lifting his soul. And he shall not cry out against you to Yehvah, and it be in you sin.”

[16] “Fathers shall not be put to death for sons, and sons shall not be put to death for fathers. Each in his own sin shall they be put to death.”³⁴⁰

[17] “You shall not pervert³⁴¹ judgment of a stranger, an orphan, and you shall not take as pledge a garment of a widow. [18] And you shall remember³⁴² 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 sheaf³⁴³ 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 remember³⁴⁴ 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,³⁴⁵ 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.”³⁴⁶

[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 brother³⁴⁷ shall go in upon her and take her for himself for a woman and be a husband's brother to her.³⁴⁸ [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 wife³⁴⁹ shall go up to the gate to the elders and say, 'My husband's brother

340 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).

341 תַּטֵּה (tatteh) “pervert” - see footnote for Deuteronomy 16:19.

342 Psalm 106:7-13a

343 עֹמֶר (omer) “sheaf” (NKJV, KJV, NAS, etc.) - same word for “omer” e.g. Exodus 16:16, etc..

344 Psalm 78:5-7; 103:2

345 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”).

346 See 1 Corinthians 9:6-14 & 1 Timothy 5:17-18

347 יְבַמָּה (yevâmâh) “Her husband's brother”

348 יִבְמָה (yibmâh) “be a husband's brother to her”

349 יְבִמְתּוֹ (yevimto) “his brother's wife”

refuses to raise up for his brother a name in Israel. He is not willing to be to me a husband's brother.³⁵⁰ [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,³⁵¹ [12] so you shall cut off her palm.³⁵² 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 complete³⁵³ 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 you³⁵⁴ 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."³⁵⁵

26[1] "And it shall be, when you come into the land which Yehvah your Gods gives to you, an inheritance, and you possess it and dwell in it, [2] so you shall take from all the first produce of the ground which you bring from your land that Yehvah your Gods gives to you and put in the basket and go to the place which Yehvah your Gods has chosen to establish his name there. [3] And you shall go to the priest who is in those days and say to him, 'I declare this day to Yehvah your Gods that I have come to the land which Yehvah swore to our fathers to give to us.' [4] And the priest shall take the basket from your hand and set it before the altar of Yehvah your Gods."

[5] "And you shall answer and say before Yehvah your Gods, 'My father was a Aramean³⁵⁶ 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

350 יַבְבְּמִי (yabbemiy) "to be to me a husband's brother"

351 מְבוּשָׁיו (mevushâyv) "his genitals" - only found here

352 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).

353 שְׁלֵמָה (shelêmâh) - "complete" - same root as "peace," שְׁלֹמֹם (shâlôm, Genesis 15:15).

354 No forgiveness here. No application of Mark 11:25-26 or Matthew 6:12.

355 This remembrance and wrath executed in 1 Samuel 15 comes long after those who did the evil deeds have died. 1 Samuel 15 is approximately 356 years later, *after* Joshua's time and all the Judges (1 Kings 6:1, 480 yrs – 4 yrs Solomon, - 40 yrs David 1 Kings 2:11, - 40 yrs Saul Acts 13:21, - 40 yrs wilderness = 356). See also 1 Samuel 28:18.

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

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 stranger³⁵⁷ who is in your midst."

[12] "When you have finished for the tithe all the tithe of your product in the third year,³⁵⁸ 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,³⁵⁹ and I have not burned it out in uncleanness. And I have not given it to the dead. I have listened to the voice of Yehvah my Gods. I have done according to all that you commanded me. [15] Look down from your holy dwelling from the heavens and bless your people Israel and the ground that you have given to us, just as you swore to our fathers, a land flowing milk and honey."

[16] "This day Yehvah your Gods commands you to do these statutes and the judgments. And keep and do them in all your heart and in all your soul. [17] Today you have proclaimed Yehvah to be your Gods and to walk in his ways and to keep his statutes and his commandments and his judgments and to listen to his voice. [18] And today Yehvah has proclaimed you to be his people, a special treasure, just as he spoke to you and to keep all his commandments. [19] And to set you most high³⁶⁰ 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 lime³⁶¹ them in the lime.³⁶² [3] And you shall write upon them all the words of this law in your crossing, so that you may

357 This stranger would not be one who is rebellious against God's law. See Numbers 15:29-30.

358 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.

359 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.

360 עֶלְיוֹן ('elyon) "most high" - same term used for God "most high" e.g. Psalm 97:9 (NKJV), and God "Most High" e.g. Numbers 24:16, etc., also used for "uppermost" (NKJV; "highest" TT) Genesis 40:17; "upper" e.g. Joshua 16:5; etc...

361 שֹׁדֵד (sadtā) "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.

362 שִׂיד (siyd) "lime" (NKJV, NAS) - KJV "plaster" - noun also found in Deuteronomy 27:4; Isaiah 33:12; Amos 2:1.

come into the land which Yehvah your Gods is giving to you, a land flowing milk and honey, just as Yehvah Gods of your fathers spoke to you. [4] And it shall be, in your crossing over the Jordan, you shall raise up these stones which I command you today at mount Ebal and lime them in the lime. [5] And you shall build there an altar to Yehvah your Gods, an altar of stones. You shall not swing iron upon them. [6] With complete stones you shall build an altar of Yehvah your Gods, and you shall bring upon it burnt offerings to Yehvah your Gods. [7] And you shall sacrifice peace offerings and eat there and rejoice before Yehvah your Gods. [8] And you shall write upon the stones all the words of this law distinctly well.”

[9] And Moses and the priests and the Levites spoke to all Israel saying, “Be silent³⁶³ 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.’³⁶⁴ 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 orphan³⁶⁵ 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.’³⁶⁶ And all the people shall say, ‘Amen.’ [21] ‘Cursed is one who lies with any animal.’³⁶⁷ 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.’³⁶⁸ 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.’³⁶⁹ 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.’³⁷⁰ And all the people shall say, ‘Amen.’”

363 חֲסִיִּקֶת (haskkêt) “Be silent” (NAS) – YLT “Keep silent”; KJV, NKJV “Take heed”; LXX σιώπα (siôpa) “Be silent” – only found here.

364 בִּסְתֵּר (bassâter) “in secret” – more literally, “in the secret”

365 גֵּר־יָתוֹם (gêr-yâtom) “stranger orphan” – only found here like this.

366 כְּנָף (kenaph) “wing” – see footnote for Deuteronomy 22:30(H23:1).

367 Bestiality is also condemned in Exodus 22:19; Leviticus 18:23; 20:15-16.

368 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.”

369 בִּסְתֵּר (bassâter) “in secret” – more literally, “in the secret”

370 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.”

28[1]³⁷¹ “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 most high³⁷² above all the nations of the earth.³⁷³ [2] And all these blessings shall come upon you and overtake you, because you listened to the voice of Yehvah your Gods.³⁷⁴ [3] Blessed shall you be in the city, and blessed shall you be in the field. [4] Blessed shall be fruit from your belly³⁷⁵ 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,³⁷⁶ to go after other Gods to serve them.”³⁷⁷

[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.³⁷⁸ [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,

371 Similar chapter in Leviticus 26.

372 עֲלִיּוֹן (‘elyon) “most high” - same term used for God “most high” e.g. Psalm 97:9 (NKJV). See also Deut. 26:19.

373 Psalm 91

374 Psalm 1

375 וִטְנֶכְחָ (vitnekhâ) “your belly” - see footnote for Genesis 25:23.

376 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.

377 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).

378 What does a cursed kneading bowl look like? E.g. Exodus 8:3. All things are of Him (Romans 11:36).

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 blight³⁷⁹ and with the mildew.³⁸⁰ And they will pursue you until you perish.”

[23] “And the heavens which are over your head shall be copper,³⁸¹ 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 trembling³⁸² 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.³⁸³”

[27] “Yehvah will strike you with boils of Egypt and with the tumors and with the eczema³⁸⁴ and with the itch³⁸⁵ which you will not be able to be healed. [28] Yehvah will strike you with madness and with blindness and with bewilderment³⁸⁶ 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.³⁸⁷ 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.³⁸⁸ [33] A people whom you

379 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.

380 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.

381 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).

382 זַעֲוָה (za'avâh) “trembling” (“troublesome” NKJV; NAS “terror”) - related to the verb for how old people “tremble” in Ecclesiastes 12:3 יֵזְעוּ (yâzu'u), and how Mordecai did not “tremble” in Esther 5:9 זָעָה (zâ').

383 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.

384 גָּרַב (gârâv) “eczema” - NKJV “scab” - see footnote for Leviticus 21:20.

385 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.

386 תִּמְהוֹן (timhon) “bewilderment” (NAS) - NKJV “confusion”; KJV “astonishment” - found here and in Zechariah 12:4.

387 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.”

388 אֵל ('êl) “power” or “God” - see footnote for Genesis 31:29.

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.³⁸⁹ [36] Yehvah will bring you and your king³⁹⁰ 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 taunt³⁹¹ among all the peoples where Yehvah drives you there. [38] Much seed you will bring out to the field and little will you gather. Because, the locust will consume it. [39] Vineyards you will plant and work and will not drink wine nor gather, because the worm will eat it. [40] You will have olive trees in all your border and not anoint with oil, because your olive will drop off.”

[41] “Sons and daughters you will beget, and they will not be yours; because they will go in the captivity. [42] Every tree of yours and fruit of your ground the swarming locust shall possess. [43] The stranger who is in your midst will go up over you higher, higher, and you will go down lower, lower. [44] He will lend you, and you will not lend him. He will be for a head, and you will be for a tail. [45] And all these curses will come upon you and pursue you and overtake you until you are exterminated. Because, you did not listen to the voice of Yehvah your Gods to keep his commandments and his statutes that he commanded you. [46] And they will be on you for a sign and for a wonder and on your seed forever.³⁹² [47] Because, you did not serve Yehvah your Gods in joy and in a good heart from the abundance of everything.”³⁹³

[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.³⁹⁴ [50] A nation fierce of face who will not lift a face³⁹⁵ 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 daughters³⁹⁶ that Yehvah your Gods

389 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).

390 Israel 2 Kings 17:1-18; Judah 2 Kings 23:30f

391 שְׁנִינָה (sheniynâh) “taunt” - sharp words is the idea - related verb found e.g. in Psalm 140:3(H4) they “sharpen” their tongues, שִׁנְנוּ (shānanu) “they sharpen”; Proverbs 25:18 a false witness is a “sharp” arrow, שִׁנָּן (shānun).

392 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).

393 Psalm 119:14 (as food, 1 Timothy 4:4-5; 6:17)

394 לֹא-תִשְׁמַע לְשׁוֹנוֹ (lo'-tishma' leshono) “you will not hear its tongue” - NKJV “language you will not understand”

395 יָשָׂא פָנָיִם (yisâ' pâniym) “lift up a face” - NKJV, NAS “respect”; KJV “regard”

396 Leviticus 26:29; Jeremiah 19:9

gave to you, in the siege and in the distress which your enemy distresses you.”

[54] “The tender and very delicate³⁹⁷ 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 rejoice³⁹⁸ over you to make you perish and to exterminate you. And you will be torn away from upon the ground which you came in there to possess it. [64] And Yehvah will scatter you in all the peoples from the end of the earth and unto the end of the earth. And you will serve there other Gods that you and your fathers have not known, wood and stone. [65] And in those nations you will have no rest, and there will not be a resting place for the sole of your foot. And Yehvah will give to you there a trembling heart and failing eyes and a faint soul. [66] And your life will be hanging before you, and you will be in dread night and day. And you will not believe in your life. [67] In the morning you will say, 'Who gives evening?' And in the evening you will say, 'Who gives morning?' from the dread of your heart that you dread, and from the fear of your eyes that you fear. [68] And Yehvah will bring you back to Egypt in ships in the way that I said to you, 'You are no more again to see it.' And you will sell yourselves there to your enemies for male and female slaves, and there will be no buyer.”

29[1H28:69] These are the words of the covenant that Yehvah commanded Moses to cut with the sons of Israel in a land of Moab, besides the covenant that he cut with them in Horeb.³⁹⁹ [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

397 וְהַעֲנֵג ... הָרַךְ (hârah . . . vehe`ânog) “the tender and delicate” - these two descriptions are given of a woman in verse 56 and Isaiah 47:1.

398 God loves justice (Psalm 33:5), and so do the righteous (e.g. Psalm 58:10-11, vs. 11b יֵשׁ-אֱלֹהִים שֹׁפֵטִים בָּאָרֶץ [yêsh 'elohiym shophetiym bâ'âretz] “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).

399 Deuteronomy 4:10, 15; 5:2 = Exodus 19 & 20

know and eyes to see and ears to hear unto this day.⁴⁰⁰ [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.”⁴⁰¹

[7H6] “And you came to this place, and Sihon king of Heshbon and Og⁴⁰² 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 Gods of these nations. Lest there be in you a root bearing poison⁴⁰³ and wormwood.⁴⁰⁴ [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.⁴⁰⁵ [20H19] Yehvah will not be willing to forgive him, for then the anger of Yehvah and his jealousy will smoke⁴⁰⁶ against that

400 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).

401 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).

402 Deuteronomy 3:11

403 רֹשׁ (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 (רֹשׁ [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).

404 לְעֵנָה (la'anâh) “wormwood” - found also in Proverbs 5:4; Jeremiah. 9:15 (H14); 23:15; Lamentations 3:15, 19; Amos 5:7; 6:12. “Wormwood” also found in Revelation 8:11 (2x, ἄψινθον [apsinthon] not found in LXX).

405 לִמְעַן סִפּוֹת הָרֵוָה אֶת־הַצִּמְאָה (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.

406 יַעֲשֵׁן (ye'shan) “smoke” KJV - “burn” NKJV, NAS - this is the same verb as “smoke” e.g. in Genesis 15:17; Exodus

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.”⁴⁰⁷ [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.’”⁴⁰⁸

[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 things⁴⁰⁹ 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,⁴¹⁰ which I set before you, and you bring back to your heart in all the nations that Yehvah your Gods banished you there, [2] and you return to Yehvah your Gods and listen to his voice according to all that I command you today, you and your sons, in all your heart and in all your soul, [3] so Yehvah your Gods will return your captives and have mercy on you and return and gather you from all the peoples that Yehvah your Gods scattered you there. [4] If there be one of your banished at the end of the heavens, from there Yehvah your Gods will gather you and from there he will take you. [5] And Yehvah your Gods will bring you into the land that your fathers possessed, and you shall possess her. And he will do you good and make you many more than your fathers. [6] And Yehvah your Gods will circumcise⁴¹¹ your heart and heart of your seed to love⁴¹² Yehvah your Gods in all your heart and in all your soul that you may live.”⁴¹³

19:18 (2x + noun); 20:18.

407 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!

408 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.

409 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]).

410 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.

411 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.

412 לְאַהֲבָה (le'ahavâh) “to love” - exact word as in Deuteronomy 10:15; 11:13, 22; 19:9; 30:16, 20; Joshua 22:5; 23:11.

God is the One who causes anyone “to love” Him or not (Romans 9:18; 11:36).

413 This was prophesied in Jeremiah 29:10-14 and fulfilled in the books of Ezra and Nehemiah.

[7] “And Yehvah your Gods will set all these oaths upon your enemies⁴¹⁴ and upon those who hate you and pursued you.⁴¹⁵ [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?’⁴¹⁶ [14] But, the word is very near you, in your mouth and in your heart to do it.”⁴¹⁷

[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 cling⁴¹⁸ 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.⁴¹⁹ And Yehvah said to me, 'You shall not cross over this Jordan.' [3] Yehvah your Gods is crossing over before you. He will exterminate these nations from before you, and you shall dispossess them. Joshua himself will cross over before you, just as Yehvah spoke. [4] And Yehvah will do to them just as he did to Sihon and to Og, kings of the Amorites, and to their land when he exterminated them. [5] And Yehvah will give them over to you, and you shall do to them according to every commandment that I have commanded you.⁴²⁰ [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.”

414 Illustrated with Babylon. See e.g. Psalm 137; Jeremiah 50-51.

415 רָדַפְּךָ (redâphukhâ) “pursued you” - NKJV, KJV, NAS “persecuted” you - same exact word as in Deuteronomy 28:45 (NKJV, KJV, NAS “pursue” you).

416 Paul gives an interesting interpretation on this in Romans 10:4-7.

417 In Romans 10:8 Paul calls this “the word of the faith” (τὸ ῥῆμα τῆς πίστεως).

418 לִדְבַקָּה (ledâvqâh) “to cling” - this is the same Hebrew root for “cling” to a wife in Genesis 2:24. Moses speaks of “clinging” to the Lord in Deuteronomy 4:4; 10:20; 11:22; 13:4.

419 This is not a comment about his strength. See Deuteronomy 34:7.

420 Exodus 23:31-33; Deuteronomy 7:1-5; 20:16-18

[7] And Moses called to Joshua and said to him in the eyes of all Israel, “Be strong and courageous. For you are going with this people into the land that Yehvah swore to their fathers to give to them, and you shall cause them to inherit it. [8] And Yehvah, he is the one who goes before you. He is with you. He will not forsake you nor leave you. Do not fear nor be dismayed.”

[9] And Moses wrote this law and gave it to the priests, sons of Levi, those who carry the ark of the covenant of Yehvah, and to all the elders of Israel. [10] And Moses commanded them saying, “At the end of seven years, at the appointed time, the year of release, in the feast of huts, [11] when all Israel comes to appear before Yehvah your Gods in the place that he chooses, you shall read this law in front of all Israel in their ears. [12] Assemble the people, men and the women and the children 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 he⁴²¹ goes in there in his⁴²² 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 God⁴²³ is not in my midst, these bad things have found me?’⁴²⁴ [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 form⁴²⁵ that he does today before I bring him into

421 הוּא בָּא (hu' vâ) “he goes” - “he” in context refers to “this people.” אָמָם (’âm) “people” is masculine singular.

422 בְּקִרְבוֹ (beqirbo) “in his midst” - in other words, in the midst of the “foreigner” נֶכַחַר (nêkhar).

423 אֱלֹהַי (’elohay) “my God” - this is אֱלֹהִים (eloah) “God” (singular) with the first person pronominal suffix “my.”

424 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.

425 יִצְרוֹ (yitsro) “his form” - this is the same root word found in Genesis 6:5 for every “form” of the thoughts of his heart

the land that I swore.”

[22] And Moses wrote this song in that day and taught her to the sons of Israel.

[23] And he commanded Joshua, son of Nun, and said, “Be strong and courageous, for you are bringing the sons of Israel into the land that I swore to them; and I will be with you.”

[24] And it was, when Moses finished writing the words of this law upon a book until completing them, [25] so Moses commanded the Levities, who carried the ark of the covenant of Yehvah, saying, [26] “Take the book of this law and put it beside the ark of the covenant of Yehvah your Gods. And it shall be there against you for a 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 God⁴²⁶ of faithfulness⁴²⁷ without injustice. Righteous and upright is he. [5] He⁴²⁸ has corrupted himself, not his sons, their defect, a generation perverse and tortuous.⁴²⁹ [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.”⁴³⁰

[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.”⁴³¹ [8] In the Highest giving nations an inheritance, in his dividing sons of Adam, he caused borders of the peoples⁴³² 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 God⁴³³ with him. [13] He made him ride upon high places of earth, and he ate produce of a field.

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.

426 אֱלֹהִים (’êl) “God”

427 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).

428 “He” is used here as in Deuteronomy 31:16-18 in reference to Israel.

429 פִּתְּלוּל (petaltol) “tortuous” = “full of twists and turns” – only found here. Related to the word for “wrestlings”

נִפְתָּלוּל (naphttulêy) in Genesis 30:8, and the verb to “wrestle” (or “twist”) in Genesis 30:8.

430 KJV, NKJV run the question to the end of the verse. NAS runs just the first part as a question. Hebrew is unclear.

431 Similar language as in Job 12:7-10.

432 Acts 17:26

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,⁴³⁴ and blood of the grape, you drank wine.”

[15] “And Upright one⁴³⁵ grew fat and kicked. You grew fat. You grew thick. You were gorged.⁴³⁶ And he forsook God⁴³⁷ who made him. And he scorned the rock of his salvation.⁴³⁸ [16] They made him jealous with strangers.⁴³⁹ With abominations they provoked him. [17] They sacrificed to the demons,⁴⁴⁰ not God.⁴⁴¹ Gods, they did not know them. New ones from near they came. Your fathers did not bristle⁴⁴² at them. [18] You disremembered⁴⁴³ the rock who begot you, and forgot God⁴⁴⁴ 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 perversities⁴⁴⁵ are they, sons with no faithfulness in them. [21] They

433 אֱלֹהִים ('êl) “God”

434 חֵלֶב כְּלֵיֹת חֹטֵה (chêlev kilyot chittâh) “fat of kidneys of wheat” (YLT) - KJV “the fat of kidneys of wheat”; NKJV “choicest of wheat”; NAS “finest of wheat”

435 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.

436 כָּשִׂיתָ (kāsiyât) “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.

437 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).

438 יַנְבֵּל (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” נִבְלָתָּ [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.

439 זָרִים (zâriym) “strangers” - NKJV “foreign gods”; KJV, NAS “strange gods”

440 שְׂדִים (shêdiym) “demons” NKJV, NAS - “devils” KJV – only also found in **Psalm 106:37**. See also footnote for Leviticus 17:7.

441 אֱלֹהִים ('eloah) “God”

442 שָׁעָרוּם (se`arum) “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 שַׁעְרָה (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”).

443 תִּשְׁכַּח (teshiy) “You disremembered” - NKJV “you are unmindful”; NAS “You neglected” - only found here.

444 אֱלֹהִים ('êl) “God”

445 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.

have provoked me to jealousy with a non-God.⁴⁴⁶ They have provoked me with their vain things.⁴⁴⁷ And I, I will make them jealous with a non-people. With a foolish nation I will provoke⁴⁴⁸ them. [22] For a fire is kindled in my anger, and it shall burn to the lowest hell.⁴⁴⁹ 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 arrows⁴⁵⁰ I will finish on them. [24] Wasted⁴⁵¹ with hunger, devoured by flame⁴⁵² and bitter destruction, and teeth of beasts I will send on them with fury⁴⁵³ of crawlers of dust.⁴⁵⁴ [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.”⁴⁵⁵ I will make the memory of them cease from men.” [27] Had I not feared the provocation of the enemy, lest their foes misunderstand. Lest they say, “Our hands⁴⁵⁶ 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.”⁴⁵⁷ [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 Gomorrah⁴⁵⁸ are their grapes, grapes of poison,⁴⁵⁹ clusters of bitterness are theirs. [33] Their wine is fury⁴⁶⁰ of snakes and cruel poison⁴⁶¹ of cobras.⁴⁶² [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,

446 אֱלֹ (’êl) “God”

447 הַבִּלְיָהֶם (havlêyhem) “their vain things”; NKJV “their foolish idols” - see הֶבֶל (hevel) under **Idols** in the Appendix.

448 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

449 שְׂאוֹל (she’ol) “hell” NKJV, KJV - “Sheol” NAS - see footnote for Genesis 37:35

450 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 (“His arrow will go forth like lightning”).

451 מְזֵי (mezêy) “Wasted” - LXX τηκόμενοι (têkomenoi) “melted” with hunger; NKJV, NAS “wasted”; KJV “burnt”; YLT “Exhausted” - plural construct adjective, only found here.

452 רֶשֶׁף (resheph) “flame” - KJV “burning heat”; NKJV “pestilence”; NAS “plague”; YLT “heat” - found also in 1 Chronicles 7:25 (“Resheph” NKJV, a name); Job 5:7; Psalm 76:3(H4); 78:48; Song of Songs 8:6(2x); Habakkuk 3:5.

453 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..

454 חֲמַת זֹחַלִי עָפָר (chamat zochalêy `âphâr) “heat of crawlers of dust” - i.e. “poison of snakes”

455 אֶפְאַיֵּיהֶם (’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.

456 יָדֵינוּ (yâdêynu) “Our hands” - NKJV, KJV, NAS, etc. “Our hand” - the Hebrew is plural “hands”

457 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.

458 See also Isaiah 1:9-11 (to Judah and Jerusalem); 3:8-11; **Jeremiah 23:14**; Lamentations 4:4-10; Revelation 11:8.

459 רוֹשׁ (rosh) “poison” - NKJV, KJV “gall”; NAS “poison” - see footnote for Deuteronomy 29:18(H17).

460 חֲמַת (chamat) “fury” - NKJV, KJV “poison”; NAS “venom” - see footnote for Deuteronomy 32:24.

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 a ceasing of bond and free.”⁴⁶³

[37] “And he will say, ‘Where are their Gods,⁴⁶⁴ a rock in which they sought refuge? [38] Who ate⁴⁶⁵ fat of their sacrifices, drank wine of their drink offerings? Let them arise and help you. Let it be a shelter⁴⁶⁶ over you.’ [39] See now, that I, I am he. And there are no Gods⁴⁶⁷ besides me. I kill and I make alive. I strike⁴⁶⁸ 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.⁴⁶⁹ [41] If I sharpen my lightening sword, and my hand takes hold in judgment, I will return vengeance to my foes and recompense to those who hate me. [42] I will make my arrows drunk from blood, and my sword eat flesh from blood of slain and captive, from a head,⁴⁷⁰ locks⁴⁷¹ of an enemy.’ [43] Cause a shout for joy, nations,⁴⁷² his people, for he avenges the blood of his servants and returns vengeance to his foes. And he will atone his ground,⁴⁷³ his people.”

461 רָאשׁ (ro'sh) “poison” - NKJV, KJV “venom”; NAS “poison” - see footnote for Deuteronomy 29:18(H17).

462 פֶּתָנִים (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.

463 עָצוּר וְעֶזוּב (âtsur ve'âzuv) “bond and free” - this phrase found also in 1 Kings 14:10; 21:21; 2 Kings 9:8, and similar wording in 2 Kings 14:26.

464 אֱלֹהֵימוֹ ('elohêymō) “their Gods” - virtually all English translations translate as plural “gods” even though the following “rock” צוֹר (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 εἰσὶν οἱ θεοὶ αὐτῶν ἐφ' οἷς ἐπεποιθισαν ἐπ' αὐτοῖς “And Lord said, 'Where are [plural] their Gods upon whom [plural] they trusted upon them?’”

465 יָשָׁתוּ יֹאכְלוּ (yo'khêlu yishttu) “ate . . drank” both plural verbs

466 סִתְרָה (sitrah) “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.

467 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.

468 מִחָצְתִי (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.

469 חַי אָנֹכִי לְעֹלָם (chay 'ânōchiy 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.

470 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).

471 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.

472 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).

473 Atone his ground? See Numbers 35:33.

[44] And Moses came in and spoke all the words of this song in the ears of that people and Hoshea,⁴⁷⁴ 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 bone⁴⁷⁵ 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.”

33[1] And this is the blessing with which Moses, the man of the Gods,⁴⁷⁶ blessed the sons of Israel before his death. [2] And he said, “Yehvah came from Sinai and arose from Seir to them shining from the mountain of Paran and came from tens of thousands⁴⁷⁷ holy,⁴⁷⁸ from his right a fiery decree⁴⁷⁹ for them, [3] yes, loving peoples, all his holy ones in your hand. And they followed⁴⁸⁰ at your foot. He was lifted⁴⁸¹ from your words. [4] Moses commanded a law for us, a possession of the assembly of Jacob. [5] And he was king in Upright one⁴⁸² when the heads of the people gathered together the tribes of Israel.”

[6] “Let Reuben live and not die, nor let his death be a number.”

[7] And this to Judah so he said, “Hear Yehvah the voice of Judah and to his people you bring him. Let his hands strive for him, and you be a help from his foes.”

[8] And to Levi he said, “Your Thummim and your Urim⁴⁸³ are for your kind man

474 הוֹשֵׁעַ (hoshêa) “Hoshea” KJV - “Joshua” NKJV, NAS – LXX Ἰησοῦς (iêsous) - see footnote for Numbers 13:8.

475 עֶצְמָם (’etsem) “bone” - meaning “same” i.e. on that same day.

476 אִישׁ הָאֱלֹהִים (’iysh hâ’eshlohiym) “the man of the Gods”

477 מֵרַבְּבוֹת (mêrivvot) “from tens of thousands” (plural) - NKJV, KJV “with ten thousands”; NAS “from the midst of ten thousand” - we have here “from” and the plural form of the word “ten thousand.” For “ten thousand” see footnote for Genesis 24:60.

478 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.”

479 אֶשְׁדָּת (’êshdât) written (kethib), אֵשׁ דָּת (’êsh dât) read (qere) “fiery decree” - NKJV, KJV “fiery law”; NAS “flashing lightning” - דָּת (dât) “decree” or “law” (NKJV) is also found in Ezra 8:36 and about 19 times in Esther.

480 תִּבְנוּ (tuku) “they followed” (NAS) - “They sit down” NKJV; “they sat down” KJV, YLT – only found here. Hebrew uncertain.

481 יִשָּׂא (yissâ) “he was lifted” - NKJV, NAS “Everyone receives”; “every one shall receive”; YLT “he lifteth up”

482 בִּישְׁרוֹן (viyshurun) “in Upright one” - NKJV, KJV, NAS “in Jeshurun” - see footnote Deuteronomy 32:15.

483 For the Thummim and the Urim see footnote for Exodus 25:7 “breastpiece.”

whom you tested him in the Test.⁴⁸⁴ 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 son⁴⁸⁵ he does not know.⁴⁸⁶ 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 sacrifice⁴⁸⁷ in your nose⁴⁸⁸ and whole offering⁴⁸⁹ 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."⁴⁹⁰

[12] To Benjamin he said, "Beloved of Yehovah⁴⁹¹ shall dwell in safety by him who covers⁴⁹² over him all the day and between his shoulders he shall dwell."

[13] And to Joseph he said, "Blessed of Yehovah is his land from the excellence⁴⁹³ of heavens from dew and from the deep lying beneath [14] and from excellent products of the Sun and from excellent yeild⁴⁹⁴ 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.⁴⁹⁵ Let her come in to the head of Joseph and to the crown of one separate of his brothers.⁴⁹⁶ [17] Firstborn of his ox, majesty to him, and horns of a rhino,⁴⁹⁷ with his horns he will thrust peoples together to ends of the earth. And they are tens of thousands⁴⁹⁸ of Ephraim, and they are thousands of Manasseh."⁴⁹⁹

[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 suck⁵⁰⁰ in abundance of seas and hidden treasures of sand."

484 מַסָּה (massâh) - "Test" - see footnote for Exodus 17:7.

485 בְּנוֹ (beno) "his son" written (kethib); read (qere) בָּנָיו (bânâyv) "his sons" - NKJV, KJV "own children"; NAS "own sons"; YLT "his sons"; could not find "son" in English translation, although this is what is written in the text. LXX τοὺς υἱοὺς αὐτοῦ (tous uious autou) "his sons."

486 This same concept is found in Psalm 73:25; Isaiah 26:8-9; Luke 14:26-33; 1 Corinthians 7:29-31

487 קֶטֶרֶה (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.

488 בְּאַפְךָ (be'apekâ) "in your nose" - NKJV "before You"; YLT "in Thy nose"

489 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.

490 In other words, "from rising up again."

491 יְהוָה (yehovâh) "Yehovah" - see footnote for Genesis 3:14.

492 חֹפֶף (chophêph) "who covers" - NKJV "Who shelters"; KJV "shall cover"; NAS "Who shields" - only found here.

493 מְגֵד (meged) "excellence" (singular) - NKJV, KJV "precious things"; NAS "choice things"

494 גֶּרֶשׁ (geresh) "yeild" - NKJV, NAS "produce"; KJV "put forth" - only found here.

495 Exodus 3:2-4; Mark 12:26; Luke 20:37; Acts 7:30-35

496 וְלִקְדָּד נִיר אָחִיו - "and to the crown of one separate of his brothers" - same phrase found in Genesis 49:26.

497 רֵאֵם (re'êm) "rhino" - see footnote for Numbers 23:22.

498 See footnote for vs. 2.

499 Ephraim and Manasseh were sons of Joseph, the tribe to which he speaks.

500 יִינָקוּ (yiynâqu) "they shall suck" KJV - "they shall partake" NKJV; "they shall draw out" NAS

[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.⁵⁰¹ 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 sea⁵⁰² 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 bronze⁵⁰³ are your bolts⁵⁰⁴, and as your days, your strength.⁵⁰⁵ [26] There is none like the God⁵⁰⁶ of Upright one,⁵⁰⁷ who rides heavens in your help and in his majesty of clouds. [27] A den⁵⁰⁸ 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.⁵⁰⁹ The fountain⁵¹⁰ of Jacob to a land 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 liars⁵¹¹ 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

501 סָפֹון (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

502 יָם (yâm) “sea” NAS - “west” NKJV, KJV - “sea” is used for “west”

503 נְחֹשֶׁת (nechoshet) “bronze” - can be translated “bronze” or “copper” - context here (“bolts”) dictates bronze.

504 מִנְעָלָיִךְ (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.

505 דַּבְּעָיִךְ (dâv'echâ) “your strength” NKJV - “thy strength” KJV, YLT; “your leisurely walk” NAS; “thy rest” Darby - exact meaning unknown.

506 אֵל ('êl) “God”

507 יֵשׁוּרוּן (yeshurun) “Upright one” - NKJV, KJV, NAS “Jeshurun” - see footnote for Deuteronomy 32:15.

508 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).

509 בִּדְדָד (bâdâd) “alone” - NKJV “The fountain of Jacob alone”; KJV “dwell in safety alone” - uncertain where “alone” belongs, either with “safety” or “fountain” or “spring.”

510 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-אֶרֶץ ('el-'erets) with the following “dew,” both water, Hebrew //.

511 יִכָּחָשׁוּ (yikâchashu) “be found liars” KJV - “shall submit” NKJV; “shall cringe” NAS; “will bow in fear” CEV; “are subdued” YLT - only found here in the Niphal (passive) form. See footnote for Genesis 18:15.

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.⁵¹² 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,⁵¹³ [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.

512 בֵּית פְּעוֹר (bêyt pe'or) - “House of Peor” - see footnote for Deuteronomy 3:29

513 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”) עֵינַן בְּעֵינַן ('aiyn be' aiyn). NKJV Jeremiah 32:4 “face to face” is “his mouth with his mouth” (KJV “mouth to mouth”) פִּי עִם-פִּי (piyv `im-piyv). NKJV Jeremiah 34:3 “face to face” is “and his mouth shall speak with your mouth” (KJV “he shall speak with thee mouth to mouth”) וּפִיהוּ אֶת-פִּיךָ יְדַבֵּר (uphiyhu 'et-piykhâ yedabêr). NKJV Acts 25:16 “face to face” is “according to having face” κατὰ πρόσωπον ἔχοι (kata prosôton echoi). NKJV 2 John 12 & 3 John 14 “face to face” is “mouth to mouth” στόμα πρὸς στόμα (stoma pros stoma).

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.”

1 יְהוֹשֻׁעַ (yehoshu`a) “Joshua” - This is the Hebrew title. See footnote for Exodus 17:9

2 Ἰησοῦς Ναυη (iêsous nauê) “Joshua Nun” - This is the Greek title.

3 לָכֶם (lâkhem) “to you” plural

2[1] And Joshua son of Nun sent from the Acacias⁴ two men, secret spies, saying, “Go, see the land and Jericho.” And they went and entered a house of a woman, a prostitute, and her name was Rachab.⁵ And they laid down there. [2] And it was told to the king of Jericho saying, “Behold, men came in here tonight from sons of Israel to search out the land.” [3] And king of Jericho sent to Rachab saying, “Bring out the men who came in to you who came into your house, for they have come to search out all the land.”

[4] And the woman took the two men and hid him.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

4 שִׁטִּיִּם (shittiyim) “Acacias” - NKJV “Acacia Grove”; KJV, NAS “Shittim” - see footnote for Numbers 25:1.

5 רַחַב (râchâv) “Rachab”; CJB, OJB “Rachav”; NKJV, etc. “Rahab” - LXX Ῥααβ (Hraab) - found also in Joshua 2:3; 6:17, 23, 25. In the NT “Rachab” the harlot is Ῥααβ (hraab) in Hebrews 11:31 & James 2:25. Matthew 1:5 has Ῥαχαβ (hrachab), see footnote for Mt 1:5. In Hebrew רַחַב (râchâv) is an adjective meaning “wide” or “broad” (e.g. Genesis 34:21; Exodus 3:8; Job 30:14; etc.), but her name given here is likely from her native Canaanite language. Also, this “Rachab” is NOT the “Rahab” רַהַב (rahav) of Job 9:13; 26:12 (NAS); Psalm 87:4; 89:10(H11); Isaiah 30:7; 51:9.

6 תִּצְפְּנוּ (titspeno) “hid him” third masculine singular suffix “him” - LXX ἔκρυψεν αὐτοὺς (ekrupsen autous) “hid them”; NKJV “hid them”

7 הֶעֱרַכְוֹת (hâ'arukhot) “arranged” - qal passive plural participle

8 לָהּ (lâh) “by her”

9 נִמְגְּגוּ (nâmogū) “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.

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 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

14 קִיר (qiyr) “side” (YLT); “city” NKJV, NAS; “town” KJV – can also be translated “wall” (e.g. in David's and God's description of men in 1 Samuel 25:22, 34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8 מִשְׁתִּינ בְּקִיר [mashtiyen beqiyr] “one who urinates on a wall”)

15 חוֹמָה (chomâh) “wall”

16 תִּקְוָה (tiqvah) “cord” - used here and in Joshua 2:21 for “cord.” Elsewhere, used for “hope” (e.g. Ruth 1:12; Job 4:6) or a name “Tikvah” (e.g. 2 Kings 22:14; Ezra 10:15).

17 הַמִּצְאוֹת (hammots'ot) “the things that found” - NKJV “that had befallen”; NAS “that had happened”

18 מִתְּמוֹל שִׁלְשׁוֹם (mittemol shilshom) - “in time past” - see footnote for Genesis 31:2.

come to the edge of the water of the Jordan, you shall stand in the Jordan.”

[9] And Joshua said to sons of Israel, “Come here and hear words of Yehvah your Gods.” [10] And Joshua said, “In this you shall know that a living 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 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

19 **אֱלֹהִים** (’ê chay) “a living God” NAB - “the living God” NKJV, KJV, NAS, YLT, etc. No definite article in Hebrew or Greek, LXX θεὸς ζῶν (theos zôn) “living God.” For definite article in this phrase in OT, only in Aramaic, Daniel 6:20, 26 **אֱלֹהֵא חַיָּא** (’elâhâ chayyâ) “the living God,” LXX Psalm 42:2(G41:3) τὸν θεὸν τὸν ζῶντα (ton theon ton zônta) “the living God,” also in NT (e.g. Acts 14:15).

20 **כְּנַעֲנִי** (kena`aniy) “Canaanites” - from Canaan, son of Ham (see Genesis 9:18 and footnote). See Genesis 10:19 for where they lived.

21 **חִתִּי** (chittiy) “Hittites” - see footnote for Genesis 15:20.

22 **חִוִּי** (chivviy) “Hivites” - see footnote for Genesis 10:17

23 **פְּרִזִּי** (perizziy) “Perizzites” - see footnote for Genesis 13:7.

24 **גִּרְגָּשִׁי** (girgâshiy) “Girgashites” - see footnote for Genesis 10:16.

25 **אֲמֹרִי** (’emoriy) “Amorites” - see footnote for Genesis 10:16.

26 **יְבוּסִי** (yevusiy) “Jebusite” - see footnote for Genesis 10:16.

27 Same list of seven nations, but in different order, as in Deuteronomy 7:1.

28 Distance is roughly 50 miles away, as Zarethan is noted “below Jezreek” in 1 Kings 4:12. See footnote below.

29 **אָדָם** (’âdâm) “Adam” NKJV, KJV, NAS – for location see footnote for “Zarethan.” Only used here for a location.

30 **צָרְתָן** (tsârtân) “Zaretan” NKJV, KJV; “Zarethan” NAS – noted as “below Jezreel” in 1 Kings 4:12 and in “the plain of Jordan” in 1 Kings 7:46 (also called “Zeredah” **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

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 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

33 Numbers 32:28-29

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 כִּתְּמוֹל־שִׁלְשׁוֹם (kitmol-shilshom) "as before" - more literally, "as yesterday, three days ago"

36 Exodus 12:2 "beginning of months"; 13:4 "Abib"

37 גִּלְגָּל (gilgâl) "Gilgal" - see footnote for Joshua 5:9.

the hand of Yehvah. For 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 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]

38 הַיָּד (hiy') “it” - more literally, “she,” referring to the “hand” יָד (yad) which is feminine.

39 עָבְרָנוּ ('âvrânu) “our crossing” is written in the text (kethib), reading (qere) is “their crossing” עָבְרָם ('âvrâm).

40 עוֹד רוּחַ ('od ruach) “still spirit” - similar wording in Joshua 2:11.

41 חַרְבוֹת (charvot) “knives” - same word for “sword” (e.g. Joshua 5:13; 6:21; 8:24; etc.) used also for a smaller knife or dagger (e.g. Judges 3:16, 21-22 NKJV “dagger” חֶרֶב [cherev]).

42 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 (shênïyt) “a second time” NKJV, KJV, NAS – context reveals those being circumcised had not been circumcised. The “second time” implies a prior time, but there is not record of when this time was.

44 הַדָּבָר (hadâvâr) “the reason” - same word for “word” (e.g. Joshua 1:13) or “thing” (e.g. Joshua 9:24).

45 עֲרֵלִים ('arêliym) “foreskins” NAB, WYC - “uncircumcised” NKJV, KJV, NAS, YLT, etc. See footnote for Genesis 17:14.

46 חַיּוֹתָם (chayotâm) “they revived” - NKJV, NAS “they were healed”; KJV “they were whole”; YLT “their recovering”; OJB “they were . . . (. . . restored alive)” - this is the infinitive for the verb “to live” w/third masculine plural pronominal suffix.

47 גָּלוּתִי (gallotiy) “I have rolled away” - this verb is related to the noun “Gilgal” see below.

48 מֵעַלֵיכֶם (mê'alêykhem) “from upon you” - plural you

49 גִּלְגָּל (gilgâl) “Gilgal” - means “wheel” in Hebrew (or perhaps “roller” or the like, context here). Other than a location, this word is “wheel” (e.g. NAS) found only in Isaiah 28:28. גָּלְגַל (galgal) is also “wheel” e.g. Ecclesiastes 12:6 or “whirlwind” e.g. Psalm 77:18(H19).

And sons of Israel camped in the Gilgal, and they did the Passover on the fourteenth day of the month in the evening in the plains of Jericho. [11] And they ate of the produce of the land on the day after the Passover, unleavened bread and roasted grain on the 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 Yehvah's army. 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 Yehvah's army said to Joshua, "Remove your sandal from upon your foot, for the place that you stand upon 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. [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

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 יֹאמֶר (yo'mer) "he said" - LXX εἶπεν (eipen) "he said"

56 הַמְאַסֵּף (hame'assêph) "the rear guard" - more literally, "the one who gathered" - YLT "he who is gathering up" - this verb used this way also in Numbers 10:25; Joshua 6:13; Isaiah 52:12; 58:8.

into the camp and lodged in the camp.

[12] And Joshua arose early in the morning, and the priests took up the ark of Yehvah. [13] And the seven priests carrying the seven rams' horns before the ark of Yehvah, going, went and blew on the horns and he who was armed went before them and the rear guard went after the ark of Yehvah went and the blowing on the horns. [14] And they went around the city on the second day one time and returned to the camp. So they did six days.

[15] And it was on the seventh day, so they arose about the going up of the dawn, and they went around the city according to this judgment seven times. Only on that day, they went around the city seven times. [16] And it was, on the seventh time the priests blew on the horns, and Joshua said to the people, "Shout! For Yehvah has given to you the city! [17] And the city, she shall be, and all that is in her, doomed to destruction to Yehvah. Only Rachab the prostitute, she shall live, and everyone who is with her in the house, because she hid the messengers whom we sent. [18] And only, you shall keep from that doomed to destruction, lest you be doomed to destruction, and you take from that doomed to destruction and you put the camp of Israel to doomed to 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 by a sword's mouth.⁵⁹ [22] And to the two men who were the ones who spied out the land Joshua said, "Go into the house of the woman, the prostitute, and bring out from there the woman and all who is with her, just as you swore to her."

[23] And the young spies went in and brought out Rachab and her father and her mother and her brothers and everyone who was hers and all her families they brought out and gave them rest outside to the camp of Israel. [24] And they burned the city in the fire and all that was in it. Only, the silver and the gold and the vessels of the copper and the iron they gave, a treasure of the house of Yehvah. [25] And Rachab the prostitute and the house of her father and all who were hers Joshua kept alive. And she dwells in the midst of Israel unto this day, because she hid the spies Joshua sent to spy on Jericho. [26] And at that time Joshua made an oath saying, "Cursed is the man before Yehvah who raises up and builds this city Jericho. On his firstborn he shall establish her and on his youngest he shall cause her doors to stand."⁶⁰ [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.

57 תָּרַם (chêrem) "doomed to destruction" - this noun is found three times in this verse along with one use of the related verb form. For more on this word, see footnote for Exodus 22:20(H19).

58 נְחֹשֶׁת (nechoshet) "copper" in its raw form (e.g. Deuteronomy 8:9), also used for "bronze" (e.g. Deuteronomy 33:25)

59 See Genesis 34:26 footnote.

60 Joshua's curse was fulfilled in 1 Kings 16:34.

And Achan,⁶¹ son of Carmi, son of Zabdi,⁶² son of Zerah of the tribe of Judah, took from that doomed to destruction. And the anger of Yehvah burned against sons of Israel.⁶³ [2] And Joshua sent men from Jericho to the Ai which is beside House of Iniquity⁶⁴ east to House of God.⁶⁵ 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.”⁶⁶

[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.⁶⁷ 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,⁶⁸ 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?⁶⁹ [11] Israel has sinned, and also they have passed over my covenant that I commanded them. And also they have taken from that doomed to destruction, and also they have stolen. And also they have deceived, and also they have put in their vessels. [12] So, sons of Israel are not able to arise before their enemies. Backs they turn before their enemies, for they shall be doomed to destruction. I will no longer be with you, if you do not exterminate that doomed to

61 עָכָן (ʾâkhân) “Achan” - found also in Joshua 7:18-20, 24; 22:20 – in 1 Chronicles 2:7 he is called “Achar,” עָכָר (ʾâkhâr), which means “Troubler” and is noted as “the troubler of Israel, who transgressed in the accursed thing” (NKJV).

62 זַבְדִּי (zavddiy) “Zabdi” - found also in Joshua 7:17-18; 1 Chronicles 8:19 (a Benjamite); 27:27 (a Shiphmite); Nehemiah 11:17 (son of Asaph).

63 Why the whole country, when only one man has sinned? See Numbers 16:22; 2 Samuel 24:17. Other men died because of Achan's sin, Joshua 7:5f. Yet, God faults the whole country, “Israel has sinned . . . they” (Joshua 7:11).

64 בֵּית אָוֶן (bêyt 'âven) “House of Iniquity” - sounds similar to “Sin City” (Las Vegas) – NKJV “Beth Aven” - the word “iniquity,” אָוֶן ('âven), is the same word e.g. in 1 Samuel 15:23.

65 בֵּית-אֵל (vêyt-'êl) “House of God” - NKJV “Bethel” - see Genesis 35:7 and footnotes

66 מְעַט (me'at) “few” - Joshua 8:25 - about 12,000 men and women.

67 שִׁבְרִים (shevâriym) “quarries” CSB, ERV, GNT, HCSB, TLB - “stone quarries” CEV, NIV, NOG; “Shebarim” NKJV, KJV, NAS; etc. - same plural noun in Job 41:25(H17, “crashings”); Psalm 60:2(H4, “breaches”). This noun, שֶׁבֶר (shever), is also used for something “broken” (Leviticus 21:19[2x]) or “fractured” (Leviticus 24:20) and also “grain” (e.g. Genesis 42:1-2, 19; Nehemiah 10:31)

68 אָהָה (ahâh) “Ahah” - NKJV, KJV, NAS, etc. “Alas”; YLT, LEB, NRSV “Ah”; CSB, HCSB, NLT “Oh”; TLB, NET “O”; MSG “Oh, oh, oh” - found also in Judges 6:22; 11:35; 2 Kings 3:10; 6:5, 15; Jeremiah 1:6; 4:10; 14:13; 32:17; Ezekiel 4:14; 9:8; 11:13; 20:49(H21:5); Joel 1:15

69 When you consider God's promise to Joshua in chapter 1, perhaps Joshua should have known there was something amiss in Israel; since they suffered such a defeat. Thus, God's response to Joshua.

destruction from your midst. [13] Arise. Sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says Yehvah, Gods of Israel, "Doomed to destruction is in your midst, Israel. You are not able to arise before your enemies until you cause that doomed to destruction to be taken away from your midst. [14] And you shall be brought in the morning according to your tribes. And it shall be, the tribe Yehvah catches,⁷⁰ it shall come to the families, and the family that Yehvah catches, it shall come to houses; and the house which Yehvah catches, it shall come to the men. [15] And it shall be, the one caught in that doomed to destruction, he shall be burned in the fire, him and all that is his, because he passed over the covenant of Yehvah; and because he did folly⁷¹ in Israel.'"

[16] And Joshua rose early in the morning and brought Israel according to his tribes. And the tribe of Judah was caught. [17] And he brought the family of Judah, and he caught the family of the Zarhites. And he brought the family of the Zarhites to the men and Zabdi was caught. [18] And he brought his house to the men and Achan, son of Carmi, son of Zabdi, son of Zerah to the tribe of Judah, was caught.⁷²

[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,⁷³ a good one,⁷⁴ and two hundred shekels of silver, and one tongue⁷⁵ 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.⁷⁶

[25] And Joshua said, "Why have you troubled us?⁷⁷ Yehvah will trouble you this day." And all Israel stoned him with stones. And they burned them in the fire. And they stoned them with the stones. [26] And they raised upon him a great heap of

70 יִלְכְּדֶנּוּ (yilkedenu) "catches it" - this is the same root word for "they captured" the city in Joshua 6:20.

71 נִבְלָה (nevâlâh) "folly" KJV - "disgraceful thing" NKJV, NAS – see footnote for Genesis 34:7

72 Proverbs 1:17-19; 15:3, 27a; 28:20

73 שִׁנְעָר (shin`âr) "Shinar" NAS - "Babylonian" NKJV; "Babylonish" KJV - Shinar is in the area of Babylon (Daniel 1:2).

74 אַחַת טוֹבָה ('achat tovâh) "a good one" - KJV, YLT, GNV, JUB "goodly"; NKJV, NAS "beautiful"; DRA "exceeding good"; NET "nice"; WYC "full good"

75 לִשׁוֹן (leshon) "tongue" LXX γλῶσσον (glôssan) "tongue" - NKJV, KJV, YLT "wedge"; NAS "bar" - "tongue" is also used for a "tongue of fire" (NAS, Isaiah 5:24); God's "tongue like a devouring fire" (NKJV Isaiah 30:27); "the tongue of the Sea of Egypt" (NKJV Isaiah 11:15 NKJV); and "bay" (NKJV, KJV, NAS, YLT Joshua 15:2, 5; 18:19)

76 עָכּוֹר ('âkhor) "Trouble" - NKJV, KJV, NAS "Achor" - found also in Joshua 7:26; 15:7; Isaiah 65:10; Hosea 2:17 – see following footnote.

77 עָכַרְתֶּנּוּ ('akhartânu) "you troubled us" - this verb and the next, יַעְכֹּרְךָ (ya`kârkhâ) "will trouble you," are both related to the noun, עָכּוֹר ('âkhor) "Trouble," in the prior verse. See also verse 26.

stones unto this day. And Yehvah turned from his burning anger. Therefore, the name of that place is called valley of Trouble unto this day.

8[1] And Yehvah said to Joshua, “Do not be afraid and do not be dismayed. Take with you all the people of the war. And arise, go up to the Ai. See, I have given in your hand the king of the Ai and his people and his city and his land. [2] And you shall do to the Ai and to her king just as you did to Jericho and to her king. Only, her spoil and her beast you shall sacrifice for yourselves. Set for yourself an ambush to the city from behind it.”

[3] And Joshua arose, and all the people of the war, to go up to the Ai. And Joshua chose thirty thousand men, mighty men of valor, and he sent them at night. [4] And he commanded them saying, “Look, you are ambush to the city behind the city. Do not go very far from the city. And all of you shall be ready. [5] And I, and all the people that are with me, will come near to the city. And it shall be, when they go out to meet us, just as in the first, so we will flee before them. [6] And they shall go out after us until we draw them away from the city. For they will say, 'Fleeing before us, just as in the first.' And we shall flee before them. [7] And you shall arise from the ambush and take possession of the city. And Yehvah your Gods will give it in your hand. [8] And it shall be, when you seize the city, you shall burn the city in the fire; according to the word of Yehvah you shall do. See, I have commanded you.”

[9] And Joshua sent them, and they went to the ambush. And they stayed between House of God and the Ai, from sea to the Ai.⁷⁸ 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.⁷⁹ [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 him⁸⁰ 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 camp⁸¹ who was from north to the city, and his rear guard⁸² from sea to the city. And Joshua walked⁸³ 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 beaten⁸⁴ before them and fled the way of the wilderness. [16] And all the people that were in the city⁸⁵ called

78 מִיַּם לַאִי (miyyâm lâ`ây) “from sea to the Ai” - NKJV “on the west side of Ai”

79 לִפְנֵי הָעָם הָאֵל (liphnêy hâ`âm hâ`ây) “before the people of the Ai” - LEB “before the people of Ai”; NKJV, KJV, NAS, etc., “before the people to Ai”

80 בֵּינָו (bêyno) “between him” NAS, YLT - “between them” NKJV, KJV – note following verse, “he. . . .”

81 מַחֲנֶה (machaneh) “camp” YLT - “army” NKJV, NAS; “host” KJV

82 עֲקֵבוֹ (‘aqêvo) “his rear guard” - more literally, “his heel” - NKJV, NAS “its rear guard”; KJV “their liars”; YLT “its rear” - this is the noun related to the verb Jacob's name comes from. See Genesis 25:26 and footnotes.

83 יָלַךְ (yêlek) “walked” TLV - “went” NKJV, KJV, etc.; YLT “goeth”; NAS, etc. “spent” - means “went” or “walked – same word e.g. in Exodus 16:4 (“walk”); 18:20 (“walk”); Judges 5:10 (“walk”); etc.

84 יִנָּגְעוּ (yinâg`u) “were beaten” - NKJV, KJV “made as if they were beaten”; NAS “pretended to be beaten”; YLT “[seem] stricken” - this verb does not have “pretended” in it conceptually, but context seems to imply it.

85 בְּעִיר (bâ`iyr) “in the city” (kethib) YLT, NAS – “in Ai” (qere, בְּעֵי [bâ`ay]) NKJV, KJV

together to pursue after them, and they pursued after Joshua and were drawn away from the city. [17] And there was not left a man in the Ai, or House of God, who did not go out after Israel. And they left the city open and pursued after Israel.

[18] And Yehvah said to Joshua, "Stretch out with the javelin that is in your hand to the Ai, for in your hand I give her." And Joshua stretched out with the javelin that was in his hand to the city.⁸⁶ [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.⁸⁷

[21] And Joshua and all Israel saw that the ambush captured the city and that the smoke of the city went up. And they turned and struck the men of the Ai. [22] And these went out from the city to meet them and they were to Israel in the midst, these from this, and these from this. And they struck them until there was none remaining to him, survivor or fugitive. [23] And they seized alive the king of the Ai and brought him to Joshua. [24] And it was, as Israel finished killing all the inhabitants of the Ai in the field in the wilderness that pursued them in it, so they fell, all of them, by a sword's mouth, until finishing them. And all Israel returned to the Ai and struck her by a sword's mouth.

[25] And it was, all who fell that day from man and unto woman was 12,000, all men of⁸⁸ the Ai. [26] And Joshua did not draw back his hand that was stretched out with the javelin until which the ones were destroyed, all the inhabitants of the Ai. [27] Only, the beast and spoil of that city Israel plundered for themselves, according to the word of Yehvah that he commanded Joshua. [28] And Joshua burned up the Ai and made her a mound⁸⁹ 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.⁹⁰ 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,⁹¹ an altar of complete stones that have not had iron swung upon them.⁹² And they offered upon it burnt offerings to Yehvah and sacrificed peace offerings. [32] And he wrote there upon the stones a copy of the law of Moses which he wrote before sons of Israel. [33] And all Israel, and his elders, and officers, and his judges stood from this and from this to the ark in front of the priests, the Levities carrying the ark of the covenant of Yehvah, as the sojourner, as the native, his half to the front of mount Gerizim and his half to the front of mount Ebal, just as Moses, servant of Yehvah, commanded in the first to bless the people of

86 This is similar to when Moses held up his hand in Exodus 17:11-12. See also Joshua 8:26.

87 In other words, Israel was fleeing, but then turned around and attacked their enemies.

88 אֲנָשֵׁי ('anshêy) "men of" KJV, YLT - "people of" NKJV, NAS, etc.

89 תֵּל (têl) "mound" - NKJV, KJV, NAS, YLT "heap" - see footnote for Deuteronomy 13:16(H17)

90 Deuteronomy 21:22-23; Galatians 3:13

91 Deuteronomy 27:2-8

92 Exodus 20:25

Israel.⁹³

[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.⁹⁴

[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.⁹⁵

[6] And they went to Joshua to the Gilgal⁹⁶ 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,⁹⁷ so how can I cut⁹⁸ to you a covenant?" [8] And they said to Joshua, "We are your servants." And Joshua said to them, "Who are you, and from where do you come?" [9] And they said to him, "From a very distant land your servants have come to the name of Yehvah your Gods, for we heard of his report. And all that he did in Egypt, [10] and all that he did to the two kings of the Amorites that were beyond the Jordan, to Sihon king of Heshbon, and to Og king of the Bashan who was in Ashtaroath. [11] And our elders and all inhabitants of our land spoke to us saying, 'Take in your hand provision for the way and go to meet them. And you shall say to them, "We are your servants. And now, cut to us a covenant."' [12] This our bread (we supplied it from our houses) was hot in the day of our going out to go to you. And now, behold, it is dry and is crumbs. [13] And these wine skins that we filled were new. And behold, they are split. And these our garments and our sandals are worn out from the very long way."

[14] And the men took from their provision, and the mouth of Yehvah they did not ask. [15] And Joshua made for them peace and cut for them a covenant to let them live. And the leaders of the congregation swore to them. [16] And it was, at the end of three days after which they cut for them a covenant, so they heard that they were near to him.⁹⁹ And they were dwelling in his midst.¹⁰⁰

[17] And sons of Israel journeyed and came to their cities on the third day. And

93 Deuteronomy 27:11-26

94 פֶּה אֶחָד (peh 'echâd) "one mouth" YLT - "with one accord" NKJV, KJV, NAS – this same exact phrase can also be found in 1 Kings 22:13; 2 Chronicles 18:12 (more lit., "the words of the prophets are one mouth good to the king")

95 הָיָה נִקְדָּיִם (hâyâh niqqudiym) "It was crumbs" YLT - "had become crumbled" NAS; "moldy" NKJV; "mouldy" KJV – same word found also in Joshua 9:12 & 1 Kings 14:3 (NKJV, NAS "cakes"; KJV "cracknels")

96 גִּלְגָּל (gilgâl) "Gilgal" - see Joshua 5:9 and footnote

97 בִּקְרִבִּי (beqirbiy) "in my midst" first person singular suffix – NKJV, KJV "among us"

98 אֶכְרֹת ('ekhrôt) [kethib]; אֶכְרַת ('ekhrât) [qere], first person singular "I cut" - Darby "I make a covenant"; GNV "I make a league"; NKJV, NAS "we make a covenant"; KJV "we make a league"

their cities were Gibeon, and the Chephirah¹⁰¹ and Beeroth¹⁰² and Town of Forests.¹⁰³ [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,¹⁰⁴ king of Jerusalem,¹⁰⁵ 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

99 קִרְיַת הַיְעָרִים (qeroviym hêm 'êlâyv) “they were near to him” - singular masculine suffix reference to Israel (“him”) - NKJV “they were their neighbors”

100 בְּקִרְבוֹ (veqirbo) “in his midst” - singular masculine suffix reference to Israel (“him”) - NKJV “near them”; KJV “among them”

101 כִּפְרִיָּה (kephiyrâh) “Chephirah” - found also in Joshua 18:26; Ezra 2:25; Nehemiah 7:29

102 בְּאֵרוֹת (be'êrot) “Beeroth” NKJV, etc. - = “wells” or “pits” - found also in Joshua 18:25; 2 Samuel 4:2; Ezra 2:25; Nehemiah 7:29

103 קִרְיַת הַיְעָרִים (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]).

104 אֲדֹנֵי-צֶדֶק ('adoni-ytsedeq) “My Lord of Righteousness” - MSG “My-Master-Zedek”; NKJV (etc.) transliterates into “Adoni-Zedek” - also found in Joshua 10:3.

105 יְרוּשָׁלַּם (yerushâlaim) “Jerusalem” - meaning uncertain, except latter part (salem) = peace. See Genesis 14:18 (king of Salem [king of peace, Hebrews 7:1-2]) & Psalm 76:2 (Salem//Zion [= Jerusalem]), thus Melchizedek is/was king of Jerusalem. Moreover, Jerusalem is also spelled, יְרוּשָׁלַּיִם (yerushâlayim) in 1 Chronicles 3:5 & Jeremiah 26:18, and

likewise but with the locative ה in 2 Chronicles 32:9; Isaiah 36:2; Ezekiel 8:3, יְרוּשָׁלַּיְמָה (yerushâlaymâh) . Jerusalem is in the OT about 640 times. Finally, Jerusalem has the Hebrew dual plural ending, and there are indeed two Jerusalems, the earthly (Galatians 4:25) and the heavenly (Galatians 4:26; Hebrews 12:22). [Water and Heaven in Hebrew are also in the dual form.]

afraid. Because, Gibeon was a great city, as one of the royal cities.¹⁰⁶ And that she was greater than the Ai, and all her men were mighty men. [3] So, My Lord of Righteousness, king of Jerusalem, sent to Hoham,¹⁰⁷ king of Hebron, and to Piram,¹⁰⁸ king of Jarmuth,¹⁰⁹ and to Japhia,¹¹⁰ king of Lachish,¹¹¹ and to Debir,¹¹² king of Eglon,¹¹³ 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,¹¹⁴ and struck them unto Azekah¹¹⁵ and unto Makkedah.¹¹⁶ [11] And it was, in

106 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.

107 הוֹהָם (hohâm) “Hoham” NKJV, KJV, NAS, etc. - only found here

108 פִּרְאָם (pir’âm) “Piram” NKJV, KJV, NAS, etc. - only found here

109 יַרְמוּת (yarmut) “Jarmuth” NKJV, KJV, NAS, etc. - found also in Joshua 10:5, 23; 12:11; 15:35; 21:29; Nehemiah 11:29.

110 יָפִיעַ (yâp̄hiy’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).

111 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.

112 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] ה locative); 11:21; 13:26; 15:15, 49; 21:15 (דִּבְרִי); called “Kirjath Sannah” (NKJV) or “Town of Sannah” (קִרְיַת־סַנָּה [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 (= the holy of holies), 19-23, 31; 7:49; 8:6, 8; 2 Chronicles 3:16; 4:20; 5:7, 9; Psalm 28:2. See footnote for 1 Kings 6:5.

113 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.

114 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.

115 עֲזֵקָה (‘azêqâh) “Azekah” NKJV, etc. - found also in Joshua 10:11; 15:35; 1 Samuel 17:1; 2 Chronicles 11:9; Nehemiah 11:30; Jeremiah 34:7

116 מַקְדָּה (maqqêdâh) “Makkedah” NKJV, etc. - found also in Joshua 10:16-17, 21, 28-29; 12:16; 15:41

their fleeing from before Israel, they were on the slope of the House of Horon and Yehvah cast upon them great stones¹¹⁷ 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.”¹¹⁸ [13] And the Sun was still, and the moon stood, until the nation¹¹⁹ avenged his enemies. Is it not written in the book of the Upright?¹²⁰ And the Sun stood in the half of the heavens and did not hasten to go in about a complete day.¹²¹ [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 cave¹²² in Makkedah. [17] And it was told to Joshua, saying, “The five kings have been found hidden in the cave¹²³ 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.¹²⁴

[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,¹²⁵ 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 bone¹²⁶ of this day.

117 אֲבָנִים ('avâniym) “stones” NAS, KJV - “hailstones” NKJV

118 אֵיֶלּוֹן ('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.

119 גּוֹי (goy) “nation” NAS, YLT - “people” NKJV, KJV

120 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.

121 Hezekiah experienced a miracle with the Sun in 2 Kings 20:8-11 (Isaiah 38:4-8).

122 בְּמַעְרָה (vamme`ârâh) “in the cave” NAS, CSB, etc. - “in a cave” NKJV, KJV, YLT, etc.

123 בְּמַעְרָה (bamme`ârâh) “in the cave” NKJV, NAS, CSB, etc. - “in a cave” KJV, YLT, etc.

124 Similar language found in Exodus 11:7.

125 About 24 hours late!

126 עֵצֶם ('etsem) “bone” - NKJV, KJV, NAS, YLT, etc. “very,” i.e. “this very day”

[28] And Joshua captured Makkedah on that day and struck her by a sword's mouth, and her king. He utterly destroyed them and every soul that was in her. He did not leave a survivor. And he did to king of Makkedah just as he did to king of Jericho.¹²⁷

[29] And Joshua, and all Israel with him, passed on from Makkedah to Libnah, and they fought with Libnah. [30] And Yehvah also gave her in hand of Israel, and her king, and he struck her and every soul that was in her by a sword's mouth. And he did not leave in her a survivor, and he did to her king just as he did to king of Jericho.

[31] And Joshua, and all Israel with him, passed on from Libnah to Lachish, and he camped by her and fought against her. [32] And Yehvah gave Lachish in hand of Israel, and he captured her on the second day. And he struck her by a sword's mouth,¹²⁸ and every soul that was in her according to all that he did to Libnah.

[33] Then Horam,¹²⁹ king of Gezer,¹³⁰ went up to help Lachish. And Joshua struck him and his people until he left to him no survivor. [34] And Joshua, and all Israel with him, passed on from Lachish to Eglon, and they camped by her; and fought against her. [35] And they captured her on that day and struck her, by a sword's mouth, and every soul that was in her. On that day he utterly destroyed according to all that he did to Lachish.

[36] And Joshua, and all Israel with him, went up from Eglon to Hebron, and they fought against her. [37] And they captured her and struck her by a sword's mouth, and her king, and all her cities, and every soul that was in her. He did not leave a survivor, according to all that he did to Eglon. And he utterly destroyed her and every soul that was in her.

[38] And Joshua, and all Israel with him, returned to Debir, and he fought against her. [39] And he captured her, and her king, and all her cities. And they struck them by a sword's mouth, and they utterly destroyed every soul that was in her. He did not leave a survivor. Just as he did to Hebron, so he did to Debir and to her king, and just as he did to Libnah and her king.

[40] And Joshua struck all the mountain land and the south and the lowland and the slopes and all her kings. He did not leave a survivor, and every breath he utterly destroyed, just as Yehvah, Gods of Israel, commanded. [41] And Joshua struck them from Kadesh Barnea even unto Gaza and all land of Goshen even unto Gibeon. [42] And all these kings and their land Joshua captured one time, because Yehvah, Gods of Israel, fought for Israel. [43] And Joshua, and all Israel with him, returned to the Gilgal camp.

11[1] And it was, when Jabin,¹³¹ king of Hazor,¹³² heard, so he sent to Jobab,

¹²⁷ Joshua 6:21

¹²⁸ לְפִי־חֶרֶב (lephi-cherev) “by a sword's mouth” - more literally, “to mouth of sword” - see footnote for Genesis 34:26.

¹²⁹ הֹרָם (horâm) “Horam” - only found here

¹³⁰ גִּזְרִי (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.

¹³¹ 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)

¹³² חָצֹר (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

king of Strife,¹³³ and to king of Shimron, and to king of Achshaph,¹³⁴ [2] and to the kings from the North in the mountain and in the plain, south of Chinneroth¹³⁵ and in the lowland and in the heights of Dor¹³⁶ 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.¹³⁷ [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 Merom¹³⁸ to fight with Israel.

[6] And Yehvah said to Joshua, “Do not fear before them, because tomorrow about this time I will give all of them slain before Israel, their horses you shall hamstring and their chariots you shall burn in the fire.” [7] And Joshua came, and all the people of war with him, upon them by waters of Merom suddenly, and they fell on them. [8] And Yehvah gave them in hand of Israel, and they struck them and pursued them unto great Sidon and unto Burning Water¹³⁹ and unto valley of Lookout¹⁴⁰ from sunrise. And they struck them until he left to them no survivor. [9] And Joshua did to them just as Yehvah said to him. Their horses he hamstrung and their chariots he burned in the fire.

[10] And Joshua returned at that time and captured Hazor, and her king he struck with the sword; for Hazor before was head of all these kingdoms. [11] And they struck every soul that was in her by a sword's mouth utterly destroying. There was not left any breath. And Hazor he burned in the fire. [12] And all the cities of these kings and all their kings Joshua captured and struck them by a sword's mouth utterly destroying them, just as Moses, servant of Yehvah, commanded.

[13] Only, all the cities that stood on their mounds Israel did not burn, except Hazor alone he burned. [14] And all the spoil of these cities and the beast sons of Israel plundered for themselves. Only, every human¹⁴¹ they struck by a sword's mouth unto their extermination. They did not leave them any breath,¹⁴² [15] just as Yehvah commanded Moses, his servant, as Moses commanded Joshua, and as

133 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..

134 אַכְשָׁף (akhshâph) “Achshaph” - found also in Joshua 12:20; 19:25

135 כִּנְרֹת (kinaroth) “Chinneroth” = “Galilee” see footnote for Numbers 34:11 & Luke 5:1.

136 דּוֹר (dor) “Dor” - found also in Joshua 12:23(2x); 17:11 (דָּאֵר [do'r]); Judges 1:27; 1 Kings 4:11 (דָּאֵר [do'r]); 1 Chronicles 7:29

137 מִצְפָּה (mitspâh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

138 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.

139 מִשְׁרָפוֹת מַיִם (misrephot mayim) “Burning Water” more lit., “burnings of waters” - JUB “hot springs”; DRA “waters of Maserophot”; KJ21 “Misrephothmaim [or, Burning of waters]”; KJV “Misrephothmaim”; NKJV “the Brook Misrephoth”; NAS “Misrephoth-maim” - “Misrephoth” מִשְׁרָפוֹת = “burnings” (KJV Isaiah 33:12; Jeremiah 34:5), and “maim” מַיִם (mayim) is the Hebrew word for water (e.g. Joshua 9:27).

140 מִצְפָּה (mitspeh) “Lookout” - NKJV “Mizpah” - see footnote for Genesis 31:49

141 כָּל-הָאָדָם (kâl-hâ'âdâm) “every human” - more literally, “all the Adam” - see footnote for Genesis 5:2

142 Deuteronomy 20:16

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 smooth¹⁴³ 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 harden¹⁴⁴ their heart to meet the war with Israel, so that utterly destroying them, they would have no favor,¹⁴⁵ for in order to exterminate them, just as Yehvah commanded Moses. [21] And Joshua came, at that time, and cut off the Anakim¹⁴⁶ from the mountain, from Hebron, from Debir, from Anab,¹⁴⁷ and from every mountain of Judah and from every mountain of Israel, with their cities. Joshua utterly destroyed them. [22] No Anakim were left in land of sons of Israel. Only, in Gaza, in Winepress,¹⁴⁸ 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

143 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).

144 לְחַזְּקֵהוּ (lechazzêh) “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.

145 תַּחֲנֻנָּה (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 (a man's name); 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.

146 עַנְקִיִּים (ʿanâqiym) “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.

147 עֲנַב (ʿanâv) “Anab” NKJV, KJV, NAS, etc. - found also in Joshua 15:50

148 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

of the Bashan, from the remnant of the Rephaim,¹⁴⁹ 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,¹⁵⁰ one; [14] king of Hormah, one; king of Arad, one; [15] king of Libnah, one; king of Adullam,¹⁵¹ one; [16] king of Makkedah, one; king of House of God,¹⁵² one; [17] king of Apple,¹⁵³ one; king of Hephher, one; [18] king of Aphek,¹⁵⁴ one; king of Lasharon,¹⁵⁵ one; [19] king of Strife,¹⁵⁶ one; king of Hazor, one; [20] king of Shimron Meron,¹⁵⁷ one; king of Achshaph, one; [21] king of Taanach,¹⁵⁸ one; king of

149 רִפְּאִיִּם (rephâ'iyim) “Rephaim” NAS, YLT, etc. - “giants” KJV, NKJV, etc.; LXX γιγάντων (gigantôn) “giants” - see footnote for Genesis 14:5

150 גִּדְרִי (geder) “Geder” NKJV, etc. - only here, but see also 1 Chronicles 2:51.

151 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

152 בֵּית-אֵל (bêyt-'êl) “House of God” - NKJV, etc. “Bethel”; YLT “Beth-El”

153 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.”

154 אַפְּקִי ('aphêq) “Aphek” NKJV, etc. - found also in Joshua 13:4; 19:30; Judges 1:31 אַפְּקִי ('aphiq); 1 Samuel 4:1; 29:1; 1 Kings 20:26, 30; 2 Kings 13:17.

155 לָשָׁרוֹן (lashâron) “Lasharon” NKJV, KJV, NAS, etc.; “Sharon” CJB, ERV, NOG, TLV – found only here in this spelling. Thought to be the same name as “Sharon” found in 1 Chronicles 5:16; 27:29; Song of Songs 2:1; Isaiah 33:9; 35:2; 65:10. לָשָׁרוֹן (lashâron) looks like “to the Sharon.” “Sharon” is שָׁרוֹן (shâron).

156 מָדוֹן (mâdon) “Strife” - NKJV, etc. “Madon” - see footnote for Joshua 11:1.

157 שִׁמְרוֹן מֶרֶוֹן (shimron mer'on) “Shimron Meron” NKJV, etc. - only here – for Shimron, see footnote for Genesis 46:13.

158 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.

Megiddo,¹⁵⁹ one; [22] king of Kedesh,¹⁶⁰ one; king of Jokneam¹⁶¹ to Carmel,¹⁶² one; [23] king of Dor to height¹⁶³ of Dor, one; king of Nations¹⁶⁴ 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,¹⁶⁵ [3] from the Shihor¹⁶⁶ which is upon face of Egypt and unto border of Ekron¹⁶⁷ northward (considered to be the Canaanite's),¹⁶⁸ five lords¹⁶⁹ of Philistines, the Gazite, and the Ashdodite, the Ashkelonite, the Gittite,¹⁷⁰ and the Ekronite, and the Avvim,¹⁷¹ [4] from south, all the land of the Canaanite and the cave¹⁷² which belongs to the Sidonians unto Aphek unto the border of the Amorite, [5] and the Gebalite¹⁷³ land, and all the Lebanon toward the sunrise of the Sun from Baal Gad below mount

159 מְגִדּוֹ (megiddo) “Megiddo” NKJV, etc. - found also in Joshua 17:11; Judges 1:27; 5:19; 1 Kings 4:12; 9:15; 2 Kings 9:27 (where king Ahaziah met his death by Jehu); 23:29-30 (where Josiah met his death by king Necho); 1 Chronicles 7:29; 2 Chronicles 35:22 (Josiah); Zechariah 12:11. This is where the final battle will be fought, Revelation 16:12-16 “Armageddon,” Ἀρμαγεδών (Harmegedôn) = “mountain of Megiddo”

160 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.

161 יָקִנְעָם (yâqnâ`âm) “Jokneam” NKJV, etc. - found also in Joshua 19:11; 21:34

162 כַּרְמֶל (karmel) “Carmel” NKJV, etc. - found also for this mountain in in the North in Joshua 19:26; 1 Kings 18:19-20, 42; 2 Kings 2:25; 4:25; 2 Chronicles 26:10; Song of Songs 7:5(H6); Isaiah 33:9; 35:2; Jeremiah 46:18; 50:19; Amos 1:2; 9:3; Micah 7:14; Nahum 1:4. Also the name of a city in the South in Joshua 15:55; 1 Samuel 15:12; 25:2, 5, 7, 40. This same exact word is used for “new growth” or a “fruitful field.” See footnote for Leviticus 2:14.

163 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.

164 גּוֹיִם (goyim) “Nations” KJV, BRG, DRA, GNV - “people” MEV, NKJV (“king of the people of Gilgal”); “Goiim” NAS; “Goyim” YLT

165 גִּשְׁשׁוּרִי (geshuri) “Geshurite” singular – “Geshurites” NKJV, NAS; “Geshuri” KJV, YLT, etc.; “Geshur” ERV, GNT

166 שִׁיחֹר (shiychor) “Shihor” NAS - “Sihor” NKJV, KJV – found also in 1 Chronicles 13:5; Isaiah 23:3; Jeremiah 2:18

167 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

168 תִּחְשָׁב (têchâshêv) “it is thought” - NKJV “which is counted as”

169 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.

170 גִּתִּי (gittiy) singular noun, “Gittite” NAS; “Gittites” NKJV – this is from the word in Joshua 11:22 גַּת (gat) “Winepress;” NKJV “Gath.”

171 See footnote for Deuteronomy 2:23.

172 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..

173 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 גִּבְלָה (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, גִּבְלָה (gevâl)] in a different location, in the “mountainous region S. of Dead Sea.”

Hermon unto entrance of Hamath, [6] all the inhabitants of the mountain from the Lebanon unto Burning Water.”¹⁷⁴

“All Sidonians I will dispossess them from before sons of Israel, only cause her to fall¹⁷⁵ 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 him¹⁷⁶ 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.¹⁷⁷ And Moses struck them and dispossessed them.

[13] And sons of Israel did not dispossess the Geshurite and the Maachathite. Geshur¹⁷⁸ and Maachath¹⁷⁹ 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 Heights¹⁸⁰ of Baal, and House of Baal Meon, [18] and Jahaz, and Kedemoth, and Mephaath,¹⁸¹ [19] and Twin Towns,¹⁸² and Shibmah, and Zereth¹⁸³ of the Dawn¹⁸⁴ on the mountain of the valley, [20] and House of Peor, and the slopes of the Pisgah, and House of Jeshimoth, [21] and all the cities of the plain, and all the kingdom of Sihon, king of the Amorite, who reigned in Heshbon, whom Moses struck him and leaders of Midian: Evi, and Rekem, and Rock,¹⁸⁵ and

174 מִשְׁרָפוֹת מַיִם (misrephot mayim) “Burning Water” – NKJV “Brook Misrephoth” - see footnote for Joshua 11:8.

175 הִפֹּלָה (hapilehâ) “cause her to fall” - YLT “cause it to fall”; NKJV “divide it by lot”; NAS “allot it”

176 עִמּוֹ (‘immo) “with him” i.e. with the half tribe of Manasseh – KJV “with whom”; NKJV “with the other half tribe”

177 רִפְּאִיִּם (rephâ’iym) “Rephaim” NAS, YLT, etc. - “giants” KJV, NKJV, etc.; LXX γιγάντων (gigantôn) “giants” - see footnote for Genesis 14:5

178 גֶּשׁוּר (geshur) “Geshur” NAS; “Geshurites” NKJV, KJV – found also in 2 Samuel 3:3; 13:37-38; 14:23, 32; 15:8; 1 Chronicles 2:23; 3:2.

179 מַעַכָּת (ma’akhât) “Maachath” NAS - “Maachathites” NKJV, KJV

180 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.

181 מֶפְּחַת (mêphât) “Mephaath” NKJV, KJV, NAS – found also in Joshua 21:37; 1 Chronicles 6:79(H64); Jeremiah 48:21

182 קִרְיָתַיִם (qiryâtayim) “Twin Towns” - see footnote for Genesis 14:5.

183 צֶרֶת (tseret) “Zereth” - found also in 1 Chronicles 4:7 for a person.

184 צֶרֶת הַשָּׁחַר (tseret hashachar) “Zereth of the Dawn” - NKJV “Zereth Shahar” - the second word, הַשָּׁחַר (hashachar) “the Dawn” is the word for “dawn” (e.g. Genesis 19:15).

185 צֹר (tsur) “Rock” - NKJV, KJV, NAS, etc. “Zur” - same word for “rock” e.g. 1 Samuel 2:2.

Hur, and Reba, princes¹⁸⁶ of Sihon, inhabitants of the land.[22] And Balaam, son of Beor, the diviner,¹⁸⁷ sons of Israel killed with the sword to their slain.¹⁸⁸ [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,¹⁸⁹ [26] and from Heshbon unto the Height¹⁹⁰ of the Lookout,¹⁹¹ and Betonim,¹⁹² and from Two Camps¹⁹³ unto border to Debir, [27] and in the valley of House of Haram,¹⁹⁴ and House of Nimrah, and Huts,¹⁹⁵ and North,¹⁹⁶ 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,¹⁹⁷ all the Bashan, all the kingdom of Og, king of the Bashan, and every village¹⁹⁸ 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,¹⁹⁹ 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,

186 נְסִיכָי (nesiykhêy) “princes” NKJV, NAS; “dukes” KJV – found also in Psalm 83:11(H12); Ezekiel 32:30; Micah 5:5(H4).

187 קוֹסֵם (qosêm) “diviner” NAS - “soothsayer” NKJV, KJV – see footnote for Numbers 22:7.

188 אֶל־חַלְלֵיהֶם (el-challêyhem) “to their slain” - NAS “among the rest of their slain”; NKJV “among those who were killed by them”

189 רַבָּה (rabbâh) “Rabbah” NKJV, etc. - see footnote for Deuteronomy 3:11.

190 רָמַת (râmat) “Height” BDB - NKJV, etc. “Ramath” - same word used in Ezekiel 16:25 for “high place” (NAS).

191 מִצְפֶּה (mitspeh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

192 בֶּטוֹנִים (vetoniym) “Betonim” NKJV, etc. - only found here

193 מַחֲנֵיִם (machanayim) “Two Camps” YLT - “Mahanaim” NKJV, etc. - see footnote for Genesis 32:2

194 הָרָם (hârâm) “Haram” NKJV, etc. - only found here

195 סֻכּוֹת (sukkot) “Huts” - NKJV, etc. “Succoth” - see Genesis 33:17 (3x same word) and footnotes.

196 צָפוֹן (tsâphon) “North” - NKJV, etc. “Zaphon” - same word for “North” as in Joshua 11:2 – used for a particular location here and also in Judges 12:1.

197 מַחֲנֵיִם (machanayim) “Two Camps” - NKJV, etc. “Mahanaim” - see footnote for Genesis 32:2.

198 חֲוֹת (chavvot) “village” - same word, but in construct form, for the first woman. See footnote for Genesis 3:20.

199 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.

and to the Levities he did not give an inheritance in their midst. [4] For sons of Joseph were two tribes, Manasseh and Ephraim, and they did not give a portion to the Levities in the land, except cities to dwell in and their open lands for their livestock and their property. [5] Just as Yehvah commanded Moses, so sons of Israel did; and they divided the land.

[6] And sons of Judah drew near to Joshua in the Gilgal. And Caleb, son of Jephunneh the Kenizzite, said to him, “You know the word that Yehvah spoke to Moses, the man of the Gods, concerning me and concerning you²⁰⁰ 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.²⁰¹ [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.”²⁰²

[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 Four²⁰³ (he was the great man²⁰⁴ 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,²⁰⁵ and passed over to Zin, and went up south of Kadesh Barnea, and passed over Hezron, and went up to Addar²⁰⁶ and around to the Floor,²⁰⁷ [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

200 אֲדֹתַי וְעַל אֲדֹתַי ('odotay ve'al 'odoteykhâ) “concerning me and concerning you” YLT; “concerning me and thee” KJV; “concerning you and me” NKJV, NAS

201 “fully after Yehvah” - this is who He is looking for – 2 Chronicles 16:9

202 Remember, at this point Joshua had already eradicated the Anakim from much of the land. See Joshua 11:21-22.

203 אַרְבַּע ('arba') “Four” - NKJV, etc. “Arba” in “Kirjath Arba” = “Town of Four” - see footnotes in Genesis 23:2; 35:27.

204 הָאָדָם (hâ'ādām) – “the . . . man”

205 עֲקָרָבִים ('aqrabîym) “scorpions” - NKJV, NAS “Akrabbim” - see footnote for Numbers 34:4.

206 אֲדָרָה ('addârâh) “to Addar” NAS - “to Adar” NKJV, KJV – see Numbers 34:4 and footnote.

207 קִרְקָא ('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).

border went up to House of Hoglah,²⁰⁸ and passed over from north to the House of the Plain.²⁰⁹ And the border went up stone of Bohan,²¹⁰ son of Reuben. [7] And the border went up to Debir from valley of Trouble,²¹¹ and to North turned to the Gilgal which is opposite to ascent of Adummim²¹² which is from south to the brook. And the border passed over to waters of Spring of Sun,²¹³ and its outgoings to Spring of Rogel.²¹⁴ [8] And the border went up valley of son of Hinnom²¹⁵ 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 Hinnom²¹⁶ 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,²¹⁷ and went out to cities of mountain of Ephron. And the border was drawn to Baalah²¹⁸ (which is Town of Forests).²¹⁹ [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),²²⁰ and went down House of Sun,²²¹ and passed over Timnah. [11] And the border went out to slope of Ekron northward. And the border was drawn to Shikkeron,²²² and passed over to the

208 חֲגֹלָה (châglâh) “Hoglah” - BDB “partridge” - see footnote for Numbers 26:33.

209 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.

210 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).

211 עֲכֹר (‘âkhor) “Trouble” - NKJV “Achor” - see footnote for Joshua 7:24.

212 אַדֻּמִּים (‘adummiym) “Adummim” NKJV, etc. - found also in Joshua 18:17.

213 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.

214 רֹגֵל (rogêl) “Rogel” NKJV, etc. - found also in Joshua 18:16; 2 Samuel 17:17; 1 Kings 1:9.

215 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”).

216 גֵּי-הִנּוֹם (gêy-hinnom) “valley of Hinnom” = Greek NT γέεννα (geenna) “hell” - see footnote for Matthew 5:22.

217 נֶפְתּוֹחַ (nephtoach) “Nephtoah” NKJV, etc. - found also in Joshua 18:15.

218 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 “Baalth Beer” (NKJV Joshua 19:8, see footnote).

219 קִרְיַת יְעָרִים (qiryat ye‘âriym) “Town of Forests” - NKJV, etc. “Kirath Jearim” - see footnote for Joshua 9:17.

220 כֶּסְלֹן (khesâlôn) “Chesalon” NKJV, KJV, NAS – only found here.

221 בֵּית-שֶׁמֶשׁ (bêyt-shemesh) “House of Sun”; YLT, NKJV, etc. “Beth-Shemesh” - this is simply a transliteration of “House” בֵּית (bêyt) and “Sun” שֶׁמֶשׁ (shemesh) in construct, thus “House of Sun,” found also in Joshua 19:22, 38; 21:16; Judges 1:33; 1 Samuel 6:9, 12-15, 18-20; 1 Kings 4:9; 2 Kings 14:11, 13; 1 Chronicles 6:59; 2 Chronicles 25:21, 23; 28:18; Jeremiah 43:13.

mountain of Baalah, and went out Jabneel.²²³ And its outgoings were the border to the sea. [12] And the west²²⁴ border was the great sea. This border is border of sons of Judah round about to their families.

[13] And to Caleb, son of Jephunneh, he gave a portion among sons of Judah, according to mouth of Yehvah to Joshua: Town of Four (father of the Anak), which is Hebron. [14] And Caleb dispossessed from there the three sons of Anak: Sheshai, and Ahiman, and Talmi, children of the Anak. [15] And he went up from there to inhabitants of Debir (and name of Debir was before Town of Book).²²⁵ [16] And Caleb said, “Whoever attacks Town of Book and captures her, so I will give to him Achsah²²⁶ my daughter for a woman.”²²⁷ [17] And Othniel,²²⁸ son of Kenaz, brother of Caleb, captured her. And he gave to him Achsah his daughter for a woman.²²⁹

[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?”²³⁰ [19] And she said, “Give me a blessing. For you have given me land in the south, so you shall give to me basins²³¹ 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,²³² and Herd,²³³ and Jagur,²³⁴ [22] and Elegy,²³⁵ and Dimonah,²³⁶ and Adadah,²³⁷ [23] and Kedesh, and Hazor, and Ithnan,²³⁸ [24] Ziph,²³⁹ and Telem,²⁴⁰ and Bealoth,²⁴¹ [25] Hazor Hadattah,²⁴² and Towns of Hezron²⁴³ (which

222 שִׁכְרוֹנָה (shikronâh) “to Shikkeron” NAS - “to Shicron” NKJV, KJV – only here

223 יַבְנֵאֵל (yavne'êl) “Jabneel” NKJV, KJV, NAS – BDB “El causeth to build” - also found in Joshua 19:33 (in Naphtali).

224 יָם (yâ) “west” - word for “sea” used in the sense of west, here describing the west border.

225 סֵפֶר (sêpher) “Book” - NKJV, etc. “Sepher”

226 אַחְסָה ('aksâh) “Achsah” NKJV, etc. - found also in Joshua 15:17; Judges 1:12-13. There is also the daughter of Caleb, son of Hezron, with this same name. See 1 Chronicles 2:49 and footnote for Numbers 13:6.

227 This is also recorded in Judges 1:12-15.

228 אֹתְנִיֵּאל ('âtniy'êl) “Othniel” NKJV, etc. - found also in Judges 1:13; 3:9-11; 1 Chronicles 4:13; 27:15

229 Othniel married his niece. This is not forbidden in Leviticus 18.

230 מַה-לָּךְ (mah-lâk) “What do you want?” NAS; “What do you wish?” NKJV – more literally, “What's to you?”

231 גִּלְלוֹת (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).

232 קַבְצֵאֵל (qavtse'êl) “Kabzeel” NKJV, etc. - a valiant man from Kabzeel is mentioned in 2 Samuel 23:20 (same 1 Chronicles 11:22).

233 עֵדֶר ('êder) “Herd”; NKJV “Eder” - See footnote for Genesis 35:21.

234 יָגוּר (yâgur) “Jagur” NKJV, etc. only here.

235 קִינָה (qiynâh) “Elegy”; NKJV etc., “Kinah” - only here for a location. See footnote for 2 Samuel 1:17

236 דִּימוֹנָה (diymonâh) “Dimonah” NKJV, etc. only here.

237 אַדְאָה ('ad'âdâh) “Adadah” NKJV, etc. only here.

238 יִתְנָן (yitnân) “Ithnan” NKJV, etc. only here.

239 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.

is Hazor), [26] Amam,²⁴⁴ and Hear,²⁴⁵ and Moladah,²⁴⁶ [27] and village²⁴⁷ of Gaddah,²⁴⁸ and Heshmon,²⁴⁹ and House of Pelet,²⁵⁰ [28] and village²⁵¹ of Fox,²⁵² and Beer Sheba, and Bizjothjah,²⁵³ [29] Baalah, and Iijim, and Bone,²⁵⁴ [30] and Eltolad,²⁵⁵ and Fool,²⁵⁶ and Hormah, [31] and Ziklag,²⁵⁷ and Madmannah,²⁵⁸ and Sansannah,²⁵⁹ [32] and Lebaoth,²⁶⁰ and Shilhim,²⁶¹ and Eye,²⁶² and Pomegranate,²⁶³ all cities, twenty nine,²⁶⁴ and their villages.

[33] In the lowland: Eshtaol,²⁶⁵ and Zorah,²⁶⁶ and Ashnah,²⁶⁷ [34] and Zanoah,²⁶⁸ and Eye of Gannim,²⁶⁹ and Apple,²⁷⁰ and the Enam,²⁷¹ [35] Jarmuth, and Adullam, Sochoh,²⁷² and Azekah, [36] and Two Gates,²⁷³ and Adithaim,²⁷⁴ and the Wall,²⁷⁵ and Gederothaim:²⁷⁶ fourteen cities and their villages; [37] Zenan,²⁷⁷ and New,²⁷⁸ and

240 טֵלֶם (telem) “Telem” NKJV, etc. only here for location. Name of a gatekeeper in Ezra 10:24.

241 בְּעִלּוֹת (ve’êlot) “Bealoth” NKJV, etc. - found also in 1 Kings 4:16 (NKJV “Aloth”; NAS “Bealoth”).

242 חֲצוֹר הַחֲדַתָּה (châtsor chadattâh) “Hazor Hadattah” ERV, EXB, GNT, etc.; NAS, etc. “Hazor-hadattah”; NKJV, KJV, etc. has this as two locations - only here.

243 קְרִיּוֹת הֶעֱזֶרֶן (qeriyot chetsron) “Towns of Hezron” - NAS, etc. “Kerioth-hezron”; NKJV, etc. has this as two locations – only found here.

244 אָמָם (’amâm) “Amam” NKJV, etc. - only here.

245 שְׁמָע (shema) “Hear” (same word as in Deuteronomy 6:4 “Hear”) - NKJV, etc. “Shema” - only here for a location.

246 מוֹלָדָה (molâdâh) “Moladah” NKJV, etc. - found also in Joshua 19:2; 1 Chronicles 4:28; Nehemiah 11:26

247 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). חֲצָר (chatsar) is also used for “court” e.g. Exodus 27:9.

248 חֲצָר גַּדָּה (chatsar gaddâh) “village of Gaddah” - NKJV, etc. “Hazar Gaddah” - only here.

249 חֶשְׁמוֹן (cheshmon) “Heshmon” NKJV, etc. - only here.

250 פָּלֶט (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).

251 חֲצָר (chatsar) “village” - NKJV, etc. “Hazar” - see footnote for Joshua 15:27.

252 שׁוּעַל (shu’âl) “Fox” - NKJV, etc. “Shual” - used for “fox” e.g. in Nehemiah 4:3; plural, Judges 15:4.

253 בִּזְיוֹתְיָה (vizyotyah) “Bizjothjah” NKJV, etc. - only here.

254 עֲצָם (’âtsem) “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.

255 אֶלְתוֹלָד (’eltolad) “Eltolad” NKJV, etc. - found also in Joshua 19:4.

256 כְּסִיל (kesiyl) “Fool” - NKJV, etc. “Chesil” - for location only here. For “fool” elsewhere e.g. Job 9:9; 38:31 (NKJV “Orion”); Psalm 49:10(H11); 92:6(H7, NKJV “fool”), etc..

257 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.

258 מַדְמָנָה (madmannâh) “Madmannah” NKJV, etc. - only here for a location – also name of son of Shaaph in 1 Chronicles 2:49.

259 סַנְסָנָה (sansannâh) “Sansannah” NKJV, etc. - only here.

260 לְבָאוֹת (lebâ’ot) “Lebaoth” NKJV, etc. - only here. There is also “House of Lebaoth” (Judges 19:6).

261 שִׁלְחִיִּים (shilchiym) “Shilhim” NKJV, etc. - only here.

Tower of Gad,²⁷⁹ [38] and Dilean,²⁸⁰ and the Lookout,²⁸¹ and Joktheel,²⁸² [39] Lachish, and Bozkath,²⁸³ and Eglon, [40] and Cabbon,²⁸⁴ and Lahmas,²⁸⁵ and Kithlish,²⁸⁶ [41] and Walls,²⁸⁷ and House of Dagon,²⁸⁸ and Naamah, and Makkedah: sixteen cities and their villages; [42] Libnah, and Ether,²⁸⁹ and Smoke,²⁹⁰ [43] and Jephthah,²⁹¹ and Ashnah, and Nezib,²⁹² [44] and Keilah,²⁹³ and Achzib,²⁹⁴ and Mareshah:²⁹⁵ 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 border²⁹⁶ and border. [48] And in the mountain: Shamir,²⁹⁷ and Jattir,²⁹⁸ and Sochoh, [49] and Dannah,²⁹⁹ and Town of Sannah³⁰⁰ (which is Debir),

262 עַיִן ('ayin) "Eye" - NKJV, etc. "Ain" - see footnote for Numbers 34:11.

263 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.

264 עֶשְׂרִים וְתֵשָׁע ('esriym vâtêsha') "twenty nine" - names of locations = 36 - "and their villages" = additional 7.

265 אֶשְׁתָּאוֹל ('eshtâ'ol) "Eshtaol" NKJV, etc. - found also in Joshua 19:41; Judges 13:25; 16:31; 18:2, 8, 11.

266 צָרְעָה (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.

267 אַשְׁנָה ('ashnâh) "Ashnah" NKJV, etc. - found also in Joshua 15:43.

268 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.

269 עַיִן גַּנִּימ ('êyn ganniyim) "Eye of Gannim" - NKJV, etc. "En Gannim" - found only here for this location. Name also of a city in Issachar, Joshua 19:21; 21:29 (Levite city).

270 תַּפּוּחַ (tappuach) "Apple" - see footnote for Joshua 12:17.

271 עֵינָם ('êynâm) "Their Eye" (e.g. same word in Isaiah 13:18 "their eye") - "Enam" NKJV, etc. - only here.

272 שׁוֹכָה (sokhoh) "Sochoh" - NKJV "Socoh" elsewhere "Sochoh" - found also in Joshua 15:48; 1 Samuel 17:1; 1 Kings 4:10; 1 Chronicles 4:18; 2 Chronicles 11:7; 28:18 (שׁוֹכֹ [sokho]). In the mountain country, Joshua 15:48; 1 Chronicles 4:18 (שׁוֹכֹ [sokho]).

273 שַׁעַרַיִם (sha'araiym) "Two Gates" (dual form of the word "gate") - NKJV "Sharaim" (elsewhere "Shaaraim") - found also in 1 Samuel 17:52; and in the south in 1 Chronicles 4:31.

274 אֲדִיתַיִם ('adiytayim) "Adithaim" NKJV, etc. - only here.

275 גִּדְרָה (gidêrah) "Wall" (e.g. plural, Jeremiah 49:3 "walls") - NKJV, etc. "Gederah" - found also in 1 Chronicles 4:23.

276 גִּדְרֹתַיִם (gedêrotâyim) "Gederothaim" NKJV, etc. - only here.

277 צֶנֶן (tsenân) "Zenon" NKJV, etc. - only here.

278 חֲדָשָׁה (chadâshâh) "New" (e.g. Leviticus 23:16 "new") - NKJV, etc. "Hadashah" - only here.

279 מִגְדַּל-גָּד (migddal-gâd) "Tower of Gad" (e.g. Judges 8:17 "tower") - NKJV, etc. "Migdal Gad" - only here.

280 דִּלְעָן (dil'ân) "Dilean" NKJV, etc. - only here.

281 מִצְפָּה (mitspeh) "Lookout" - NKJV, etc. "Mizpah" - see footnote for Genesis 31:49.

[50] and Anab, and Eshtemoh,³⁰¹ and Anim,³⁰² [51] and Goshen, and Holon,³⁰³ and Giloh.³⁰⁴ eleven cities and their villages; [52] Arab,³⁰⁵ and Rumah,³⁰⁶ and Eshean,³⁰⁷ [53] and Janim,³⁰⁸ and House of Apple,³⁰⁹ and Aphekah,³¹⁰ [54] and Humtah,³¹¹ and Town of Four (which is Hebron), and Zior:³¹² nine cities and their villages; [55] Dwelling,³¹³ Carmel, and Ziph, and Juttah,³¹⁴ [56] and Jezreel,³¹⁵ and Jokdeam,³¹⁶ and Zanoah, [57] the Cain,³¹⁷ Hill,³¹⁸ and Timnah: ten cities and their villages; [58] Halhul,³¹⁹ House of Rock,³²⁰ and Gedor,³²¹ [59] and Maarath,³²² and House of Anoth,³²³ and Eltekou:³²⁴ 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

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- 282 יֶקֶתְאֵל (yâqte'êl) “Joktheel” NKJV, etc. - also another name for “Rock” (TT)/“Sela” (NKJV) in 2 Kings 14:7.
- 283 בִּצְקָת (vâtsqat) “Bozkath” NKJV, etc. - location of Josiah's mother's side of the family, see 2 Kings 22:1.
- 284 כַּבּוֹן (khabbon) “Cabbon” NKJV, etc. - only here.
- 285 לַחֲמָס (lachmâs) “Lahmas” NKJV, etc. - only here.
- 286 כִּתְלִישׁ (khitliysh) “Kithlish” NKJV, etc. - only here.
- 287 גִּדְרוֹת (gedêrot) “Walls” - NKJV, etc. “Gederoth” - this is the plural of “Wall” in Joshua 15:36 (see footnote) – this location also found in 2 Chronicles 28:18.
- 288 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).
- 289 עֶתֶר (‘eter) “Ether” NKJV, etc. - found also in Joshua 19:7.
- 290 עָשָׁן (‘âshân) “Smoke” (e.g. Isaiah 4:5 “smoke”) - NKJV, etc. “Ashan” - for a location also found in Joshua 15:419:7; 1 Chronicles 4:32; 6:59(H44).
- 291 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.
- 292 נֶצִיב (netsiyv) “Nezib” - only here for a location – same word as in Genesis 19:26 where Lot's wife became a “pillar” of salt. See also footnote for 1 Kings 4:19 (“garrison”).
- 293 קַעֲיִלָּה (qe'iyâlâh) “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.
- 294 אַחְזִיב ('akhziyv) “Achzib” - found also in Micah 1:14, also in Asher in Joshua 19:29; Judges 1:31.
- 295 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
- 296 הַגְּבוּל (haggevul) “the border” written; הַגְּדוֹל (haggâdol) “the great” reading
- 297 שַׁמִּיר (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).
- 298 יַטִּיר (yattiyr) “Jattir” NKJV, etc. - found also in Joshua 21:14; 1 Samuel 30:27; 1 Chronicles 6:57(H42).
- 299 דַּנָּה (dannâh) “Dannah” NKJV, etc. - only here.
- 300 סַנְנָה (sannâh) “Sannah” NKJV, etc. - only here.
- 301 אֶשְׁתֵּמוֹה ('eshtemoh) “Eshtemoh” NKJV, etc. - only here.
- 302 עָנִים (‘âniym) “Anim” NKJV, etc. - only here.
- 303 חוֹלֹן (cholon) “Holon” NKJV, etc. - found also in Joshua 21:15, also in Moab, Jeremiah 48:21.
- 304 גִּלּוֹה (giloh) “Giloh” NKJV, etc. - found also in 2 Samuel 15:12.

wilderness: House of the Plain, Middin,³²⁵ and Secacah,³²⁶ [62] and the Nibshan,³²⁷ and the City of Salt, and Spring of Gedi:³²⁸ 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.³²⁹

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 Archite³³⁰ Crown.³³¹ [3] And it went down to the sea to the border of the Japhletite³³² 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.

305 אַרַב ('arav) "Arab" NKJV, etc. - only here. This is not the word for a human Arab. That is עֲרִיבִי ('arviy) e.g. Nehemiah 2:19; 6:1.

306 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.

307 אֶשְׁעָן ('esh'ân) "Eshean" NKJV, etc. - only here.

308 יָנִיִּים (yâniym) "Janim" (written) ASV, CSB, CEB, etc. - NKJV, KJV, NAS, etc. "Janum" (reading, יָנִיִּים [yânum]) - only here.

309 תַּפְּוּחַ (tappuach) "Apple" - NKJV, etc. "Tappuach" - see footnote for Joshua 12:17.

310 אַפְקָה (aphêqâh) "Aphekah" NKJV, etc. - only here.

311 חֻמְטָה (chumtâh) "Humtah" NKJV, etc. - only here.

312 צִיעֹר (tsiy'or) "Zior" NKJV, etc. - only here.

313 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.

314 יוּטָה (yuttâh) "Juttah" NKJV, etc. - found also in Joshua 21:16.

315 יִזְרְעֵאל (yizre'e'l) "God Sows" (זֵרַע [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 . . ."

316 יֶקֶדֶם (yâqde`âm) "Jokdeam" NKJV, etc. - only here.

317 קַיִן (qayin) "Cain" KJV - "Kain" NKJV, NAS - same as Cain, son of Adam in Genesis 4:1 - this location only here.

318 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.

319 חַלְחֹל (chalchul) "Halhul" NKJV, etc. - only here - BDB "(3 ½ miles) N. fr. Hebron"

320 צוֹר (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

321 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.

322 מַעְרַת (ma'arât) "Maarath" NKJV, etc. - only here.

323 עֲנוֹת ('anot) "Anot" NKJV, etc. - only here.

[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.³³³ And the border went around east of Taanath³³⁴ Shiloh,³³⁵ and passed over it east of Janohah.³³⁶ [7] And it went down from Janohah, Crown, and to Girl,³³⁷ and reached in Jericho, and went out the Jordan. [8] From Apple the border went westward, brook of Kanah,³³⁸ and its outgoings to the sea. This was inheritance of tribe of sons of Ephraim to their families. [9] And the separate cities for sons of Ephraim were among inheritance of sons of Manasseh, all the cities and the villages. [10] And they did not dispossess the Canaanite who dwelt in Gezer. And the Canaanite dwells among Ephraim unto this day and is for forced labor.

17[1] And the lot was to tribe of Manasseh, for he was firstborn of Joseph, to Machir, firstborn of Manasseh, the father of the Gilead, because he was a man of war, so to him was the Gilead and the Bashan. [2] And it was, to the rest of sons of Manasseh to their families: to sons of Abiezer,³³⁹ 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

324 אֶלְתֶּקוֹן ('elteqon) "Eltekon" NKJV, etc. - only here.

325 מִדִּיִן (middiyn) "Middin" NKJV, etc. - only here.

326 סֶכַּחָה (sekhâkhâh) "Secacah" NKJV, etc. - only here.

327 נִבְשָׁן (nivshân) "Nibshan" NKJV, etc. - only here.

328 עֵין גִּדִּי ('êyn-gediy) "Spring of Gedi" (mid west coast of Dead Sea); NKJV "En Gedi" - found also in 1 Samuel 23:29; 24:1; 2 Chronicles 20:2; Song of Songs 1:14; Ezekiel 47:10. עֵין ('êyn) = "spring" or "eye" depending on context.

329 Therefore, "this day" is sometime before David conquered Jebus in 2 Samuel 5:6-9 (1 Chronicles 11:4-7).

330 אֲרָכִי ('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.

331 עֲטָרוֹת ('atârot) "Crown" - NKJV, etc. "Ataroth" - see footnote for Numbers 32:3.

332 יַפְלֵיטִי (yaphlêtiy) "Japhletite" - NKJV, etc. "Japhletites" - only here.

333 מִכְמֶתָת (mikhmetât) "Michmethath" NKJV, etc. - found also in Joshua 17:7.

334 תַּאנָּת (ta'ânât) "Taanath" NKJV, etc. - only here.

335 שִׁלֹה (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.

336 יָנוּחָה (yânochâh) "Janohah" NKJV, etc. - found also in Joshua 16:7. Another location, similar spelling, 1 Kings 15:29.

337 נַעֲרָתָה (la'arâtâh) "to Girl" - NKJV, etc. "Naarah" - this is the word for "girl" (e.g. Genesis 24:14 NKJV "young woman") with a locative ה (h, = "to") - only here for a location. There is also a wife of Tekoa by this name "Girl" in 1 Chronicles 4:5-6.

338 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.

339 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.

priest and before Joshua, son of Nun, and before the leaders saying, “Yehvah commanded Moses to give to us an inheritance among our brethren.”³⁴⁰ And he gave to them according to mouth of Yehvah an inheritance among their father's brothers. [5] Ten regions of Manasseh fell, besides from land of the Gilead and the Bashan which were from across to the Jordan. [6] For daughters of Manasseh inherited an inheritance among his sons, and the land of the Gilead was to the rest of sons of Manasseh.

[7] And border of Manasseh was from Asher, the Michmethath which is upon the face of Shechem. And the border went to the right to inhabitants of Eye of Apple.³⁴¹ [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 Shean³⁴² and her daughters, and Ibleam³⁴³ 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.³⁴⁴ [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 I³⁴⁵ am many people, in as much as thus Yehvah has blessed me?” [15] And Joshua said to them, “If you are many people, you, go up for yourself to the forest and cut for yourself there in the land of the Perizzite and the Rephaim, since the mountain of Ephraim is too narrow for you.” [16] And sons of Joseph said, “The mountain is not enough for us, and a chariot of iron is among every Canaanite who dwells in the land of the valley, to which are in House of Shean and her daughters, and to which are in valley of Jezreel.” [17] And Joshua spoke to house of Joseph, to Ephraim, and to Manasseh, saying, “You are many people, and you have great strength. You shall not have one lot. [18] For mountain shall be yours, for it is forest, and you shall cut it down. And its outgoings shall be for you, for you shall dispossess the Canaanite, though a chariot of iron he has, though he is strong.”³⁴⁶

18[1] And all the congregation of sons of Israel gathered together, Shiloh. And

340 See Numbers 27.

341 עֵין תַּפְּוּחַ ('êyn tappuah) “Eye of Apple” - NKJV “En Tappuah” - only here. See footnote for Joshua 12:17.

342 שְׁעָן (she'ân) “Shean” NKJV, etc. - means “ease” (i.e. house of ease) – found also in Joshua 17:16; Judges 1:27; 1 Kings 4:12; 1 Chronicles 7:29. See also “House of Shan” and footnote in 1 Samuel 31:10. Both are from the same root, שָׁאן (shâ'an), e.g. Job 3:18 (“ease” NAS).

343 יִבְלֵאִם (yivle'âm) “Ibleam” NKJV, etc. - found also in Judges 1:27; 2 Kings 9:27. See also 1 Chronicles 6:70(H55).

344 נַפְתָּה (nâphet) “Napheth” NAS - “hilly regions” NKJV; “countries” KJV; “counties” YLT; “heights” ASV – meaning uncertain – only here.

345 אֲנִי ('anay) “I” KJV, NAS, YLT; “we” NKJV

346 In other words, be obedient (Deuteronomy 7:1-6; Judges 2:1-5) and have faith in God (Luke 17:5-10).

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.³⁴⁷ [13] And the border passed over from there to Luz, to south of Luz (which is House of God). And the border went down Crown of Addar upon the mountain which is south to lower House of Horon. [14] And the border was drawn and around to west side south from the mountain which is upon face of House of Horon southward. And its outgoings were to town of Baal (which is town of Forests), a city of sons of Judah. This was the west side.

[15] And to south side from end of town of Forests, so the border went out southward and went out to spring of waters of Nephtoah. [16] And the border went down to the end of the mountain which is upon face of valley of son of Hinnom which is in valley of Rephaim northward. And it went down valley of Hinnom to the side of the Jebusite southward, and went down Spring of Rogel. [17] And it was drawn from north, and went out Eye of Sun, and went out to Territories³⁴⁸ 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 Plain³⁴⁹ northward, and went down to the Plain. [19] And the border passed over to side of House of Hogleh 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

347 אֵינָן ('âven) “Iniquity” - NKJV, etc. “Aven” - see footnote for Joshua 7:2.

348 גְּלִילוֹת (geliyit) “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.

349 עֲרֵבָה ('arâvâ) “Plain” - NKJV, etc. Arabah – see footnote for Deuteronomy 3:17.

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 Hogleh, and valley³⁵⁰ of Keziz,³⁵¹ [22] and House of the Plain,³⁵² and Zemaraim,³⁵³ and House of God, [23] and the Avvim, and the Heifer,³⁵⁴ and Ophrah,³⁵⁵ [24] and village³⁵⁶ of the Ammonite,³⁵⁷ and the Ophnite,³⁵⁸ and Geba,³⁵⁹ twelve cities and their villages; [25] Gibeon, and the Height,³⁶⁰ and Beeroth, [26] and the Lookout,³⁶¹ and the Chephirah, and the Mozah,³⁶² [27] and Rekem, and Irpeel,³⁶³ and Taralah,³⁶⁴ [28] and Zelah,³⁶⁵ and the Thousand,³⁶⁶ and the Jebusite (which is Jerusalem), Gibeath,³⁶⁷ Kirjath:³⁶⁸ 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

350 עֵמֶק ('êmeq) “valley” KJV, YLT - “Emek” NKJV, NAS – same word as in Joshua 17:16 (2x, “valley” NKJV, etc.).

351 קֶצִיץ (qetsiyts) “Keziz” NKJV, etc. - found only here.

352 עֲרָבָה ('arâvâ) “Plain” - NKJV, etc. Arabah – same word as “plain” (NKJV) in Joshua 12:8.

353 צִמְרַיִם (tsemâraiym) “Zemaraim” NKJV, etc. - only here. There is also mount Zemaraim in 2 Chronicles 13:4.

354 פָּרָה (pârâh) “Heifer” - NKJV, etc. “Parah” - same word e.g. in Numbers 19:2, 5, 6, 9-10 (“heifer” NKJV, etc.).

355 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.

356 כֶּפָּר (kephar) “village” - NKJV, etc. “Chephar” - same word (but in plural) as in 1 Chronicles 27:25 & Song of Songs 7:12 (“villages” NKJV).

357 הָעַמּוֹנִי (hâ'ammoni) “the Ammonite” - NKJV, etc. “Haammoni” = transliteration of article (the) and the word for Ammonite – only found here.

358 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.

359 גֶּבַע (gâva) “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.

360 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.

361 מִצְפָּה (mitspeh) “Lookout” - NKJV, etc. “Mizpah” - see footnote for Genesis 31:49.

362 מוֹצָה (motsâh) “Mozah” NKJV, etc. - found only here.

363 יִרְפְּאֵל (yirpe'êl) “Irpeel” NKJV, etc. - found only here.

364 תַּרְאֲלָה (tar'alâh) “Taralah” NKJV, etc. - only found here.

365 צֵלָע (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.

366 אֵלֶף ('eleph) “Thousand” - NKJV, etc. “Eleph” - only here for a location. Elsewhere, “thousand” (e.g. Genesis 20:16).

367 גִּבְעַת (giv'at) “Gibeath” NKJV, etc. = “Hill of” - found only here.

368 קִרְיַת (qiryat) “Kirjath” NKJV, etc. = “Town of” - found only here.

had in their inheritance Beer Sheba (or Sheba),³⁶⁹ and Moladah, [3] and village of Fox,³⁷⁰ and Worn Out,³⁷¹ and Bone,³⁷² [4] and Eltolad, and Bethul,³⁷³ and Hormah, [5] and Ziklag, and House of the Chariots,³⁷⁴ and Village of Mare,³⁷⁵ [6] and House of Lebaoth, and Sharuhén,³⁷⁶ thirteen cities and their villages; [7] Eye, Pomegranate, and Ether, and Smoke,³⁷⁷ four cities and their villages; [8] and all the villages which were around these cities unto Baalath Beer,³⁷⁸ Height³⁷⁹ 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.³⁸⁰ [11] And their border went up toward the sea and Maralah, and met in Hump.³⁸¹ 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,³⁸² and went out to the Daberath,³⁸³ and went up Japhia. [13] And from there it passed over toward east toward sunrise to Winepress

369 שֶׁבַע (sheva') "Seven"; NKJV, etc. "Sheba" - see footnote for 2 Samuel 20:1.

370 חֲצַר שׁוּעַל (chatsar shu'âl) "village of Fox" - NKJV, etc. "Hazar Shual" - see footnote for Joshua 15:28.

371 בָּלָה (bâlâh) "Worn out" - NKJV, etc. "Balâh" = "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.

372 עֶצֶם ('âtsem) "Bone" - NKJV, etc. "Ezem" - see footnote for Joshua 15:29.

373 בֵּתוּל (vetul) "Bethul" NKJV, etc. - only here.

374 מַרְכָּבוֹת (markâvot) "Chariots" (e.g. Joel 2:5; Zechariah 6:1) - NKJV, etc. "Marcaboth" - found also for a location in 1 Chronicles 4:31 (without the article).

375 סוּסָה (susâh) "Mare" (female horse, e.g. Song of Song "mare" NAS) - found also for a location in 1 Chronicles 4:31.

376 שָׁרוּחֵן (shâruchen) "Sharuhén" NKJV, etc. - only here.

377 עָשָׁן ('âshân) - see footnote for Joshua 15:42.

378 בַּעֲלַת בְּאֵר (ba'alat be'êr) "Baalath Beer" NKJV, etc.; BDB "mistress of a well" - "Baalath" is the same word as "Baalâh" in Joshua 15:9 (see footnote), except it is in construct with "Beer" ("well" or "pit"). Location only found here.

379 רָאֵמַת (râ'mat) "Height" - NKJV "Ramah" - same root as for "Rammath," see footnote for Joshua 13:26.

380 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.

381 דָּבָשֶׁת (davvâshet) "Hump" BDB "(of camel)" e.g. Isaiah 30:6 "humps of camels" דָּבָשֶׁת גִּמְלִיִּים (davvâshet gemalliym), דָּבָשֶׁת (davvâshet) is collective (as "sheep" in English) - NKJV, etc. "Dabbasheth" - found only in these two passages (Joshua 19:11 & Isaiah 30:6).

382 כִּסְלוֹת תָּבוֹר (kislot tâvor) "Chisloth Tabor" NKJV, etc. - appears to mean "Stupidities" or "Follies of Tabor" or "Confidences of Tabor." כִּסְלָה (kislâh) 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.

383 דָּבְרַת (dâvrat) "Daberath" - found also in Joshua 21:28; 1 Chronicles 6:72.

of Hopher,³⁸⁴ to Time of a Commander,³⁸⁵ and went out Pomegranate³⁸⁶ which was drawn³⁸⁷ to the Neah.³⁸⁸ [14] And the border was turned around it from north of Hannathon.³⁸⁹ And its outgoings were valley of God Opens,³⁹⁰ [15] and Kattath,³⁹¹ and Nahalal,³⁹² and Shimron, and Idalah,³⁹³ and House of Bread; twelve cities and their villages. [16] This was inheritance of sons of Zebulun to their families, these cities and their villages.

[17] For Issachar the fourth lot went out for sons of Issachar to their families. [18] And their border was to Jezreel, and the Chesuloth,³⁹⁴ and Shunem,³⁹⁵ [19] and Haphraim,³⁹⁶ and Shion,³⁹⁷ and Anaharath,³⁹⁸ [20] and the Rabbith,³⁹⁹ and Kishion,⁴⁰⁰ and Abez,⁴⁰¹ [21] and Remeth,⁴⁰² and Eye of Gannim,⁴⁰³ and Eye of

384 גִּתְּהַ חֶפֶר (gittâh chêpher) “Winepress of Hopher” - NKJV, etc. “Gath Hopher” - see footnote for Numbers 26:32.

385 עֵתָה קָצִינַן (’ittâh qâtsiyn) “to Time of a Commander” - NKJV “toward Eth Kazin”; NAS “to Eth-kazin”; KJV “to Ittahkazin” - עֵתָה (’ittâh) = “time” (עֵת [’êt] e.g. Joshua 11:6, 10, 21) + locative (“to”) הַ קָצִינַן (qâtsiyn) = “commander” (e.g. Joshua 11:6, 11 NKJV) or “ruler” (e.g. Proverbs 25:15 NKJV).

386 רִמּוֹן (rimmon) “Pomegranate” - NKJV, etc. “Rimmon” - see footnote for Joshua 15:32.

387 הַמֶּתוֹאֵר (hammeto’âr) “which was drawn” - NKJV “which borders”; NAS “which stretches”; KJV “methoar” (“Remmonmethoar”); YLT “Methoar” - same word as in Joshua 15:9 (תָּאֵר [tâ’ar] KJV “was drawn”) but Pual (passive) participle w/definite article.

388 נֶעַח (nê’âh) “Neah” NKJV, etc. - only here.

389 חַנָּאֲתוֹן (channâton) “Hannathon” NKJV, etc. - only here.

390 יִפְתַּח-אֵל (yiphttach-’êl) “God Opens” - NKJV, YLT “Jiphtah El”; KJV “Jiphtahel”; NAS “Iphtahel” - אֵל (’êl) = “God” & יִפְתַּח (yiphttach) = “opens” e.g. same exact word as in Exodus 21:33 “opens.”

391 קַטְתָּ (qattât) “Kattath” NKJV, etc. - only here.

392 נַהֲלָל (nahalâl) “Nahalal” NAS - “Nahallal” NKJV, KJV, YLT – found also in Joshua 21:35 (NKJV, KJV, YLT “Nahalal”); נַהֲלֹל (nahalol) “Nahalol” NKJV, etc. in Judges 1:30 (this word is found in the plural in Isaiah 7:19, נַהֲלֹלִים [nahaloliym] “pastures” NKJV, “bushes” KJV, “watering places” NAS.

393 יִדְּאֵלָה (yid’alâh) “Idalah” NKJV, etc. only here.

394 כְּסוּלוֹת (kesulot) “Chesuloth” - NKJV, etc. “Chesulloth” - this spelling only here. BDB identifies this with “Chisloth Tabor” (Joshua 19:12) and “Tabor” (Joshua 19:22; 1 Chronicles 6:77[H62]).

395 שׁוֹנֵם (shunêm) “Shunem” NKJV, etc. - found also in 1 Samuel 28:4; 2 Kings 4:8.

396 חַפְרָיִם (chaphârayim) “Haphraim” NKJV, etc. only here.

397 שִׁיֹּן (shiy’on) “Shion” NKJV, etc. only here.

398 אֲנַחְרַת (’anâcharat) “Anaharath” NKJV, etc. only here.

399 רַבִּית (rabiyy) “Rabbith” NKJV, etc. only here.

400 קִישִׁיֹן (qishyon) “Kishion” NKJV, etc. found also in Joshua 21:28.

401 אֲבֵץ (’âvets) “Abez” NKJV, etc. only here.

402 רֵמֶת (remet) “Remeth” NKJV, etc. only here.

403 עֵין-גַּנִּיִּם (’êyn-ganniym) “Eye of Gannim” - NKJV, etc. “En Gannim” - see footnote for Joshua 15:34.

Haddah,⁴⁰⁴ and House of Pazzez.⁴⁰⁵ [22] And the border met in Tabor, and to Shachazum,⁴⁰⁶ 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,⁴⁰⁷ and Ornament,⁴⁰⁸ and Belly,⁴⁰⁹ and Achshaph, [26] and Alammelech,⁴¹⁰ and Amad,⁴¹¹ and Mishal.⁴¹² And it met in Carmel toward the sea, and in Shihor Libnath.⁴¹³ [27] And it returned to the rising of the sun, House of Dagon. And it met in Zebulun, and in valley of God Opens, to north, House of the Valley,⁴¹⁴ and Neiel,⁴¹⁵ and went out to Cabul⁴¹⁶ from left, [28] and Hebron, and Rechob, and Hammon,⁴¹⁷ and Kanah, unto great Sidon. [29] And the border returned to the Height, and unto fortified city of Tyre.⁴¹⁸ And the border returned, Hosah.⁴¹⁹ And its outgoings were toward the sea from a region to Achzib, [30] and Umah,⁴²⁰ 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,⁴²¹ from Terebinth Tree in

404 עֵין חַדָּה ('êyn chaddâh) “Eye of Haddah” - NKJV, etc. “En Haddah” only here.

405 בֵּית פַּזֶּז (vêyt patstsêts) “House of Pazzez” - NKJV, etc. “Beth Pazzez” - only here.

406 שַׁחצִימָה (shachatsumâh) “to Shachazum” (written), NAS “Shahazumah” - שַׁחצִימָה (shachatsiymâh) “Shahazimah” (read) NKJV, KJV – only here – both have locative ה (“to”).

407 חֶלְקֶת (chelqat) “Helkath” NKJV, etc. = “portion of” (e.g. Deuteronomy 33:21) – found also in Joshua 21:31.

408 חָלִי (chaliy) “Ornament” (e.g. Proverbs 25:12) – NKJV, etc. “Hali” - only here for location.

409 בֶּטֶן (beten) “Belly” or “Stomach” (e.g. Deuteronomy 30:9; Proverbs 13:25) - NKJV, etc. “Beten” - only here.

410 אֱלָמֶלֶךְ ('alammelekh) [“oak of a king”? Joshua 24:26 “oak” אֵלָה ('allâh) + מֶלֶךְ (melech) “king”] “Alammelech” NKJV, etc. - only here.

411 עַמָּאד ('am`âd) “Amad” NKJV, etc. only here.

412 מִשָּׁאֵל (mish'âl) “Mishal” NKJV, etc. found also in Joshua 21:30.

413 שִׁיחֹר לִבְנַת (shiychor livnât) “Shihor Libnath” NKJV, etc. only here. “Shihor” שִׁיחֹר (shiychor) is also found in 1 Chronicles 13:5; Isaiah 23:3.

414 עֵמֶק ('êmeq) “Valley” - NKJV, etc. “Emek” - see footnote for Joshua 18:21.

415 נְעִיֵּל (ne`iy'êl) “Neiel” NKJV, etc. only here.

416 כָּבּוּל (kâvul) “Cabul” - found also in 1 Kings 9:13.

417 חַמּוֹן (chammon) “Hammon” NKJV, etc. - found also in 1 Chronicles 6:76(H61).

418 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.

419 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.

420 עֻמָּה ('umâh) “Umah” - NKJV, etc. “Ummah” - only here.

Zaanannim,⁴²² and Adami the Nekeb,⁴²³ and Jabneel, unto Lakkum.⁴²⁴ And its outgoings was⁴²⁵ the Jordan. [34] And the border returned to the sea, Aznoth⁴²⁶ Tabor, and went out from there to Hukok,⁴²⁷ 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 Sides,⁴²⁸ Zer,⁴²⁹ and Hammath,⁴³⁰ Rakkath,⁴³¹ and Chinnereth, [36] and Ground,⁴³² and the Height,⁴³³ and Hazor, [37] and Kedesh, and Edrei, and Eye of Hazor, [38] and Yiron,⁴³⁴ and Tower of God,⁴³⁵ Harem,⁴³⁶ and House of Anath,⁴³⁷ 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,⁴³⁸ [42] and

421 חֶלֶף (chêleph) “Exchange” - NKJV, etc. “Heleph” only here - same exact word as in Numbers 18:21, 31 (“exchange” TT; “in return” NKJV, NAS).

422 צֶעֱנַנִים (tsa`ananniyim) “Zaanannim” NKJV, etc. - found also in qere (read) in Judges 4:11, written צֶעֱנִים (tse`anniyim) “Zaanaim” NKJV, KJV; “Zaanannim” NAS.

423 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, נֶקֶבֶיךָ (neqâveykhâ) “your pipes” (NKJV, KJV); “your sockets” (NAS).

424 לָקֻם (laqqum) “Lakkum” NKJV, etc. only here.

425 יָהִי (yehiy) “was” - singular

426 אֲזִנוֹת (’aznot) “Aznoth” NKJV, etc. - only here.

427 חֻקְקָה (chuqoqâh) “Hukok” - NKJV, etc. “Hukkuk” - found also in 1 Chronicles 6:75(H60) חֻקֵּק (hu) “Hukok” NKJV.

428 צִדִּים (tsiddiyim) “Sides” (e.g. Judges 2:3 same word, “sides”) - NKJV, etc. “Ziddim” - only here for this location.

429 זֶר (tsêr) “Zer” NKJV, etc. only here.

430 חַמַּת (chammat) “Hammath” NKJV, etc. - found also in 1 Chronicles 2:55.

431 רַקַּת (raqqat) “Rakkath” NKJV, etc. only here.

432 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.

433 רָמָה (râmâh) “Height” - see footnote for Joshua 18:25.

434 יִרְאוֹן (yir’on) “Yiron” NAS; “Iron” NKJV, KJV – only here.

435 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.

436 חֲרָם (chârêm) “Harem” NKJV, etc., BDB “sacred” - only here.

437 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.

438 עִיר שֶׁמֶשׁ (’iyir shâmesh) “Sun City” - NKJV “Ir Shemesh” - only here - “city” is עִיר (’iyir, e.g. Joshua 19:50[2x]) and “sun” is שֶׁמֶשׁ (shâmesh, Joshua 12:1).

Shaalabbin,⁴³⁹ and Aijalon, and Jethlah,⁴⁴⁰ [43] and Elon, and Timnah, and Ekron, [44] and Eltekeh,⁴⁴¹ and Gibbethon,⁴⁴² and Baalath,⁴⁴³ [45] and Jehud,⁴⁴⁴ and Sons of Lightning,⁴⁴⁵ and Winepress of a Pomegranate,⁴⁴⁶ [46] and Waters of the Jarkon,⁴⁴⁷ and the Rakkon,⁴⁴⁸ with the border in front of Japho.⁴⁴⁹ [47] And border of sons of Dan went out from them, and sons of Dan went up and fought with Jacinth.⁴⁵⁰ And they captured her and struck her by a sword's mouth, and dispossessed her and dwelt in her. And they called Jacinth, Dan, according to name of Dan their father. [48] This was inheritance of tribe of sons of Dan to their families, these cities and their villages.

[49] And they finished according to inheritance of the land and to its borders. And sons of Israel gave an inheritance to Joshua, son of Nun, in their midst. [50] Upon mouth of Yehvah they gave to him the city for which he asked, Timnath Serah⁴⁵¹ in mountain of Ephraim. And he built the city and dwelt in her.

[51] These were the inheritances that Eleazer the priest, and Joshua, son of Nun, and the heads of the fathers according to tribes of sons of Israel allotted in a lot in Shiloh before Yehvah at the door of the tent of meeting. And they finished from dividing the land.

20[1] And Yehvah spoke to Joshua saying, [2] “Speak to sons of Israel saying, ‘Give to yourselves the cities of refuge which I spoke to you in hand of Moses, [3] to flee there, a killer who strikes a soul unintentionally without knowledge. And they shall be for you for refuge from the avenger of blood.’⁴⁵² [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

439 שְׁעֵלָבִין (sha'alabbiyn) “Shaalabbin” NKJV, etc. - only here.

440 יֵתְלָה (yitlâh) “Jethlah” NKJV, etc. - only here.

441 אֶלְתֶּקֶה ('eltteqêh) “Eltekeh” NKJV, etc. - found also in Joshua 21:23 spelled, אֶלְתֶּקֶה ('eltteqê').

442 גִּבְתֹּן (gibbeton) “Gibbethon” NKJV, etc. - found also in Joshua 21:23; 1 Kings 15:27; 16:15, 17.

443 בַּעֲלָת (va'alât) “Baalath” NKJV, etc. - found also in 1 Kings 9:18; 2 Chronicles 8:6. See also footnote for Joshua 19:8

444 וִיְהֻדָּה (viihud) “and Jehud” NAS, KJV - “Jehud” NKJV - only here.

445 בְּנֵי־בֶרֶק (benê-veraq) “Sons of Lightning” - NKJV, etc. “Bene Berak” - בְּנֵי (benê) 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)

446 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.

447 מֵי הַיַּרְקוֹן (mê hayyarqon) “Waters of the Jarkon” (“waters of” e.g. Genesis 7:7 מֵי) - NKJV “Me Jarkon” - only here.

448 הַרְקֹן (hâraqqon) “the Rakkon” - NKJV, etc. “Rakkon” - only here.

449 יָפוֹ (yâpho) “Japho” YLT, KJV; “Joppa” NKJV, NAS - found also in 2 Chronicles 2:16(H15); Ezra 3:7 (יָפוֹ [yâpho]); Jonah 1:3.

450 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).

451 תִּמְנַת־סֶרַח (timnat-serach) “Timnath Serah” NKJV, etc. - found also in Joshua 24:30 and also called “Timnath Heres” (NKJV).

452 See Numbers 35.

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.⁴⁵³ [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.⁴⁵⁴ 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 apart⁴⁵⁵ Kedesh in the Galilee,⁴⁵⁶ in a mountain of Naphtali, and Shechem, in a mountain in Ephraim, and Town of Four (which is Hebron) in a mountain in Judah. [8] And from across to the Jordan, Jericho, toward sunrise, they gave Bezer in the wilderness in the plain from tribe of Reuben, and Ramoth in the Gilead from tribe of Gad, and Galon⁴⁵⁷ 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 lands⁴⁵⁸ for our beasts.” [3] So, sons of Israel gave to the Levities from their inheritance according to mouth of Yehvah these cities and their open lands.

[4] And the lot went out for the families of the Kohathite.⁴⁵⁹ And it was to sons of Aaron the priest from the Levities, from tribe of Judah, and from the tribe of the Simeonite,⁴⁶⁰ 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

453 מִתְּמֹל שְׁלֹשֹׁם (mittmol shilshom) “previously” - more literally, “from yesterday, three days ago”

454 See Numbers 35:24-25

455 יִקְדְּשׁוּ (yiqaddishu) “they set apart” NAS; “they sanctify” YLT – same exact verb as in Numbers 16:38[H17:3] “they are holy” NKJV and 2 Chronicles 29:17 “they sanctified” NKJV.

456 גָּלִיל (gâlîyl) “Galilee” NKJV, etc. - found for this location also in Joshua 21:32; 1 Kings 9:11; 2 Kings 15:29; 1

Chronicles 6:76; Isaiah 9:1. This same word in the plural is used for “pivots” (NAS 1 Kings 6:34; NKJV, KJV “folding”) and “rods” (NKJV Esther 1:6; KJV, NAS “rings”; Song of Songs 5:14 NKJV, NAS; “rings” KJV).

457 גָּלוֹן (gâlon) “Galon” (written) - NKJV, etc. “Golan” (read, גֹּלָן [golân])

458 Numbers 35:1-5

459 קֹהָתִי (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)

460 שִׁמְעוֹנִי (shim`oniy) “Simeonite” (singular) - NKJV, KJV “Simeon”; NAS “Simeonites”

they gave to them Town of Four⁴⁶¹ (father of the Anok),⁴⁶² 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 Eshtemoa⁴⁶³ 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, Geba⁴⁶⁴ and her open lands, [18] Anathoth⁴⁶⁵ 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 Kibzaim⁴⁶⁶ 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 Gershon⁴⁶⁷ from the families of the Levites from half tribe of Manasseh the city of refuge of the killer were, Galon⁴⁶⁸ in the Bashan and her open lands, and Beeshterah⁴⁶⁹ 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, Abdon⁴⁷⁰ and her

461 קִרְיַת אַרְבֶּעַ (qiryat 'arba') "Town of Four" - NKJV "Kirjath Arba" - see footnote for Genesis 23:2

462 עֲנוֹק ('anoq) "Anok" - NKJV, KJV, NAS "Anak" - see Joshua 15:13

463 אֶשְׁתֵּמוֹא ('eshtemo'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.

464 גֵּבֵעַ (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

465 עֲנָתוֹת ('anâtot) "Anathoth" NKJV, etc. - found also in 1 Kings 2:26; 1 Chronicles 6:60; Ezra 2:23; Nehemiah 7:27; 11:32; Isaiah 10:30; Jeremiah 1:1; 11:21, 23; 29:27; 32:7-9. Also, name of a man in 1 Chronicles 7:8; Nehemiah 10:19.

466 קִיבְצַיִם (qivtsaiym) "Kibzaim" NKJV, etc. also found in 1 Chronicles 6:68(H53) by the name of "Jokmean" (NKJV, etc.) יֶקֶמֶם (yâqme'âm).

467 גֵּרְשׁוֹן (gêreshon) "Gershon" son of Levi, Genesis 46:11

468 גָּלוֹן (gâlon) "Galon" (written) - NKJV, etc. "Golan" (read, גּוֹלָן [golân])

469 בְּעֶשְׁתֶּרָה (be'eshtêrâh) "Beeshterah" KJV - "Be Eshterah" NKJV - named עֲשְׁתָּרוֹת ('ashtârot) "Ashtaroth" in 1 Chronicles 6:71(H56)

470 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.

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 Dor⁴⁷¹ and her open lands, and Kartan⁴⁷² 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,⁴⁷³ the remaining Levites, from tribe of Zebulun were, Jokneam and her open lands, Kartah⁴⁷⁴ and her open lands, [35] Dimnah⁴⁷⁵ 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, Heights⁴⁷⁶ in the Gilead and her open lands, and Two Camps⁴⁷⁷ 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.⁴⁷⁸

[43] And Yehvah gave to Israel all the land he swore to give to their fathers, and they possessed her and dwelt in her. [44] And Yehvah gave to them rest round about, according to what he swore to their fathers, and not a man stood before them from all their enemies. All their enemies Yehvah gave in their hand. [45] Not a word fell from all the good word Yehvah spoke to house of Israel. It all came in.

22[1] Then Joshua called for the Reubenite and for the Gadite and for the half tribe of Manasseh. [2] And he said to them, “You kept all that Moses, servant of Yehvah, commanded you, and you listened to my voice all that I commanded you. [3] You have not left your brethren these many days unto this day, and you have kept charge of commandment of Yehvah your Gods. [4] And now, Yehvah your Gods has given to your brethren rest, just as he spoke to them. And now, turn and go to yours, to your tents to land of your inheritance that Moses, servant of Yehvah, gave to you across the Jordan. [5] Only, be very careful to do the commandment and the law that Moses, servant of Yehvah, commanded you, to love Yehvah your Gods, and to walk in all his ways, and to keep his commandments, and to cling to him, and to serve him in all your heart and in all your soul.”

[6] And Joshua blessed them and sent them, and they went to their tents. [7] And to the half tribe of Manasseh Moses gave in the Bashan, and to his half Joshua gave

471 חַמּוֹת דּוֹר (chammoth Do'r) “Hammoth Dor” NKJV, etc. - only here

472 קָרְתָן (qartân) “Kartan” NKJV, etc. - only here

473 מֵרָרִי (merâriy) “Merari” son of Levi, Genesis 46:11

474 קָרְתָה (qartâh) “Kartah” NKJV, etc. - only here

475 דִּמְנָה (dimnâh) “Dimnah” NKJV, etc. - only here

476 רָמוֹת (râmot) “Heights”; NKJV “Ramoth” - plural form of “Height” as in Joshua 18:25.

477 מַחֲנִיִּים (machanayim) “Two Camps” - NKJV, etc. “Mahanaim” - see footnote for Genesis 32:2.

478 NKJV “Every one of these cities had its common-land surrounding it; thus *were* all these cities.”

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 unfaithfulness⁴⁷⁹ which you have acted unfaithful⁴⁸⁰ 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 cleansed⁴⁸¹ 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.’”⁴⁸²

[21] And sons of Reuben, and sons of Gad, and the half tribe of Manasseh

479 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.”

480 See Deuteronomy 12:11-14

481 Not cleansed? Deuteronomy 4:3

482 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).

answered and spoke to heads of thousands of Israel, [22] “God of Gods,⁴⁸³ Yehvah, God of Gods, Yehvah, he knows, and let Israel himself know. If in rebellion, and if in unfaithfulness against Yehvah, do not save us this day. [23] To building to us an altar to turn from after Yehvah, and if to offer up upon it a burnt offering and a grain offering, and if to do upon it sacrifices of peace offerings, Yehvah himself will seek it out. [24] And if not, from anxiety,⁴⁸⁴ 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.

483 אֱלֹהִים | אֱל (’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.

484 דְּאָגָה (de’âgâh) “anxiety” CJB, LEB - “concern” NAS; “fear” NKJV, KJV, YLT – found also in Proverbs 12:25 (“anxiety” NAS, NKJV); Jeremiah 49:23 (“anxiety” NAS); Ezekiel 4:16 (“anxiety” NAS, NKJV); 12:18-19 (“anxiety” NAS, NKJV).

For Yehvah your Gods, he has fought for you. [4] See, I have caused to fall⁴⁸⁵ 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,⁴⁸⁶ just as you have done unto this day. [9] And Yehvah has dispossessed from before you great and mighty nations. And you, not a man stood before you unto this day. [10] One man from you shall pursue a thousand, for Yehvah your Gods is he who fights for you, just as he spoke to you. [11] So, be very careful for your souls to love Yehvah your Gods. [12] For, if turning you turn and cling to a remnant of these nations, these remaining with you, and make marriages in them, and you go in them, and they in you,⁴⁸⁷ [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 river⁴⁸⁸ your fathers dwelt from antiquity, Terah, father of Abraham and father of Nahor, and they served⁴⁸⁹ other gods.⁴⁹⁰ [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

485 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.

486 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.

487 See footnote for Genesis 29:21.

488 “across the river” - “across” עֲבַר (‘êver) from same root word as “Hebrew” עִבְרִי (‘ivri) = “one from beyond” (BDB).

489 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).

490 אֱלֹהִים אֲחֵרִים (‘elohiym ‘achêriym) “other gods” - plural noun, plural adjective

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 citizens⁴⁹¹ 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,⁴⁹² 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 in them. You eat from vineyards and olive trees you did not plant.'

[14] "And now, fear Yehvah and serve him in perfection⁴⁹³ 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.⁴⁹⁴ [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

491 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").

492 Deuteronomy 7:20

493 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.

494 אֱלֹהִים אֲחֵרִים (elohiym 'achêriym) "other gods" - plural adjective, plural noun

holy Gods.⁴⁹⁵ He is a jealous God.⁴⁹⁶ He will not forgive your transgression nor your sins.⁴⁹⁷ [20] When⁴⁹⁸ 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 foreigner⁴⁹⁹ 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.”⁵⁰⁰

[25] And Joshua cut a covenant for the people in that day, and put for them⁵⁰¹ 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.⁵⁰² [31] And Israel served Yehvah all days of Joshua and all the days of the elders who prolonged days after Joshua and who knew all works of Yehvah which he did for Israel.

[32] And bones of Joseph which sons of Israel brought up from Egypt they buried in Shechem in the portion of the field that Jacob bought from sons of Donkey, father of Shechem, for one hundred pieces. And they were for sons of Joseph for an inheritance. [33] And Eleazar, son of Aaron, died. And they buried him in a hill of Phinehas his son which he gave to him in mountain of Ephraim.

495 אֱלֹהִים קְדוֹשִׁים ('elohiym qedoshiym) “holy Gods” - plural adjective, plural noun, = same construction as e.g. in

Joshua 24:2, 16 “other gods” אֱלֹהִים אֲחֵרִים ('elohiym 'achêriym) same plural noun, different plural adjective. For more on “He is Holy Gods” see Appendix.

496 אֵל-קָנוּא הוּא ('êl-qanno' hu) “He is a jealous God.” - same sentence structure as “He is holy Gods” אֱלֹהִים קְדוֹשִׁים

הוּא ('elohiym qedoshiym hu) – both have the noun followed by the adjective followed by the pronoun (“he”).

497 Why does Joshua say He won't forgive them? See next verse.

498 כִּי (kiy) “When” YLT - “If” NKJV, KJV, NAS; “When, if” ἡνίκα ἐὰν (hênika ean) LXX

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

500 נִשְׁמָע (nishmâ) “listen” LEB, WEB - “hear” JUB; “obey” NKJV, KJV, NAS “obey”; “hearken” YLT – same root word as in Deuteronomy 6:4 “Hear.”

501 לוֹ (lo) “for them” - this is more literally “for him” referring back to the “people” (masculine singular), עַם ('am).

502 גַּעַשׁ (gâ'ash) “Gaash” NKJV, etc. - found also in Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

Judges¹

1[1] And it was, after Joshua's death, so sons of Israel asked Yehvah saying, "Who shall go up for us to the Canaanite in the beginning to war against him?" [2] And Yehvah said, "Judah shall go up. Behold, I have given the land into your hand." [3] And Judah said to Simeon his brother, "Go up with me in my lot,² and we will fight against the Canaanite. And also I will go with you in your lot." And Simeon went with him. [4] And Judah went up, and Yehvah gave the Canaanite and the Perizzite into their hand. And they struck them in Bezek, 10,000 men.

[5] And they found My Lord Bezek³ in Bezek, and they fought against him and struck the Canaanite and the Perizzite. [6] And My Lord Bezek fled, and they pursued after him. And they cut off thumbs⁴ of his hands and his feet. [7] And My Lord Bezek said, "Seventy kings, thumbs of their hands and their feet cut off were gatherers under my table. Just as I have done, so Gods, he repaid to me." And they brought him to Jerusalem, and he died there.

[8] And sons of Judah fought against Jerusalem and captured her, and struck her by a sword's mouth. And they set the city on fire. [9] Afterwards, sons of Judah went down to fight against the mountain, and the southern, and the lowland dwelling Canaanite. [10] And Judah went to the Canaanite dwelling in Hebron (and name of Hebron was before Town of Four).⁵ And they struck Sheshai, and Ahiman, and Talmai.⁶ [11] And from there they went to inhabitants of Debir (and name of Debir was before Town of Book).

[12] And Caleb said, "Whoever strikes Town of Book and captures her, so I will give to him Achsah, my daughter, for a woman." [13] And Othniel, son of Kenaz, Caleb's younger brother,⁷ captured her. So, he gave to him Achsah his daughter for a woman. [14] And it was, in her coming, she persuaded him to ask from her father the field. And she dismounted from upon the donkey, and Caleb said to her, "What do you want?"⁸ [15] And she said to him, "Give to me a blessing. For you have given me land in the south, so you shall give to me basins⁹ of water." And Caleb gave to her upper basins and lower basins.¹⁰

1 This is both the Hebrew, שֹׁפְטִים (shophtiyim), and Greek, LXX κριται (kritai), title.

2 בְּגוֹרָלִי (vegorāliy) "my lot" KJV, YLT - "my allotted territory" NKJV; "territory allotted me" NAS – remember, the land was given by lot (e.g. Joshua 13:6; 14:2).

3 אֲדֹנִי בֶזֶק ('adoni bezeq) "My Lord Bezek" - NKJV, etc. "Adoni-Bezek"; KJV "Adonibezek" - "Adoni" אֲדֹנִי ('adoni) is "my lord" (e.g. Genesis 18:12 [Sarah calls Abraham "my lord" to herself, 1 Peter 3:6]; 23:6, 11, 15; 24:18; etc.).

4 בְּהֹלֹת (beholot) "thumbs" - Same term in Hebrew for both thumb and big toe, בֹּהֶן (bohen) e.g. Exodus 29:20.

5 קִרְיַת אַרְבַּע (qiryat 'arba') "Town of Four" - see footnote for Genesis 23:2.

6 Judges 1:10-15 = Joshua 15:13-19.

7 Kenaz is Caleb's younger brother. Caleb was the son of Jephunneh (Numbers 13:6).

8 מַה-לָּךְ (mah-lâk) "What do you want?" NAS; "What do you wish?" NKJV – more literally, "What's to you?"

9 גִּלּוֹת (gullot) "basins" - NKJV, KJV, NAS "springs" - this word is used elsewhere for "bowls" e.g. 1 Kings 7:41-42 and "bowl" (Ecclesiastes 12:6).

10 In Joshua 15:19 "upper" and "lower" are plural along with the plural "basins." Here, "upper" and "lower" are singular, yet "basins" plural.

[16] And sons of Cainite, father-in-law of Moses, went up from the city of the Palm Trees¹¹ with sons of Judah, to wilderness of Judah, which is south of Arad, and went and dwelt with the people.¹²

[17] And Judah went with Simeon his brother, and they struck the Canaanite inhabiting Zephath.¹³ And they utterly destroyed her, and called the name of the city Hormah.¹⁴ [18] And Judah captured Gaza and her border, and Ashkelon¹⁵ and her border, and Ekron and her border. [19] And Yehvah was with Judah, and they possessed the mountain. But, they did not dispossess the inhabitants of the valley, because they had chariots of iron.

[20] And they gave to Caleb Hebron, just as Moses said. And they dispossessed from there three sons of the Anak.¹⁶ [21] And the Jebusite, inhabitant of Jerusalem, sons of Benjamin did not dispossess. And the Jebusite dwells with sons of Benjamin in Jerusalem unto this day.¹⁷

[22] And house of Joseph, they also went up to House of God, and Yehvah was with them. [23] And house of Joseph spied in House of God (and the name of the city before was Luz).¹⁸ [24] And those watching saw a man coming out from the city, and said to him, "Please show us the entrance of the city, and we will deal with you kindly." [25] And he showed them the entrance of the city, and they struck the city by a sword's mouth. And the man and all his family they sent out. [26] And the man went to the land of the Hittites, and built a city, and called her name Luz, which is her name unto this day.

[27] And Manasseh did not dispossess House of Shean and her daughters, and Taanah and her daughters, and inhabitant of Dor and her daughters, and inhabitants of Ibleam and her daughters, and inhabitants of Meggido and her daughters. And the Canaanite was determined to dwell in that land. [28] And it was, when Israel was strong, so he put the Canaanite to forced labor,¹⁹ and dispossessing, he did not dispossess.²⁰

[29] And Ephraim did not dispossess the Canaanite who dwelt in Gezer, and the Canaanite dwelt in his midst in Gezer. [30] Zebulun did not dispossess inhabitants of Kitron²¹ and inhabitants of Nahalol. And the Canaanite dwelt in his midst, and they were to forced labor. [31] Asher did not dispossess inhabitants of Acco,²² and

11 City of the Palm Trees = Jericho. See Deuteronomy 34:3.

12 This was forbidden (Exodus 23:23-24; Deuteronomy 7:1-5, 22-26; 20:16-18).

13 צִפְתָּה (tsphat) "Zephath" - only here

14 חֶרְמָה (chârmâh) - "Hormah" means "devoted to destruction" or "destruction." It is used with the related verb in this verse, יָחַר־בָּהּ [yacharimu], "utterly destroyed." See also footnotes for Numbers 14:45. There is also the place of war in Numbers 21:2-3 called "Hormah."

15 אֲשָׁקֶלֶן ('ashqelon) "Ashkelon" - found also in Judges 14:19; 1 Samuel 6:17; 2 Samuel 1:20; Jeremiah 25:20; 47:5, 7; Amos 1:8; Zephaniah 2:4, 7; Zechariah 9:5.

16 Anak, also called "Anok" in Joshua 21:11, sons are noted to be from the Nephilim (Numbers 13:33) and these Anakim (sons of Anak) were considered Rephaim (Deuteronomy 2:10-11).

17 This was obviously written before 2 Samuel 5:6-9/1 Chronicles 11:4-7.

18 Jacob named the place "House of God" in Genesis 28:19, apparently near the city of Luz. See Joshua 16:2.

19 לָמָס (lâmas) "to forced labor" NAS - "under tribute" NKJV; "to tribute" KJV - same word as in Joshua 17:13 "to forced labor" NKJV, NAS; "to tribute" KJV

20 In other words, "did not completely" (NKJV) dispossess them.

21 קִטְרוֹן (qitron) "Kitron" - only here

22 אֶכּוֹ ('akko) "Acco" - only here - modern name in English is "Acre" in Israel. In NT "Ptolemais" (Acts 21:7).

inhabitants of Sidon and Ahlab²³ and Achzib and Helbah²⁴ and Aphik and Rechob. [32] And the Asherite dwelt in the midst of the Canaanite, the inhabitants of the land, for he did not dispossess him.

[33] Naphtali did not dispossess inhabitants of House of Sun and inhabitants of House of Anath. And he dwelt in the midst of the Canaanite, the inhabitants of the land. And inhabitants of House of Sun and inhabitants of House of Anath were put to forced labor. [34] And the Amorite oppressed sons of Dan to the mountain, for he did not allow him to descend to the valley. [35] And the Amorite was determined to dwell in mount Heres,²⁵ in Aijalon and in Shaalbim.²⁶ And the hand of house of Joseph was heavy, and they were put to forced labor. [36] And the border of the Amorite was from Ascent of Scorpions²⁷ from the Rock²⁸ and upward.

2[1] And messenger²⁹ of Yehvah went up from the Gilgal to the Weeping³⁰ and said, "I brought you up from Egypt and brought you to the land that I swore to your fathers and said, 'I will not break my covenant with you. [2] And you shall not cut a covenant with the inhabitants of this land. Their altars you shall tear down.' And you did not listen to my voice. What³¹ is this you have done?' [3] So also, I said, 'I will not drive them out from before you. And they will be to you for sides,³² and their Gods will be to for a snare.'"

[4] And it was, when messenger of Yehvah spoke these words to all sons of Israel, so the people lifted up their voice and wept. [5] And they called the name of that place Weeping,³³ and they sacrificed there to Yehvah. [6] And Joshua sent the people away, and sons of Israel went, each to his inheritance to possess the land.

[7] And the people served Yehvah all days of Joshua and all the days of the elders who prolonged days after Joshua, who saw all the great work that Yehvah did for Israel. [8] And Joshua, son of Nun, servant of Yehvah, died, a son of one hundred and ten years. [9] And they buried him in border of his inheritance in Timnath Heres³⁴ in mountain of Ephriam north of mount Gaash. [10] And also, all that generation was gathered to their fathers, and a new generation arose after them who did not know Yehvah nor the work which he did for Israel.

23 אַחְלָב ('achlâv) "Ahlab" - only here

24 חֶלְבָּה (chelbâh) "Helbah" - only here

25 חֶרֶס (cheres) "Heres" is another word for the "Sun" found in Judges 8:13 (KJV "sun"; NKJV, NAS "Heres"); 14:18; Job 9:7, "itch" in Deuteronomy 28:27, and as a location also in Judges 2:9.

26 בְּשַׁעֲלִיבִים (vesha'albim) "Shaalbim" - found also in 1 Kings 4:9.

27 עֲקֻרְבִּיִם ('aqrabbiym) "Scorpions" - NKJV "Akrabbim" - see footnote for Numbers 34:4.

28 סֶלַע (sela') "Rock" (e.g. Numbers 20:8[2x], 10-11 "rock"), NAS & YLT "rock"; NKJV "Sela"

29 See footnotes for Genesis 16:7.

30 בֹּכִיִּם (bochiym) "Weeping" - NKJV, etc. "Bochim" - same word e.g. in Numbers 25:6 "weeping" (NKJV); Ezra 3:12 "wept"; Job 30:31 "weep"

31 מָה (mah) "What" NAS, YLT - "Why" NKJV, KJV

32 צִדִּיִּם (tsiddiym) "sides" - NKJV, NAS, KJV "thorns in your side"; YLT "adversaries" - this is similar to e.g. Numbers 33:55 ("thorns in your sides") without the "thorns," or Joshua 23:13 ("scourge in your sides") without the "scourge."

33 בֹּכִיִּם (bochiym) "Weeping" - NKJV, etc. "Bochim" - same word as above.

34 תִּמְנַת־חֶרֶס (timnat-heres) "Timnath Heres" - only here

[11] And sons of Israel did the bad in eyes of Yehvah, and served the Baals.³⁵ [12] And they forsook Yehvah, Gods of their fathers, the one who brought them out from land of Egypt, and they went after other gods, from gods of the peoples who were around them. And they bowed down to them, and provoked Yehvah. [13] And they forsook Yehvah and served to the Baal and to the Ashtaroths.³⁶

[14] And anger of Yehvah burned against Israel, and he gave them into hand of plunderers, and they plundered them. And he sold them into hand of their enemies round about. And they were no longer able to stand before their enemies. [15] Whenever they went out, hand of Yehvah was against them for bad, just as Yehvah spoke, and just as Yehvah swore to them. And he³⁷ was very distressing to them.

[16] And Yehvah raised up judges, and they saved them from those who plundered them. [17] And also, to their judges they did not listen, for they played the prostitute after other gods, and bowed down to them. They turned quickly from the way their fathers walked – to hear commandments of Yehvah. They did not do so.

[18] And when Yehvah raised up judges for them, so Yehvah was with the judge. And he saved them from hand of their enemies all the days of the judge, for Yehvah was moved to compassion from their groaning, because of their oppressors and their afflictors.³⁸ [19] And it was, in the death of the judge, they turned and were more corrupt than their fathers, to go after other gods, to serve them and bow down to them. They did not cease³⁹ from their deeds and from their stubborn⁴⁰ way.

[20] And anger of Yehvah burned against Israel, and he said, “Because this nation has passed over my covenant that I commanded their fathers and have not listened to my voice, [21] I also shall no longer dispossess any from before them from the nations that Joshua left and died;⁴¹ [22] in order to test Israel in them, whether they are keepers of way of Yehvah, to walk in them just as their fathers kept, or not.” [23] So Yehvah gave those nations rest⁴² without dispossessing them quickly, and did not give them into hand of Joshua.

3[1] And these nations that Yehvah gave rest to test Israel in them, all who did not know all wars of Canaan, [2] only so that generations of sons of Israel might know, to teach them war, only who before did not know them,⁴³ [3] five lords of Philistines, and every one of the Canaanite, and the Sidonian, and the Hivite

35 בַּעַלִּים (be`aliym) “Baals” - see Baal in Appendix.

36 עַשְׁתָּרוֹת (‘ashttārot) – “Ashtaroths” NKJV; “Ashtoreth” NAS, KJV, YLT; LXX Ἀστάρταις (Astartais) - see footnote for Deuteronomy 1:4.

37 יָצַר (yêtsar) “he was distressing” - NKJV, KJV, NAS “they were . . . distressed” - this is literally “he was distressed” or “distressing,” but “to them” לָהֶם (lâhem) indicates possession; thus “they were . . . distressed” or “it was distressing to them.”

38 דּוֹחֲקֵיהֶם (dochaqêyhem) “their afflictors” - NAS “those who . . . afflicted them”; NKJV “those who . . . harassed them”; “them that . . . vexed them”; “those thrusting them away” YLT - found also only in Joel 2:8 “push” NKJV, “crowd” NAS; “thrust” KJV; “press” YLT

39 הִפְלִילוּ (hipilylu) “cease” - more literally, “cause to fall”

40 קָשָׁה (qâshâh) “stubborn” = hard, e.g. in Exodus 1:13 “hard” bondage, or related verb in Exodus 7:3 “I will harden Pharaoh's heart.” God makes the heart hard, stubborn (Romans 9:18).

41 וַיָּמָת (vayyâmot) “and died” literally – in other words, “when he died” NKJV, KJV, NAS, YLT, etc.

42 יָנַח (yannach) “gave . . . rest” - NKJV, KJV “left”; NAS “allowed . . . to remain” - from the same root as Noah's name, rest (see footnote for Genesis 5:29).

inhabiting mount Lebanon, from mount Baal Hermon unto entrance of Hamath. [4] And they were to test Israel in them to know if they will hear commandments of Yehvah which he commanded their fathers in hand of Moses. [5] And sons of Israel dwelt in the midst of the Canaanite, the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

[6] And they took their daughters to them for women, and their daughters they gave to their sons;⁴⁴ and they served their gods.⁴⁵ [7] And sons of Israel did the bad in eyes of Yehvah and forgot Yehvah their Gods. And they served the Baals and the Asherahs.⁴⁶ [8] And anger of Yehvah burned against Israel, and he sold them into hand of Cushan Rishathaim,⁴⁷ king of⁴⁸ Aram of Two Rivers,⁴⁹ and sons of Israel served Cushan Rishathaim eight years.

[9] And sons of Israel cried out to Yehvah, and Yehvah raised up a savior⁵⁰ for sons of Israel. And Othniel, son of Kenaz, Caleb's younger brother, saved them. [10] And spirit of Yehvah was upon him, and he judged Israel. And he went out to war, and Yehvah gave in his hand Cushan Rishathaim, king of Aram;⁵¹ and his hand was strong upon Cushan Rishathaim. [11] And the land was quiet forty years. And Othniel, son of Kenaz, died.

[12] And sons of Israel again did the bad in eyes of Yehvah. And Yehvah made Eglon, king of Moab, strong against Israel, because they did the bad in eyes of Yehvah. [13] And he gathered to himself sons of Ammon and Amalek, and he went and struck Israel and took possession of the city of the Palm Trees.⁵² [14] And sons of Israel served Eglon, king of Moab, eighteen years.

[15] And sons of Israel cried out to Yehvah, and Yehvah raised up for them a savior, Ehud,⁵³ son of Gera, the Benjamite,⁵⁴ a man, his right hand bound.⁵⁵ And sons of Israel sent in his hand a gift to Eglon, king of Moab. [16] And Ehud made for himself a sword, and to her was two mouths,⁵⁶ her length a short cubit.⁵⁷ And he

43 יָדְעוּם (yedâ'um) “know them” - “them” refers to the “wars” of verse 1.

44 This was explicitly forbidden in Deuteronomy 7:3.

45 This is exactly what God said would happen in Deuteronomy 7:4.

46 See footnote for Deuteronomy 16:21.

47 כוּשָׁן רִישַׁתַּיִם (kushan Rish'atayim) “Cushan Rishathaim” - found also in Judges 3:10.

48 “king of” - Cushan Rishathaim is noted as king of “Aram of Two Rivers” (vs 8) and king of “Aram” (vs 10).

49 אֲרָם נַהֲרָיִם ('aram naharâyim) “Aram of Two Rivers” = “Mesopotamia” (NKJV) = “land of the Chaldeans” (Acts 7:2, 4) = Syria - see footnotes for Genesis 10:22; 24:10.

50 מוֹשִׁיעַ (moshiy'a) “savior” CJB, GNV, GW, NOG, WEB - “saviour” YLT; “deliverer” NKJV, KJV, NAS - see footnote for Deuteronomy 22:27.

51 אֲרָם ('arâm) “Aram” = “Mesopotamia” NKJV - see footnote for Genesis 10:22; 24:10.

52 City of the Palm Trees = Jericho. See Deuteronomy 34:3.

53 אֶהוּד ('êhud) “Ehud” - found also in Judges 3:16, 20-21, 23, 26; 4:1; 1 Chronicles 7:10 (son of Bilhan). There is also “Ehud” (NKJV) in 1 Chronicles 8:6, but that is a different name spelled slightly different אֶחָד ('êchud) “Echud.”

54 בֶּן־הַיְמִינִי (ben-hayemiyniy) “the Benjamite” - “Benjamin” בִּנְיָמִין (binyâmiyn) means “son of right-hand.”

55 אִישׁ אֶטֶר יָד־יְמִינוֹ ('iysh 'itêr yad-yemiyno) more literally, “a man his right-hand bound” = “a left-handed man”

56 שְׁנֵי פִּיּוֹת (shenêy phêyot) “two mouths” = double-edged

57 גֹּמֶד (gomed) “a short cubit” - BDB “fr. elbow to knuckles of clenched (contracted) hand” - NKJV, etc. “cubit,” yet the word for “cubit” is אַמָּה ('ammâh) e.g. Genesis 6:16. גֹּמֶד (gomed) “a short cubit” is only found here.

girded her underneath his clothes upon his right thigh. [17] And he brought the gift to Eglon, king of Moab, and Eglon was a very fat man.

[18] And it was, when he finished to offer the gift, and he sent away the people carrying the gift, [19] and he turned from the idols at the Gilgal, so he said, “I have a secret word for you, the king.” And he said, “Hush.”⁵⁸ And all those standing by him went out from by him. [20] And Ehud came to him, and he was sitting in his cool upper room⁵⁹ by himself. And Ehud said, “I have a word of Gods.” And he arose from upon the throne.⁶⁰ [21] And Ehud reached with his left hand and took the sword from upon his right thigh and thrust her in his belly. [22] And the handle⁶¹ also went in after the blade. And the fat closed over the blade, for he did not draw the sword out from his belly. And the guts⁶² came out. [23] And Ehud went out the porch⁶³ and closed and locked the doors of the upper room behind him. [24] And he went out.

And his servants came and looked and behold, the doors of the upper room were locked. And they said, “Surely, he is covering his feet⁶⁴ in the cool room.” [25] And they anxiously waited⁶⁵ until ashamed. And behold, he did not open the doors of the upper room. And they took the key and opened and behold, their Lords,⁶⁶ he was fallen on the ground dead. [26] And Ehud escaped during their delay, and he passed by the idols and escaped to the Female Goat.⁶⁷

[27] And it was, in his arrival, so he blew in the horn in mountain of Ephraim,

58 הָסָה (hâs) “Hush” YLT, CEB - “Keep silence” NKJV, KJV, NAS

59 עֲלִיָּיָהּ (‘aliyyat) “upper room” ASV, ERV, EXB, LEB, NET, NIV, OJB, WEB - “upper chamber” YLT; “roof chamber” NAS, BDB; “parlour” KJV – found also in Judges 3:23-25; 2 Samuel 18:33(H19:1); 1 Kings 17:19, 23; 2 Kings 1:2; 4:10-11; 23:12; 1 Chronicles 1:51; 28:11; 2 Chronicles 3:9; 9:4; Nehemiah 3:31-32; Psalm 104:3, 13; Jeremiah 22:13-14.

60 כִּסֵּא (kissê) “throne” YLT, CSB, CEB, DRA, ERV, EHV, GNV, GW, HCSB, NOG, TLV, WYC - “seat” NKJV, KJV, NAS – same word for “throne” e.g. in Genesis 41:40; Exodus 11:5; 12:29; Deuteronomy 17:18; 1 Samuel 2:8; etc.. Also, used for “seat” e.g. in 1 Samuel 1:9; 4:13, 18; . There is also מוֹשֵׁב (moshâv) for “seat” e.g. 1 Samuel 20:18, 25(2x) & שֶׁבֶת (shevet) e.g. 1 Kings 10:19; 2 Chronicles 9:18.

61 נֶצֶב (netsâv) “handle” NAS; לַבֵּן (labên) “handle” LXX; “hilt” NKJV [“the handle of a sword or dagger” MW]; “haft” KJV [“the handle of a weapon or tool” MW]; – only found here.

62 פֶּרֶשְׁדֹּנָה (parshedonâh) “guts” CEB - “intestines” VOICE; “dirt” KJV; “entrails” NKJV; “refuse” NAS; “turds of the womb” WYC; “excrements of the belly” DRA; “bowels” EHV; “dung” ESV; “waste” CSB; “insides” HCSB; “stomach” NLV – only found here. The possibly related word פֶּרֶשׁ (peresh) is a word for “dung.” See footnotes for Exodus 29:14 & Leviticus 4:11.

63 מִסְדֵּרוֹנָה (misdderonâh) - “porch” NKJV – only found here, exact meaning unknown.

64 מְסִיךְ הוּא אֶת־רַגְלָיו (mêsiykh hu' et-raglâyv) “he is covering his feet” ASV; DARBY; WEB; Green; “He is . . . attending to his needs” NKJV; “He is . . . relieving himself” NAS; “He is . . . covering his feet” YLT; “he covereth his feet” KJV = he is pooping, e.g. same phrase in 1 Samuel 24:3(H4) more literally, “Saul went in to cover his feet” i.e. to go poop. In contrast, Qr (Kt שִׁינֵיהֶם [shêynêyhem] “their urine”) for 2 Kings 18:27 & Isaiah 36:12 reads מַיְמֵי רַגְלֵיהֶם (mêymêy raglêyhem) “waters of their feet” for urination (see also 1 Samuel 25:22 “pisseth against the wall” KJV).

65 יָחִילוּ (yâchiylu) “anxiously waited” - BDB “anxious longing”; NKJV, NAS “waited” - used similarly in Micah 1:12 “becomes weak waiting” NAS – used elsewhere for dancing (Judges 21:21), be in anguish (Deuteronomy 2:25), writhing in pain (Isaiah 26:17), etc..

66 אֲדֹנֵיהֶם (‘adonêyhem) “their lords” - plural noun with plural pronominal suffix (their) with the singular verb “fallen.”

67 הַשְּׂעִירָתָה (hase‘iyrâtâh) “to the Female Goat” - NKJV, NAS “to Seirah”; KJV “unto Seirath” - only found here for a location. This word, שְׂעִירָה (se‘iyrah), is used for a female goat in Leviticus 4:28; 5:6.

and sons of Israel came down with him from the mountain and he before them. [28] And he said to them, “Pursue after me, for Yehvah has given your enemies, Moab, in your hand.” And they went down after him and captured the fords of the Jordan to Moab. And they did not allow a man to cross over. [29] And they struck Moab at that time about 10,000 men all fat⁶⁸ and all men of valor, and not a man escaped. [30] And Moab was subdued that day under hand of Israel. And the land was quiet eighty years. [31] And after him was Shamgar,⁶⁹ son of Anath,⁷⁰ and he struck six hundred men,⁷¹ Philistines, with the cattle prod.⁷² And he also saved Israel.

4[1] And sons of Israel again did the bad in eyes of Yehvah. And Ehud died. [2] And Yehvah sold them in hand of Jabin,⁷³ king of Canaan, who reigned in Hazor. And commander of his army was Sisera.⁷⁴ And he dwelt in the Carving of the Nations.⁷⁵ [3] And sons of Israel cried out to Yehvah, for he had nine hundred chariots of iron; and he harshly oppressed sons of Israel twenty years.

[4] And Bee,⁷⁶ a woman prophetess, woman of Lapidoth,⁷⁷ she was judging Israel at that time. [5] And she was sitting under a palm tree of Bee, between the mountain and House of God in mountain of Ephraim. And sons of Israel went up to her for judgment.⁷⁸

[6] And she sent and called for Barak,⁷⁹ son of Abinoam,⁸⁰ from Naphtali Kedesh. And she said to him, “Has not Yehvah, Gods of Israel, commanded, ‘Go and draw toward mount Tabor, and take with you 10,000 men from sons of Naphtali and from sons of Zebulun. [7] And I will draw to you to brook Kishon,⁸¹ Sisera, leader of Jabin's army, and his chariots and his multitude. And I will give him in your hand.

68 שָׁמֵן (shâmên) “fat” DARBY, JUB - “lusty” KJV, Green; “robust” NAS, YLT; “stout” NKJV; “big” CEB; “fed” GNV; “well-fed” MSG; “strong” NET, etc.. This word is used in the feminine in a similar context in Ezekiel 34:16 (“fat” NKJV, KJV, NAS, YLT).

69 שָׁמְגָר (shamgar) “Shamgar” - found also in Judges 5:6.

70 עֲנַת (ʿanât) “Anath” - found also in Judges 5:6. There is also the location, “House of Anath” in Joshua 19:38 & Judges 1:33.

71 Shamgar is among the mighty men of Scripture, like Samson (Judges 15:15), and David's men (2 Samuel 23:8-21).

72 מַלְמֵד (malmad) “prod” CSB, CEB, ISV - “goad” NKJV, KJV- only here – related to the word for “teach,” מְלַמֵּד (melammêd) e.g. Deuteronomy 4:1.

73 Same name of a king in Joshua 11:1 who also reigned in Hazor. For his demise, see Joshua 11:10-11.

74 סִיסְרָא (siysrâ) “Sisera” - found also in Judges 4:7, 9, 12-18, 22; 5:20, 26, 28, 30; 1 Samuel 12:9; Psalm 83:9. There is also “sons of Sisera” in Ezra 2:53 & Nehemiah 7:55.

75 חֲרֹשֶׁת הַגּוֹיִם (charoshet haggoyim) “Carving of the Nations” - YLT “Harosheth of the Goyim”; NKJV “Harosheth Hagoyim”; KJV “Harosheth of the Gentiles”; HCSB, Green “Harosheth of the Nations” - found also in Judges 4:13, 16. “Gentiles” = “Nations” & “Harosheth” = “the Carving.” This same Hebrew word, חֲרֹשֶׁת (chorshet), is used for “cutting” and “carving” (NKJV, NAS) in Exodus 31:5; 35:33.

76 דְּבוֹרָה (devorâh) “Bee” - “Deborah” NKJV, etc. - see footnote for Genesis 35:8.

77 לַפִּידוֹת (lappiydot) “Lappidoth” NAS; “Lapidoth” NKJV, KJV – only here, Bee's husband.

78 This was a shame, that a woman was ruling over them. See Isaiah 3:12; 1 Timothy 2:12-14.

79 בָּרַק (bârâq) “Barak” NKJV, etc. - found also in Judges 4:8-10, 12, 14-16, 22; 5:1, 12, 15. Barak is also mentioned in Hebrews 11:32 in the list of men of faith.

80 אַבִּינוֹם (aviyno`am) “Abinoam” NKJV, etc. - means “my father is pleasant” - אָבִי (ʾaviy) is “my father” and נֶעֱם (no`am) is “pleasant” (e.g. Proverbs 3:17; 15:26; 16:24 NAS).

81 קִישׁוֹן (qiyshon) “Kishon” NKJV, etc. - found also in Judges 4:13; 5:21; 1 Kings 18:40; Psalm 83:9.

[8] And Barak said to her, “If you go with me, so I will go. And if you do not go with me, I will not go.” [9] And she said, “I will surely go with you. Nevertheless, it will not be your glory upon the way which you go, for in a hand of a woman Yehvah shall sell Sisera.” And Bee arose and went with Barak to Kedesh.

[10] And Barak called Zebulun and Naphtali to Kedesh, and went up, 10,000 men at his feet.⁸² And Bee went up with him. [11] And Heber the Cainite was separated from Cain from sons of Hobab father-in-law of Moses, and he pitched his tent as far as a terebinth tree in Zaanaim⁸³ which is near Kedesh. [12] And they reported to Sisera that Barak, son of Abinoam, went up mount Tabor. [13] And Sisera called together all his chariots, nine hundred chariots of iron, and all the people who were with him from Carving of the Nations to brook Kishon.

[14] And Bee said to Barak, “Arise, for this is the day that Yehvah gives Sisera in your hand. Has not Yehvah gone out before you?” And Barak went down from mount Tabor and 10,000 men after him. [15] And Yehvah confounded⁸⁴ Sisera and all the chariots and all the camp by a sword's mouth before Barak. And Sisera came down from upon the chariot and fled on his feet. [16] And Barak pursued after the chariots and after the camp unto Carving of the Nations. And every camp of Sisera fell by a sword's mouth. Not one remained. [17] And Sisera fled on his feet to tent of Jael,⁸⁵ woman of Heber the Cainite, for there was peace between Jabin king of Hazor and house of Heber the Cainite. [18] And Jael went out to meet Sisera. And she said to him, “Turn aside, my lord, turn aside to me. Don't be afraid.” And he turned aside to her to the tent, and she covered him in the blanket.⁸⁶ [19] And he said to her, “Please give me a little water to drink, for I am thirsty.” And she opened the skin of the milk and gave him a drink and covered him. [20] And he said to her, “Stand at the door of the tent, and it shall be, if a man comes and asks you and he says, 'Is there a man here?' so you shall say, 'There is not.'” [21] And Jael, woman of Heber, took the tent peg and put the hammer in her hand and secretly came to him and drove the peg in his temple. And it went down into the earth. And he was sound asleep and exhausted, and he died.

[22] And behold, Barak was pursuing Sisera, and Jael went out to meet him. And she said to him, “Come, and I will show you the man who you are seeking.” And he went in to her, and behold, Sisera was fallen dead and the peg was in his temple. [23] So, Gods, he subdued on that day Jabin, king of Canaan, before sons of Israel. [24] And hand of sons of Israel grew strong upon Jabin, king of Canaan, until they cut off Jabin, king of Canaan.

5[1] And Bee and Barak, son of Abinoam, sang on that day, saying,

[2] When leaders in Israel led, when people volunteered, bless Yehvah. [3] Listen kings. Give ear rulers. I to Yehvah, I will sing. I will make music to Yehvah, Gods

82 בְּרַגְלָיו (beraglâyv) more literally, “at his feet” KJV - “under his command” NKJV; “with him” NAS

83 צֶעַנִּים (tse'anniyim) “Zaanaim” NKJV, KJV; “Zaanannim” NAS – see footnote for Joshua 19:33.

84 יָהָם (yâhâm) “confounded” - NKJV, NAS “routed”; KJV “discomfited” (“to put into a state of perplexity and embarrassment” MW, “archaic : to defeat in battle”); “confused” CEV, ERV, EXB, ICB, WEB; “threw . . . into confusion” EHV, GNT, HCSB, LEB, TLV; “threw . . . into a panic” CSB, CEB, CJB, GW, ISV, TLB, NOG, NABRE, NLT, NRSV.

85 יָעֵל (yâ'êl) “Jael” = mountain goat or wild goat, found only in the plural (1 Samuel 24:2[H3]; Job 39:1; Psalm 104:18) – this name also found in Judges 4:18, 21-22; 5:6, 24.

86 שֶׁמִּיכָה (semyikhâh) “blanket” NKJV - “rug” NAS; “mantle” KJV – only found here.

of Israel. [4] Yehvah, in your going out from Seir, in your marching from field of Edom, earth quaked, also heavens dripped, also clouds dripped water. [5] Mountains flowed before Yehvah, this Sinai before Yehvah, Gods of Israel. [6] In days of Shamgar, son of Anath, in days of Jael, paths ceased, walkers of pathways walked crooked⁸⁷ paths. [7] Villages⁸⁸ ceased in Israel. They ceased until which I arose, Bee, which I arose mother in Israel. [8] He chose⁸⁹ new gods,⁹⁰ then, war at gates. Was there a shield seen or a spear⁹¹ in 40,000 in Israel?⁹² [9] My heart is to commanders⁹³ of Israel, the volunteers in the people. Bless Yehvah.

[10] Riders of tawny⁹⁴ female donkeys,⁹⁵ sitting upon garments, and walkers upon the road, talk!⁹⁶ [11] From a noise of dividers⁹⁷ between watering places, there they recount righteousnesses of Yehvah, righteousnesses of his villages in Israel. Then, people of Yehvah shall go down to the gates. [12] Awake, awake, Bee, awake, awake, speak a song. Arise, Barak, and take captive your captive, son of Abinoam. [13] Then, a survivor⁹⁸ came down⁹⁹ to majestic ones,¹⁰⁰ people of

87 עֲקָלְקָלוֹת ('aqalqallot) "crooked" YLT, TLB, DARBY, TLV; "byways" NKJV, KJV (w/the word for ways/paths); "roundabout" NAS – found also only in Psalm 125:5 "crooked" NKJV, KJV, NAS, YLT, etc..

88 פְּרָזוֹן (perāzon) "Villages" YLT; "Village life" NKJV, "peasantry" NAS; "rulers" ASV; "valiant men" DRA; "Rural populations"; "warriors" LEB – also only found in Judges 5:11 – exact meaning unknown.

89 יִבְחַר (yivchar) "He chose" (third person singular) - DRA "The Lord chose"; EHV "Israel chose"; "They chose" NKJV, KJV, etc.; New gods "were chosen" NAS

90 אֱלֹהִים חֲדָשִׁים ('elohiyim chadāshiyim) "new gods" - plural noun, plural adjective

91 Other translations translate this as either a question, e.g. "was there a shield or spear seen . . . ?" KJV, BRG, etc., or in the negative, e.g. "Not a shield or spear was seen" NKJV, NAS, CSB, etc.. This is because of the uncommon use of אִם ('im) "if" by itself in this sentence, indicating a rhetorical question (i.e. expecting the negative answer of "No").

92 1 Samuel 13:19-20

93 חֹקְקֵי (choqqay) "commanders" NAS; "rulers" NKJV; "governors" KJV – root idea is "those who decree" e.g. Numbers 21:18; Deuteronomy 33:21.

94 צִחְרוֹת (tsechorot) "tawny" (reddish-gray or yellowish-brown) BDB, RSV; "tan" EHV; "white" YLT, NKJV, KJV, NAS, etc.; "shining" WYC; "fair" DRA; "brown" GW, NOG; "light-colored" NET; "fine" NLT – only found here. Same root found only in Ezekiel 27:18 (similar confusion on translation). "White" is לָבָן (lābān) e.g. Genesis 30:35, 37; Exodus 16:31; Leviticus 13:3, etc..

95 אֲתָנוֹת ('atonot) "female donkeys" (plural feminine noun) NET; "she-asses" DARBY; "donkeys" NKJV, NAS, etc.; "asses" KJV, YLT, etc..

96 שִׁיחוּ (siychu) "talk" - "talk about it" CJB, LEB; "meditate" YLT; "speak" NKJV, KJV; "sing" NAS – "talk about it" does capture the idea and use of this word in this context. Elsewhere, it is used likewise (1 Chronicles 16:9; Psalm 77:12[13] "talk" NKJV) or for meditating (Psalm 77:6[H7]; 119:15, 23 "meditate" NKJV) or complaining (Job 7:11; Psalm 77:3[4] "complained" NKJV).

97 מְחַצְצִים (mechatstsiym) "dividers" - "those who divide *flocks*" NAS; "divide flocks" EHV; "divide [the spoil]" DARBY; "archers" NKJV, KJV, etc.; "shouters" YLT; "singers [village musicians; or those who distribute the water; or those who divide the sheep]" EXB – verb also found in Job 21:21 ("cut in half"); Proverbs 30:27 ("ranks" i.e. divided sections). חֵץ (chêts) is "arrow" (e.g. 2 Kings 13:17[2x]).

98 שָׂרִיד (sāriyd) "survivor" (singular) - NKJV, NAS "survivors"; KJV "him that remaineth" - same exact word for "survivor" (NAS) in e.g. Joshua 10:28, 30, 33, 37, 39-40; 11:8; etc.

99 יָרַד (yerad) "came down" - singular verb, same as later in the verse "came down"

100 אֲדִירִים ('addiyriym) "majestic ones" - Green "noble ones"; NKJV, KJV, NAS "nobles" - see footnote for Exodus 15:10.

Yehvah came down to me among the mighty ones. [14] From Ephraim was their root in the Amalek, after you, Benjamin, in your people. From Machir¹⁰¹ commanders came down, and from Zebulun those who grab a recruiter's staff. [15] And officers in Issachar were with Bee, and Issachar, so Barak, sent in the valley under his feet. In divisions of Reuben, great statutes of heart.¹⁰² [16] Why did you sit between the two sheepfolds¹⁰³ to hear hissings¹⁰⁴ of flocks? Divisions of Reuben have great searchings of heart.

[17] Gilead dwelt beyond the Jordan, and why did Dan sojourn in ships? Asher dwelt by the seashore, and by his landings¹⁰⁵ he dwelt. [18] Zebulun people, he reproached¹⁰⁶ his soul to death, and Naphtali upon heights of a field. [19] Kings came, fought, then kings of Canaan fought in Taanach by waters of Megiddo. Profit¹⁰⁷ of silver they took not. [20] From heavens they fought. The stars¹⁰⁸ from their highways¹⁰⁹ fought with Sisera. [21] Brook Kishon swept them away. Brook of old, brook Kishon, my soul, you trod¹¹⁰ strength.

[22] Then, heels of a horse¹¹¹ struck from galloping, galloping of his mighty ones.¹¹² [23] "Curse Meroz,"¹¹³ said messenger of Yehvah, "Curse, curse her inhabitants, because they did not come to the help of Yehvah, to the help of Yehvah against the strong ones."

[24] You are blessed above women,¹¹⁴ Jael, woman of Heber the Kenite. Above women in the tents, you are blessed. [25] He asked for water. She gave milk in a

101 Machir was a son of Manasseh (Genesis 50:23) and here used as a location. See Joshua 17:1 describing the inheritance.

102 חֻקֵּי-לֵב (chiquqêy-lêv) "statutes of heart" - "decrees of heart" YLT; "resolves of heart" NKJV, NAS - "statutes" or "decrees of heart" is evidently a figure of speech for being determined in one's position or perspective.

103 הַמִּשְׁפָּתַיִם (hammishpetaim) "the two sheepfolds" (dual noun, thus "two") - see footnote for Genesis 49:14.

104 שְׂרִיקוֹת (sheriqt) "hissings" WYC; "pipings" NKJV; "piping" NAS; "bleatings" KJV - found also in 2 Chronicles 29:8 ("jeering"); Jeremiah 18:16 ("hissing"); 19:8 ("hissing"); 25:9, 18 ("hissing"); 29:18 ("hissing"); 51:37 ("hissing"); Micah 6:16 ("hissing").

105 מִפְּרָצָיו (miphrâtsâyv) "his landings" ESV, OJB, RSV; "its landings" NAS; "his inlets" NKJV - only here.

106 חָרַף (chêrêph) "reproached" - NAS "despised"; NKJV "jeopardized"; KJV "jeoparded"; CEB, CJB, CEV, ERV, EHV, ESV, EXB, GW, GNT, ICB, MEV, NOG, NCV, NIV, NLT, OJB "risked" - basic idea of the word is to "reproach" as in 2 Kings 19:4, 16, 22-23.

107 בִּצְעַע (betsa) "profit" MEV; "gain" YLT, KJV, etc.; "plunder" NAS; "spoils" NKJV = unjust gain, see Genesis 37:26.

108 ?Job 38:7; Isaiah 14:13; See also Daniel 10:2, 11-14, 20-11:1; 12:1; Ephesians 6:12.

109 מִסְלֹתָם (mesillotâm) "their highways" YLT; "courses" NKJV, KJV, NAS, etc..

110 תִּדְרְכִי (tidrekiy) "you trod" imperfect 2nd person feminine ("brook" is masculine, "soul" is feminine), trod = past tense of tread - KJV, BRG, DARBY "thou hast trodden down" strength; YLT "thou dost tread down" strength; NKJV "march on" in strength; NAS "march on" with strength. NKJV & NAS translate the verb as an imperative.

111 עֲקֵבַי-סוּס (iqqevay-sus) "heels of a horse" - YLT "horse-heels"; KJV "horsehoofs"; NKJV "horses hooves" - 1st word is "heels" (e.g. Genesis 3:15; 25:26). Same term ("heels of a horse") found in Genesis 49:17. Horses front heels can get struck by their back hooves and get hurt as a result.

112 אֲבִירָיו ('biyrâyv) "his mighty ones" - YLT "its mighty ones"; KJV "their mighty ones"; NIV, TLV "his mighty steeds"; NKJV "his steeds"; NAS "his valiant steeds" - same exact word found in context of horses in Jeremiah 8:16 ("His strong ones"); 47:3 ("his strong horses"). This is not a word particular to horses (e.g. 1 Samuel 21:8 "chief"; Job 34:20 "mighty"; Isaiah 10:13 "valiant *man*").

113 מֶרֶז (mêroz) "Meroz" - only found here.

114 מִנְּשֵׁים (minnâshiyim) "above women" - more literally, "from women" i.e. set apart from other women.

magnificent bowl.¹¹⁵ She brought forth cream.¹¹⁶ [26] Her hand stretched out¹¹⁷ to the peg, and her right to a workmen's hammer. And she struck Sisera. She smashed¹¹⁸ his head and split and pierced through his temple. [27] Between¹¹⁹ her feet he bowed. He fell. He lay between her feet. He bowed. He fell. Where he bowed, there he fell destroyed.¹²⁰

[28] At the window she looked down, and mother of Sisera shrillingly cried out¹²¹ at the lattice, "Why does his chariot delay to come? Why do the steps of his chariots tarry?" [29] Her wise noble ladies answer her. Indeed, she returns her words to herself. [30] "Have they not found, divided spoil, a womb, two wombs¹²² to each man,¹²³ spoil of dyed things to Sisera, spoil of dyed things, embroidered, dyed, two embroidered for necks of spoil?"

[31] Thus, let all your enemies perish, Yehvah. And those who love him, as the sun goes out in his strength.

And the land was quiet forty years.

6[1] And sons of Israel did the bad in eyes of Yehvah, and Yehvah gave them in hand of Midian seven years. [2] And hand of Midian was strong against Israel. Because of Midian, sons of Israel made for themselves the caverns¹²⁴ which were in the mountains, and the caves, and the strongholds. [3] And it was, when Israel had sown, so Midian would go up, and Amalek and sons of East, and they would go up against him.¹²⁵ [4] And they would encamp against them and ruin the produce of the land unto your going in Gaza. And they would leave no sustenance in Israel, neither sheep, nor ox, nor donkey. [5] For they and their livestock would come up with their tents, coming in as numerous as locust for multitude. And to them and their camels

115 כֶּפֶל אֲדִירִים (sêphel 'addiyriym) "magnificent bowl" - more literally, "bowl of majestics"

116 חֶמְאָה (chem'âh) "cream" NKJV, CEB, etc.; "butter" KJV, YLT; "curds" NAS - "cream" fits context here. Translated "cream" also (NKJV) in Job 20:17; 29:6.

117 תִּשְׁלַחְנָהּ (tishlachnâh) "stretched out" - plural feminine verb for singular feminine noun, "hand." Gesenius, "perhaps תִּשְׁלַחְנָהּ is to be read."

118 מָחָאָה (mâchaqâh) "smashed" NAS, EHV, EXB, ICB, etc.; "pierced" NKJV; "smote off" KJV; "annihilate" BDB - only found here.

119 בֵּין (bêyn) "between" YLT, NAS, etc.; "At" NKJV, KJV, etc. - more literally "between"

120 שָׁדוּד (shâdud) "destroyed" YLT, EHV; "dead" NKJV, KJV, NAS, etc. - not technically a term for death - found also e.g. in Job 12:6 "destroyers" NAS; 15:21 "destroyer" NKJV, NAS; Psalm 17:9 "oppress" NKJV, "despoil" NAS; 91:6 "destruction" NKJV, KJV, NAS, YLT; 137:8 "destroyed" NKJV, KJV, YLT, "devastated" NAS; Proverbs 11:3 "destroy" NKJV, KJV, NAS.

121 תֵּיבֵב (teyabêv) "shrillingly cried out" - BDB "shrilly cried"; "lamented" NAS; "cried out" NKJV; "lamented shrilly" TLV - only found here. "Shrilly" = high pitched.

122 רַחַם רַחֲמַתַּיִם (racham rahamâtayim) "a womb, two wombs" - EHV "A womb - no - two wombs"; ESV "A womb or two"; YLT "A female - two females"; NKJV "a girl or two" - this is the word for "womb" (e.g. Isaiah 46:3) and "womb" in dual, thus "two wombs."

123 לְרֹאשׁ גֶּבֶר (lerosh gever) "to each man" - more literally, "to a head, a man"

124 מִנְהָרוֹת (minhârot) "caverns"; CSB, ERV, etc. "hiding places"; NKJV, KJV, NAS, etc. "dens"; YLT "flowings" - related to the verb to flow (נָהַר), possibly caverns hewn out by water.. Exact meaning unknown. Only found here.

125 עָלָיו ('âlâyv) "against him" - "him" = Israel.

there was no number. And they came in the land to ruin her. [6] And Israel was very low before Midian, and sons of Israel cried out to Yehvah.

[7] And it was, when sons of Israel cried out to Yehvah because of Midian, [8] so Yehvah sent a man, a prophet, to sons of Israel. And he said to them, "Thus said Yehvah, Gods of Israel, 'I brought you up from Egypt and brought you out from a house of slaves. [9] And I delivered you from hand of Egypt and from all who oppressed you. And I drove them out from before you and gave to you their land. [10] And I said to you, "I am Yehvah your Gods. Do not fear the gods of the Amorite in whose land you dwell." And you did not listen to my voice."

[11] And a messenger of Yehvah came and sat under the terebinth which was in Ophrah which was Joash's¹²⁶ the Abi-Ezrite.¹²⁷ And Gideon his son was beating wheat in the winepress to hide from Midian. [12] And messenger of Yehvah appeared to him and said to him, "Yehvah is with you, mighty man of valor." [13] And Gideon said to him, "Oh my Lord, and Yehvah is with us. So, why has all this found us?¹²⁸ And where are all his wonders our fathers told to us, saying, 'Did not Yehvah bring us up from Egypt?' And now Yehvah has forsaken us and put us in palm of Midian."

[14] And Yehvah¹²⁹ turned to him and said, "Go in this strength of yours and save Israel from palm of Midian. Have I not sent you?" [15] And he said to him, "Oh my Lords, how shall I save Israel? Behold, my thousand¹³⁰ is the poor in Manasseh, and I am least in my father's house." [16] And Yehvah said to him, "Surely, I will be with you and strike Midian as one man." [17] And he said to him, "If, please, I have found grace in your eyes, so do for me a sign that it is you who speaks with me. [18] Please, do not depart from here until my coming to you, and I bring out my gift; and I set it before you." And he said, "I will sit until your return."

[19] And Gideon went and prepared a kid of the goats and unleavened bread from an ephah of meal. The flesh he put in the basket, and the broth he put in the pot. And he brought out to the terebinth and presented them. [20] And the messenger of the Gods said to him, "Take the flesh and the unleavened bread and place them on this rock and pour out the broth." And he did so. [21] And messenger of Yehvah put forth the end of the staff that was in his hand and touched the flesh and the unleavened bread, and the fire went up from the rock and consumed the flesh and the unleavened bread. And messenger of Yehvah went from his eyes. [22] And Gideon saw that he was messenger of Yehvah. And Gideon said, "Ahah,¹³¹ my Lords Yehvih! For because I have seen messenger of Yehvah face to face!"¹³² [23] And Yehvah said to him, "Peace to you. Do not fear. You shall not die." [24] And Gideon built there an altar to Yehvah, and called it, "Yehvah is peace." To this day it is still in Ophrah of the Abi-Ezrite.

[25] And it was in that night, so Yehvah said to him, "Take the bull of the ox

126 יוֹאָשׁ (yo'âsh) "Joash" NKJV, etc. - found also in Judges 6:29-31; 7:14; 8:13, 29, 32; also name of several others. See 1 Kings 22:26, etc..

127 אֲבִי הָעֲזְרִי ('aviy hâ'ezriy) "Abi-Ezrite" YLT, DARBY, AKJV; "Abiezrite" NKJV, KJV, NAS - found also in Judges 6:24; 8:32.

128 מֵצְאָתָנוּ (metsâ'atnu) "found us" YLT; "happened to us" NKJV, NAS; "befallen us" KJV - footnote Numbers 20:14.

129 Here the messenger of Yehvah is called Yehvah.

130 אֶלְפִי ('alpiy) "my thousand" DARBY; "my clan" NKJV; "my family" KJV, NAS

131 אָהָה ('ahâh) "Ahah" - NKJV, KJV, NAS, YLT, etc. "Alas" - see footnote for Joshua 7:7.

132 Exodus 33:20; Genesis 32:30; Judges 13:22; Isaiah 6:1-5.

which is your father's and the second bull of seven years and tear down the altar of Baal which is your father's and cut down the Asherah which is beside it. [26] And build an altar to Yehvah your Gods on top of this stronghold in the proper arrangement. And take the second bull and offer up a burnt offering¹³³ with the wood of the Asherah that you cut down.” [27] So Gideon took ten men from his servants and did just as Yehvah spoke to him. And it was, because he feared the house of his father and the men of the city too much to do it during the day, he did it at night.

[28] And the men of the city rose early in the morning. And behold, the altar of Baal was torn down, and the Asherah that was beside it was cut down. And the second bull was being offered up on the altar that was built. [29] And they said each to his friend, “Who did this thing?” And they inquired and sought and said, “Gideon, son of Joash, did this thing.” [30] And the men of the city said to Joash, “Bring out your son and he will die. Because, he tore down the altar of Baal, and because he cut down the Asherah which was beside it.”

[31] And Joash said to all who stood against him, “Will you contend for the Baal? Would you save him? Let him who contends for him be put to death by the morning. If he is Gods,¹³⁴ let him contend for himself, for his altar was torn down!” [32] And he called him in that day Jerubbaal,¹³⁵ saying, “Let the Baal contend against him, because he tore down his altar.”

[33] And all Midian, and Amalek, and sons of East gathered together and camped in valley of Jezreel. [34] And spirit of Yehvah clothed¹³⁶ Gideon, and he blew in the horn. And Abiezer¹³⁷ assembled behind him. [35] And he sent messengers in all Manasseh who also assembled behind him. And he sent messengers in Asher and in Zebulun and in Naphtali, and they went up to meet them.

[36] And Gideon said to the Gods, “If you¹³⁸ save Israel by my hand just as you spoke, [37] behold, I put the fleece of wool on the threshing floor. If dew is upon the fleece alone and upon all the earth dry, so I will know that you will save Israel by my hand just as you said.” [38] And it was so. And he arose early the next day and squeezed the fleece and dew drained out from the fleece, the bowl full of water. [39] And Gideon said to the Gods, “Let not your¹³⁹ anger burn against me, and let me speak just once more. Let me test, please, only the once in the fleece. Let it be, please, dry alone, and upon all the earth let there be dew.” [40] And the Gods, he did so in that night. And it was dry to the fleece alone, and upon all the earth was dew.

7[1] And Jerubbaal¹⁴⁰ (that is, Gideon) arose early, and all the people who were

133 Here is a direct command from God, but otherwise burnt offerings are to be according to Deuteronomy 12:13-14.

134 אֱלֹהִים ('elohiym) “Gods”

135 יִרְבָּעַל (yerubba'al) “Jerubbaal” - means “Let Baal contend” – found also in Judges 7:1; 8:29, 35; 9:1-2, 5, 16, 19, 24, 28, 57; 1 Samuel 12:11.

136 לָבַשָׁה (lāvshâh) “clothed” YLT, EHV, ESV, NLT (adds “with power”), TLV, WYC; “came upon” NKJV, KJV, NAS. Same usage found also in 1 Chronicles 12:18[H19]; 2 Chronicles 24:20.

137 אַבִּיעֶזֶר (aviy'ezer) “Abiezer” KJV; “Abiezrites” NKJV, NAS = sons of Abiezer - see Joshua 17:2 and footnote.

138 יְשֻׁךָ (yeshkhâ) “you” singular

139 אַפְּךָ ('apkhâ) “your anger” - singular “your” - word for anger is the same word for nose אֶפְרָא ('apkhâ) e.g. 2 Kings 19:28 “your nose.”

140 Here the narrative, God, calls him by the same name given to him by his father, which means, “Let Baal contend.”

with him. And they camped by spring Harod.¹⁴¹ And camp of Midian was north of him by the hill of Moreh¹⁴² in the valley. [2] And Yehvah said to Gideon, “Too many are the people that are with you for me to give Midian in their hand, lest Israel boast against me saying, ‘My hand saved me.’ [3] And now, call please, in the ears of the people saying, ‘Who is fearful and trembling? Let him return and depart from the mountain of Gilead.’”¹⁴³ And from the people 22,000 returned and 10,000 remained.

[4] And Yehvah said to Gideon, “Still the people are many. Bring them down to the water, and I will refine him¹⁴⁴ for you there. And it shall be, when I say to you, ‘This one shall go with you,’ he shall go with you. And everyone where I say to you, ‘This one shall not go with you,’ he shall not go.” [5] And the people went down to the water. And Yehvah said to Gideon, “Everyone who laps with his tongue from the water just as the dog laps, you shall put him alone, and everyone who bows down upon his knees to drink.” [6] And the number of those who lapped in their hand to their mouth was three hundred men. And the rest of the people bowed down on their knees to drink water. [7] And Yehvah said to Gideon, “By the three hundred men who lapped I will save you, and I will give Midian in your hand. So, let all the people go each to his place.” [8] And all the people took in their hand provision and their horns. And he sent every man of Israel each to his tent, and he retained the three hundred men. And camp of Midian was below him in the valley.

[9] And it was in that night, so Yehvah said to him, “Arise, go down in the camp, for I have given him in your hand.” [10] And if you are afraid to go down, you go down, and your young man Purah,¹⁴⁵ to the camp. [11] And hear what they say. And afterwards your hands will be strong and you will go down in the camp.” And he went down, and Purah his young man, to the edge of the armed men who were in the camp. [12] And Midian and Amalek and all sons of East were lying in the valley as the locust for multitude. And for their camels, they were without number, as the sand that is upon the seashore for multitude.

[13] And Gideon came, and behold, a man was recounting to his friend a dream. And he said, “Behold, I dreamed a dream. And behold, a loaf of barley bread tumbled into Midian's camp. And it came unto the tent and struck it, and it fell, and turned it upside down. So, the tent was fallen.” [14] And his friend answered and said, “This is nothing but a sword of Gideon, son of Joash, a man of Israel. The Gods, he has given in his hand Midian and all the camp.”

[15] And it was, when Gideon heard the recounting of the dream and its interpretation, so he worshiped. And he returned to Israel's camp and said, “Arise, for Yehvah has given in your hand Midian's camp.” [16] And he divided the three hundred men into three companies.¹⁴⁶ And he gave horns in hand of all of them, and empty jars, and torches inside the jars. [17] And he said to them, “Look from me and

141 חָרֹד (charod) “Harod” - only here.

142 מוֹרֶה (moreh) “Moreh” - see footnote for Genesis 12:6.

143 This was according to the law found in Deuteronomy 20:8.

144 אֶצְרֶפְנֻ (ets'rephenu) “I will refine him” - pronominal suffix is singular masculine, thus “him” referring to the people

הָעָם (hâ`âm), which is singular masculine as well. The verb here, “test”, is the same word used for “refine” e.g. in Jeremiah 9:7 (H6); Daniel 11:35; Zechariah 13:9 (NKJV “refine”), all similar context, refining (testing) people. This is also the same root word for refining silver (e.g. Zechariah 13:9).

145 פִּרְיָה (Purâh) “Purah” - only also in Judges 7:11.

146 רִאשִׁיּוֹם (râ'shiym) “companies” - more literally, “heads”

do so. And behold, I will go to the edge of the armed men. And it shall be, just as I do, so you do. [18] When I blow in the horn, I and all who are with me, so you shall blow in the horns. So, you also shall blow in the horns around all the camp. And you shall say, 'To Yehvah and to Gideon!'"

[19] And Gideon went, and a hundred men who were with him, at the edge of the camp at the beginning of the middle night watch setting up, just as they were setting up the guards. And they blew in the horns, and shattered the jars that were in their hand. [20] And the three companies¹⁴⁷ blew in the trumpets and broke the jars. And they held onto the torches with their left hand and in their right hand the horns to blow. And they cried out, "Yehvah's and Gideon's sword!" [21] And they stood each in his place around the camp. And all the camp ran. And they shouted and fled.

[22] And the three hundred blew the horns, and Yehvah set a sword each against his friend¹⁴⁸ and against all the camp. And the camp fled unto House of the Acacia¹⁴⁹ toward Zererah¹⁵⁰ as far as edge of Abel Meholah¹⁵¹ by Tabbath.¹⁵² [23] And men of Israel were summoned from Naphtali and from Asher and from all Manasseh, and they pursued after Midian. [24] And Gideon sent messengers in all Ephraim's mountain saying, "Come down to meet Midian and capture them at the waters as far as House of Barah¹⁵³ and the Jordan." And every man of Ephraim was summoned, and they captured the waters as far as House of Barah and the Jordan. [25] And they captured two officers¹⁵⁴ of Midian, Raven¹⁵⁵ and Wolf.¹⁵⁶ And they killed Raven at Raven's Rock, and Wolf they killed at Wolf's Wine Vat. And they pursued Midian, and they brought Raven's and Wolf's head to Gideon from across the Jordan.

8[1] And men of Ephraim said to him, "What is this thing you have done to us, not calling us when you went to fight against Midian?" And they contended with him in strength.¹⁵⁷ [2] And he said to them, "What have I done now like you? Is not the gleaning¹⁵⁸ of Ephraim better than the vintage¹⁵⁹ of Abiezer?¹⁶⁰ [3] In your hand, Gods, he gave officers of Midian, Raven and Wolf. And what am I able to do like

147 רִאשִׁיִּים (râ'shiym) "companies" - more literally, "heads"

148 Similar, 1 Samuel 14:20; 2 Chronicles 20:23

149 בֵּית הַשֵּׁטָה (bêyt hashshittâh) "House of the Acacia" - CSB "Acacia House"; NKJV, etc. "Beth Acacia" - only here.

150 צֶרֶרָתָה (tserêrâtâh) "Zererah" NKJV, etc. w/locative ה (h) i.e. "towards" - only here.

151 אָבֶל מְחֹלָה (âvêl mecholâh) "Abel Meholah" NKJV, etc. - found also in 1 Kings 4:12; 19:16. For אָבֶל (âvêl) see footnote for Genesis 50:11. מְחֹלָה (mecholâh) = "dancing" (e.g. Exodus 32:19).

152 טַבַּת (tabbât) "Tabbath" - only here.

153 בֵּית בָּרָה (bêyt bârâh) "House of Barah" - only this verse. Elsewhere, בָּרָה (bârâh) is a verb meaning "eat" (2 Samuel 13:6). So, here *possibly* "House of Eating."

154 שָׂרֵי (sârêy) "officers" CEB; "princes" NKJV, KJV; "leaders" NAS - this is not a specific term, context dictates.

155 עֹרֵב (ʿorêv) "Raven" CEV; "Oreb" NKJV, etc. - same word for "raven" e.g. Genesis 8:7; Leviticus 11:15; Job 38:41.

156 זֶ'ֶב (ze'êv) "Wolf" CEV; "Zeeb" NKJV, etc. - same word for "wolf" e.g. Genesis 49:27; Isaiah 11:6; 65:25.

157 In other words, they strongly contended with him.

158 עֲלֻלוֹת (ʿollot) "gleaning" = "going over a second time" BDB - e.g. Leviticus 19:10; Deuteronomy 24:21; Ruth 2:2.

159 בָּצִיר (bâtsiyr) "vintage" as used here = "a season's yield of grapes or wine from a vineyard" MW

160 See Judges 6:34. Abiezer was called up to war, whereas Ephraim was not, and that's their beef with Gideon.

you?” Then their spirit¹⁶¹ relaxed¹⁶² toward¹⁶³ him when he spoke this word. [4] And Gideon came to the Jordan, he and three hundred men with him, crossing over exhausted and pursuing.

[5] And he said to men of Huts,¹⁶⁴ “Please give loaves of bread to the people who are on foot with me,¹⁶⁵ for they are exhausted. And I am pursuing after Sacrifice¹⁶⁶ and Zalmunna,¹⁶⁷ kings of Midian.” [6] And the officers of Huts said, “Is the palm¹⁶⁸ of Sacrifice and Zalmunna now in your hand for us to give to your army bread?” [7] And Gideon said, “For this, when Yehvah gives Sacrifice and Zalmunna in my hand, so I will thresh your flesh with thorns of the wilderness and with the briers.” [8] And he went up from there to Penuel, and he spoke to them as that.¹⁶⁹ And men of Penuel answered him just as men of Huts answered. [9] And he spoke also to men of Penuel saying, “When I return in peace, I will tear down this tower.”

[10] And Sacrifice and Zalmunna were in the Karkor¹⁷⁰ and their camp with them, about 15,000, all who were left from all camp of sons of East. And those fallen were 120,000, men who drew a sword. [11] And Gideon went up the road of those who dwell in the tents East of Nobah¹⁷¹ and Jogbehah. And he struck the camp, though the camp was secure.¹⁷² [12] And Sacrifice and Zalmunna fled, and he pursued after them, and captured two kings of Midian, Sacrifice and Zalmunna, and routed¹⁷³ the whole camp.

[13] And Gideon, son of Joash, returned from the battle from the ascent of Heres. [14] And he captured a young man from men of Huts and asked him, and he wrote down for him officers of Huts and her elders, seventy seven men. [15] And he came to men of Huts, and said, “Behold, Sacrifice and Zalmunna, about whom you reproached me saying, ‘Is the palm of Sacrifice and Zalmunna now in your hand for us to give¹⁷⁴ to your men, who are weary, bread?’ [16] And he took the elders of the

161 רוחם (ruchâm) “their spirit” Green, DARBY, DRA; “their anger” NKJV, KJV, NAS; “anger” is not in the Hebrew.

162 רָפְתָּהּ (râptâh) “relaxed” (BDB “sink, relax”); “subsided” NKJV, NAS; “abated” KJV

163 מֵעָלָיו (mê`âlâyv) “toward him” - more literally, “from upon him”

164 סֻכּוֹת (sukkot) “Huts” - NKJV, etc. “Succoth” - see footnote for Genesis 33:17.

165 בְּרַגְלִי (beraglây) “on foot with me” TLV; “at my feet” YLT, Green; “on foot” CEB; “following me” NKJV, KJV

166 זֶבַח (zevach) “Sacrifice” - NKJV, etc. “Zebah” - same exact word for sacrifice e.g. Numbers 6:18; 7:88; 15:3; etc. - for this man's name, found also in Judges 8:6-7, 10, 12, 15, 18, 21; Psalm 83:11(H12).

167 צַלְמוֹנָה (tsalmunnâ) “Zalmunna” - found also in Judges 8:6-7, 10, 12, 15, 18, 21; Psalm 83:11(H12).

168 כַּף (kaph) “palm” Green; “palms” DRA, WYC; “hand” YLT; “hands” NKJV, KJV, NAS

169 כְּזֹאת (kâzo't) “as that” - NKJV “in the same way”; NAS “similarly”; KJV “likewise”

170 קַרְקֹר (qarqor) “Karkor” - only here, location unknown.

171 נֹבַח (novach) “Nobah” - see Numbers 32:42.

172 בֶּטָח (vetach) “secure” KJV; “confident” YLT; “felt secure” NKJV; “unsuspecting” NAS; “at ease” Green – similar use of this term in Genesis 34:25.

173 הִחָרִיד (hecheriyd) “routed” - NKJV, etc. - “A rout is a panicked, disorderly and undisciplined retreat of troops” (Wikipedia) well describes the use of this word in this context. Elsewhere used for trembling (e.g. Zephaniah 3:13 “make . . . tremble”; “make . . . afraid” NKJV).

174 “Is the palm of Sacrifice and Zalmunna now in your hand for us to give” = Judges 8:6 exactly in the Hebrew, last part reads, “to your army bread” (in vs 6).

city, and thorns of the wilderness and the briers, and with them taught¹⁷⁵ men of Huts. [17] And he tore down tower of Penuel, and killed the men of the city.

[18] And he said to Sacrifice and Zalmunna, “Where¹⁷⁶ are the men who you killed at Tabor?” And they said, “As you, as they, each one as the form of the king's sons.”¹⁷⁷ [19] And he said, “They were my brothers, sons of my mother. Yehvah lives.¹⁷⁸ If you had let them live, I would not have killed you.” [20] And he said to Jether his firstborn, “Arise, kill them.” And the young man did not draw out his sword, because he was afraid; for he was still a youth. [21] And Sacrifice and Zalmunna said, “Arise yourself and come¹⁷⁹ against us. For as a man is, so is his strength.” And Gideon arose and killed Sacrifice and Zalmunna. And he took the crescent ornaments that were on their camels' necks.

[22] And men of Israel said to Gideon, “Rule over us, both you, also your son, also your son's son. For you saved us from hand of Midian!” [23] And Gideon said to them, “I will not rule over you, and my son will not rule over you. Yehvah shall rule over you.” [24] And Gideon said to them, “Let me ask from you a request. So, give to me each a ring of his spoil.” For they had rings of gold, because they were Ishmaelites. [25] And they said, “Giving, we will give.” And they spread out the garment and threw there each a ring of his spoil. [26] And the weight of the gold rings which he requested was one thousand seven hundred of gold, apart from the crescent ornaments, and the pendants, and the purple robes that were on kings of Midian, and apart from the necklaces which were on their camels necks. [27] And Gideon made it into an ephod and placed it in his city in Ophrah. And all Israel played the prostitute after it there. And it was to Gideon and to his house for a snare.¹⁸⁰ [28] So, Midian was subdued before sons of Israel, and they did not again

175 יָדָע (yoda) “taught” NKJV, KJV, Green, etc.; “disciplined” NAS

176 אֵיפֹה (’èyphoh) “Where” ESV, RSV, LXX (ποῦ [pou]); “How” YLT; “What kind of” NKJV, NAS; “What manner of” KJV – this is a peculiar use. Elsewhere, always “where” (Genesis 37:16; Ruth 2:19; 1 Samuel 19:22; 2 Samuel 9:4; Job 4:7; 38:4; Isaiah 49:21; Jeremiah 3:2; 36:19;).

177 בָּנֵי (benêy) “sons” (plural noun) YLT, CJB, etc.; “son” NKJV, NAS; “children” KJV

178 חַי־יְהוָה (chay-yehvâh) “Yehvah lives” - YLT “Jehovah liveth”; Green “As Jehovah lives”; NKJV, etc. “As the LORD lives” - same exact words as in Psalm 18:46(H47) “The LORD lives!” (NKJV). Used when taking an oath (e.g. 1 Samuel 20:3; 1 Kings 1:29). This exact phrase can also be found in Ruth 3:13; 1 Samuel 14:39, 45; 19:6; 20:21; 25:26, 34; 26:10, 16; 28:10; 29:6; 2 Samuel 4:9; 12:5; 14:11; 15:21; 22:47; 1 Kings 2:24; 17:1, 12; 18:10, 15; 22:14; 2 Kings 2:2, 4, 6; 3:14; 4:30; 5:16, 20; 2 Chronicles 18:13; Jeremiah 4:2; 5:2; 12:16; 16:14-15; 23:7-8; 38:16; Hosea 4:15. There is also חַי־אֱלֹהִים (chay-’êl) “God lives” in Job 27:2; חַי הָאֱלֹהִים (chay hâ’elohym, singular adjective, plural noun) “the Gods, He lives” in 2 Samuel 2:27; חַי־אֲדֹנָיִי יְהוָה (chay-’adonâi yehvih) “Yehvih Lords, He lives” in Jeremiah 44:26; חַי יְהוָה צְבָאוֹת (chay yehvâh tseväot) “Yehvah of armies lives” in Kings 18:15; 2 Kings 3:14; חַי הָעוֹלָם (chay hâ’olâm) “the eternal lives” in Daniel 12:7; by God Himself, חַי־אֲנִי (chay-’âniy) “I live” in Numbers 14:21, 28; Isaiah 49:18; Jeremiah 22:24; 46:18; Ezekiel 5:11; 14:16, 18, 20; 16:48; 17:16, 19; 18:3; 20:3, 31, 33; 33:11, 27; 34:8; 35:6, 11; Zephaniah 2:9; and חַי אָנֹכִי לְעוֹלָם (chay ’ânokiy le’olâm) “I live forever” in Deuteronomy 32:40.

179 פָּגַע (phega) “come against” - “attack” ISV, MEV; “kill” NKJV; “fall” YLT, KJV, NAS – not technically a word for “kill” or “fall” - basic idea of the construction here (with the preposition בּ [be]) is to “meet” in a hostile way (e.g. Numbers 35:19, 21), thus here “come against” or “attack.”

180 מִוְקֶשׁ (moqêsh) “snare” - same word used in Psalm 106:36 for the snare of idolatry.

lift their head. And the land was quiet forty years in Gideon's days.

[29] And Jerubaal, son of Joash, went and dwelt in his house. [30] And Gideon had seventy¹⁸¹ sons going out his loins, for he had many women.¹⁸² [31] And his concubine who was in Shechem also bore to him a son, and he made his name Abimelech.¹⁸³ [32] And Gideon, son of Joash, died in a good old age. And he was buried in tomb of Joash his father in Ophrah of the Abi-Ezrite. [33] And it was, just as Gideon died, so sons of Israel turned and played the prostitute after the Baals. And they set up for themselves Covenant Baal¹⁸⁴ for Gods.¹⁸⁵ [34] And sons of Israel did not remember Yehvah their Gods who delivered them from hand of all their enemies roundabout. [35] And they did not deal kindly with house of Jerubaal, Gideon, for all the good which he did with Israel.

9[1] And Abimelech, son of Jerubaal, went to Shechem to his mother's brothers and spoke to them and to all family of house of his mother's father saying, [2] "Please speak in the ears of all lords¹⁸⁶ of Shechem, 'What is good for you, the one who rules among you, seventy men, all sons of Jerubaal, or one man rule among you? And remember that I am your bone and your flesh.'" [3] And his mother's brothers spoke for him in the ears of all lords of Shechem all these words. And their heart was inclined after Abimelech, for they said, "He is our brother." [4] And they gave to him seventy of silver from house¹⁸⁷ of Covenant Baal. And Abimelech hired with them empty¹⁸⁸ and reckless men, and they went after him.¹⁸⁹

[5] And he went to his father's house to Ophrah and killed his brothers, sons of Jerubaal, seventy men, upon one stone. And Jotham,¹⁹⁰ son of Jerubaal, the youngest, remained, for he was hidden.¹⁹¹ [6] And all lords of Shechem gathered together and all House of Millo.¹⁹² And they went and made Abimelech king beside terebinth at the standing¹⁹³ that was in Shechem.

[7] And they told Jotham, and he went and stood on top of mount Gerizim. And he

181 Gideon actually had a total of 72 sons (recorded). The concubine's son in verse 31 is an additional ("also") son, and the youngest, Jotham, mentioned in Judges 9:5, is an additional son, since Abimelech killed seventy, but Jotham escaped.

182 This illustrates the blessedness of polygamy (Psalm 127:3-5; Ecclesiastes 6:3).

183 אַבִּימֶלֶךְ ('aviymelek) "Abimelech" = "My Father is King"

184 בְּעַל בְּרִית (ba'al beriyt) "Covenant Baal" - EHV "Baal of the Covenant"; GNT "Baal-of-the-Covenant"; NKJV, etc. "Baal-Berith" - בְּרִית (beriyt) = "covenant" (e.g. Judges 2:1-2, 20).

185 לֵאלֹהִים (lê'lohiym) "for Gods"

186 בְּעָלִי (ba'alêy) "lords of" HCSB, ISV, LEB; "men of" NKJV, KJV; "leaders" NAS

187 בֵּית (bêyt) "house" KJV, NAS, YLT; "temple" NKJV

188 רֵיקִים (rêyqiyim) "empty" - OJB "morally empty"; NKJV, NAS, etc. "worthless"; KJV, YLT "vain" - this is the same word for the "empty" jars in Judges 7:16.

189 i.e. they followed him.

190 יוֹתָם (yotâm) "Jotham" - found also in Judges 9:7, 21; 57. There is also by this name Azariah's son in 2 Kings 15:5, 7, 30, 32, 36, 38; 16:1; 3:12; 5:17; 2 Chronicles 26:21, 23; 27:1, 6-7, 9; Isaiah 1:1; 7:1; Hosea 1:1; Micah 1:1. There is also the son of Jahdai in 1 Chronicles 2:47.

191 נִחְבָּא (nechbâ) "he was hidden" YLT, NABRE; "he hid himself" NKJV, KJV, NAS; "he had hidden" Green – Niphal (passive) verb.

192 מִלּוֹא (millo) "Millo" - also found in Judges 9:20 for this location. There is also "House of Millo" (מִלּוֹא [millo]) in 2 Kings 12:21(H20). There is also "the Millo" (הַמִּלּוֹא [hammillo]) "citadel" BDB in 2 Samuel 5:9; 1 Kings 9:15, 24; 11:27; 1 Chronicles 11:8; 2 Chronicles 32:5 – exact meaning unknown.

lifted up his voice and cried out. And he said to them, “Listen to me, lords of Shechem. And Gods, may he listen to you. [8] Going, the trees went to anoint for themselves a king. And they said to the olive tree, ‘Reign over us.’ [9] And the olive tree said to them, ‘Shall I cease my fatness,¹⁹⁴ which in me¹⁹⁵ they honor Gods and men, and go to sway over the trees?’ [10] And the trees said to the fig tree, ‘You come reign over us.’ [11] And the fig tree said to them, ‘Shall I cease my sweetness and my good fruit and go to sway over the trees?’ [12] And the trees said to the vine, ‘You come reign over us.’ [13] And the vine said to them, ‘Shall I cease my new wine which cheers Gods and men and go to sway over the trees?’ [14] And all the trees said to the bramble,¹⁹⁶ ‘You come reign over us.’ [15] And the bramble said to the trees, ‘If in truth you anoint me to be king over you, come seek refuge in my shadow. And if not, let fire come out from the bramble and consume the cedars of Lebanon.’”

[16] “And now, if in truth and perfection you have made and caused Abimelech to reign, and you have done good with Jerubaal and with his sons, and if you have done to him as his hands deserve, [17] wherewith my father waged war for you, and cast his soul aside,¹⁹⁷ and delivered you from hand of Midian. [18] And you, you have risen up against my father's house, and killed his sons, seventy men upon one stone. And you have made Abimelech, son of his female slave, to reign over lords of Shechem, because he is your brother. [19] And if in truth and in perfection you have done with Jerubaal and with his house this day, rejoice in Abimelech, and let him also rejoice in you. [20] And if not, may fire go out from Abimelech and consume lords of Shechem and House of Millo, and may fire go out from lords of Shechem and from House of Millo and consume Abimelech.” [21] And Jotham fled and hurried and went to Well¹⁹⁸ and dwelt there from the face of¹⁹⁹ Abimelech his brother.

[22] And Abimelech ruled over Israel for three years. [23] And Gods, he sent a bad spirit²⁰⁰ between Abimelech and lords of Shechem. And lords of Shechem dealt treacherously with Abimelech, [24] to bring the violence of the seventy sons of Jerubaal and their blood to be set upon Abimelech their brother, who killed them, and upon lords of Shechem, who strengthened his hands to kill his brothers. [25] And lords of Shechem set ambushes against him on the tops of the mountains, and they robbed all who passed by them on the way. And it was told to Abimelech. [26]

193 מַצֵּב (mutstsâv) “the standing” - exact meaning unknown, basic idea is something fixed and standing - variously translated, NKJV, KJV, NAS, etc. “pillar”; YLT “the camp”; Green “the outpost”; DRA, WYC that “stood”; GW, NOG “still standing”; TLB “the garrison”; NLV that “had been set up”

194 דִּשְׁנִי (dishniy) “my fatness” KJV, NAS, YLT, Green, etc.; “my oil” NKJV, etc. - see footnote for Leviticus 1:16.

195 אֲשֶׁר-בִּי (’asher-biy) “which in me” - KJV, etc. “wherewith by me”; NKJV, NAS “with which”; Green, etc. “by which”

196 אֶטֶד (’âtâd) “bramble” - “any of a genus (*Rubus*) of usually prickly shrubs of the rose family including the raspberries and blackberries” MW – found also in Judges 9:15; Psalm 58:9(H10).

197 שָׁלַךְ אֶת-נַפְשׁוֹ מִנֶּגֶד (yashlêkh ’et-naphsho mineged) “cast his soul aside” - YLT “cast away his life from [him]”; NKJV, NAS, etc. “risked his life”

198 בְּאֵרָה (be’erâh) “to Well” - NKJV, etc. “Beer” - see footnote for Numbers 21:16.

199 מִפְּנֵי (mipnêy) “from the face of” YLT; “because of” NAS; “for fear of” NKJV, KJV; “away from the face of” Green.

200 רוּחַ רָעָה (ruach râ’âh) “bad spirit” NLV; “evil spirit” KJV, NAS, YLT, Green; “spirit of ill will” NKJV – found also in 1 Samuel 16:14 (“distressing spirit” NKJV; “evil spirit” KJV, NAS).

And Gaal,²⁰¹ son of Servant,²⁰² and his brothers, came and crossed over into Shechem, and lords of Shechem trusted in him.

[27] And they went out into the field and harvested their vineyards and trod and made merry. And they went into house of their gods²⁰³ and ate and drank and cursed Abimelech. [28] And Gaal, son of Servant, said, “Who is Abimelech and who is Shechem that we should serve him? Is he not son of Jerubaal, and Zebul²⁰⁴ his officer? Serve men of Donkey, father of Shechem. So, why should we serve him? [29] And who gives this people into my hand? So, I would remove Abimelech.” And he said to Abimelech, “Increase your army and come out.”

[30] And Zebul, leader of the city, heard the words of Gaal, son of Servant, and his anger burned. [31] And he sent messengers to Abimelech in secret saying, “Look, Gaal, son of Servant, and his brothers have come to Shechem. And look, they are fortifying the city against you. [32] And now, arise by night, you and the people who are with you and lie in wait in the field. [33] And it shall be, in the morning, as the sun rises, rise early and rush upon the city. And look, he and the people who are with him shall go out to you. And you shall do to him just as you find in your hand.” [34] And Abimelech arose, and all the people who were with him, by night. And they lay in wait against Shechem, four companies.²⁰⁵

[35] And Gaal, son of Servant, went out and stood at the entrance of the city gate. And Abimelech arose, and the people who were with him from the ambush. [36] And Gaal saw the people and said to Zebul, “Look, people are coming down from the tops of the mountains.” And Zebul said to him, “You are seeing a shadow of the mountains as men.” [37] And Gaal yet again spoke and said, “Look, people coming down from the center high²⁰⁶ of the earth, and one company²⁰⁷ comes from way of soothsayers²⁰⁸ terebinth.” [38] And Zebul said to him, “Where then is your mouth where you said, ‘Who is Abimelech that we should serve him?’ Is this not the people who you rejected? Go out now, please, and fight against him.”

[39] And Gaal went out before lords of Shechem and fought against Abimelech. [40] And Abimelech pursued him, and he fled from his face. And many fell slain²⁰⁹ as far as the entrance of the gate. [41] And Abimelech dwelt in Arumah.²¹⁰ And Zebul drove out Gaal and his brothers from dwelling in Shechem.

201 גַּעַל (ga'al) “Gaal” - found also in Judges 9:28, 30-31, 35-37, 39, 41.

202 עֶבֶד (‘eved) “Servant” - NKJV, etc. “Ebed” - same exact word for “servant” e.g. in Judges 2:8; 1 Samuel 29:3; etc. - name for this man found also in Judges 9:28, 30-31, 35. There is also the son of Jonathan in Ezra 8:6.

203 אֱלֹהֵיהֶם (elohêyhem) “their gods” GNV, GW, NOG; “their god” NKJV, KJV, NAS, YLT, etc..

204 זִבּוּל (zebul) “Zebul” - found also in Judges 9:30, 36, 38, 41.

205 רָאשִׁימ (râ'shiym) “companies” - more literally, “heads”

206 טַבּוּר (tabbur) “center high” - YLT, Green, DARBY “high part”; NAS “highest part”; NKJV “center”; KJV “middle” - found also in Ezekiel 38:12. BDB “central and prominent in the earth”

207 רֹאשׁ (ro'sh) “company” - more literally, “head”

208 מְעוֹנְנִים (me'onniym) “soothsayers” WYC; “diviners” NKJV, NAS; “Sorcerers” Green - see footnote for Leviticus 19:26.

209 חָלָלִים (chalâliym) “slain” DRA, LEB, NABRE; “wounded” NKJV, NAS, YLT, etc. - same exact word in e.g. Numbers 23:24 (“slain” NKJV, KJV, NAS); Joshua 11:6 (“slain” NKJV, NAS, KJV); Judges 20:31, 39 (“kill” NKJV, KJV, NAS).

210 אֲרֻמָּה (rumâh) “Arumah” - only here.

[42] And it was, on the next day, so the people went out to the field and told Abimelech. [43] And he took the people and divided them into three companies,²¹¹ and he lay in wait in the field. And he looked, and look, the people were going out from the city. And he arose against them and struck them. [44] And Abimelech and the companies that were with him rushed and stood at the entrance of the gate of the city, and two companies rushed upon all who were in the field and struck them. [45] And Abimelech fought against that city all that day. And he captured the city and killed the people who were in it. And he tore down the city and sowed it with salt.

[46] And all lords of Shechem's tower heard, and they went into a stronghold²¹² of Covenant god's House. [47] And it was told to Abimelech that all lords of Shechem's tower were gathered together. [48] And Abimelech went up to mount Zalmon,²¹³ he and all the people who were with him. And Abimelech took the axes²¹⁴ in his hand and cut a tree branch and lifted her and put upon his shoulder. And he said to the people who were with him, "What you see me doing, quickly do like me." [49] And all the people also cut each one a branch. And they went after Abimelech and set them against the stronghold. And they set on fire the stronghold above them, and so men of Shechem's tower died, about a thousand men and women.

[50] And Abimelech went to Thebez²¹⁵ and encamped against Thebez and captured her. [51] And there was a strong tower in the midst of the city, and all the men and the women and the lords of the city fled there and shut themselves in. And they went up upon the top of the tower. [52] And Abimelech went unto the tower and fought against it and drew near to the entrance of the tower to burn it with fire. [53] And one woman cast an upper millstone upon Abimelech's head, and it crushed his skull. [54] And he quickly called to the young man carrying his things and said to him, "Draw your sword and kill me, lest they say about me, 'A woman killed him.'"²¹⁶ And his young man pierced him, and he died. [55] And men of Israel saw that Abimelech died, and they went each to his place. [56] So Gods, he brought back the bad of Abimelech which he did to his father for killing his seventy brothers. [57] And Gods, he brought back all the bad of men of Shechem on their heads. And curse²¹⁷ of Jotham, son of Jerubaal, came to them.

10[1] And after Abimelech, Tola, son of Puah²¹⁸ son of Dodo²¹⁹ a man of Issachar,

211 רָאשִׁיִּים (rā'shiym) "companies" - more literally, "heads."

212 צָרִיחַ (tsiyach) "stronghold" NKJV, etc.; "inner chamber" NAS; "hold" KJV – exact meaning unknown. Found also in Judges 9:49; 1 Samuel 13:6 ("holes" NKJV).

213 צֶלְמוֹן (tsalmon) "Zalmon" - found also in 2 Samuel 23:28; Psalm 68:14(H15).

214 קַרְדָּמוֹת (qardummot) "axes" (plural) GNV, OJB; "ax" NKJV; "axe" KJV, NAS, YLT etc. - this is a different word for "ax" than what is found in e.g. Deuteronomy 19:5; 20:19, גָּרְזֵן (garzen).

215 תֵּבֵז (têvêts) "Thebez" - found also in Judges 9:50; 2 Samuel 11:21.

216 See 2 Samuel 11:21

217 "a curse without cause shall not come in" (Proverbs 26:2 TT), but here there was a cause.

218 פּוּאָה (pu'âh) "Puah" - found also in 1 Chronicles 7:1. There is also "Puah" (spelled slightly differently, פּוּעָה [pu'âh]) in Exodus 1:15. There is also פּוּחָה (puvâh), see Numbers 26:23.

219 דּוֹדוֹ (dodo) "Dodo" = either "his uncle" (e.g. 1 Samuel 10:16) or his "beloved" (e.g. Song of Songs 1:13) - found also in 2 Samuel 23:9, 24; 1 Chronicles 11:12, 26.

arose to save Israel, and he dwelt in Shamir on mount Ephraim. [2] And he judged Israel twenty three years, and he died and was buried in Shamir. [3] And after him arose Jair the Gileadite, and he judged Israel twenty two years. [4] And he had thirty sons who rode on thirty donkeys, and they had thirty cities. They have called them village²²⁰ of Jair to this day which are in the land of Gilead. [5] And Jair died and was buried in Kamon.²²¹

[6] And sons of Israel again did the bad in eyes of Yehvah, and they served the Baals, and the Ashtaroths, and gods of Aram,²²² and gods of Sidon, and gods of Moab, and gods of sons of Ammon, and gods of Philistines. And they forsook Yehvah and did not serve him. [7] And anger of Yehvah was hot against Israel, and he sold them into hand of Philistines and into hand of sons of Ammon. [8] And they shattered²²³ and crushed²²⁴ sons of Israel in that year, for eighteen years all sons of Israel who were beyond the Jordan in the land of the Amorite which is in the Gilead.

[9] And sons of Ammon crossed over the Jordan to fight also against Judah and against Benjamin and against house of Ephraim. And it was very distressing to Israel. [10] And sons of Israel cried out to Yehvah saying, “We have sinned against you, even because we have forsaken our Gods and served the Baals.” [11] And Yehvah said to sons of Israel, “Not from Egyptians, and from the Amorite, and from sons of Ammon, and from Philistines? [12] And Sidonians, and Amalek, and Maon, they oppressed you and you cried out to me, and I saved you from their hand. [13] And you have forsaken me and served other gods. Therefore, I am not again to save you. [14] Go and cry out to the gods you have chosen. Let them save you in time of your distress.”

[15] And sons of Israel said to Yehvah, “We have sinned. You do to us according to all the good in your eyes. Only, deliver us, please, this day.” [16] And they put away the gods of the foreigner²²⁵ from their midst and served Yehvah. And his soul was short²²⁶ in Israel's trouble. [17] And sons of Ammon were called together²²⁷ and encamped against Gilead. And sons of Israel did also and encamped in the Lookout.²²⁸ [18] And the people, leaders of Gilead, said to each his neighbor, “Who is the man who will begin to fight against sons of Ammon. He will be for a head for all inhabitants of Gilead.”

220 חִוּת (chavvot) - “village” - this is the same word for “Eve” (Genesis 3:20; 4:1). See footnote for Numbers 32:41.

221 קָמוֹן (Qâmon) “Kamon” NAS; “Camon” NKJV, KJV – only here.

222 אֲרָם ('arâm) “Aram” YLT, NAS; “Syria” NKJV, KJV – see footnote for Genesis 10:22.

223 יִרְעָצוּ (yir'atsu) “shattered” CSB, EHV, NIV, TLV; “harassed” NKJV; “afflicted” NAS; “vexed” KJV – found also only in Exodus 15:6 (“dashed . . . in pieces” NKJV; “shatters” NAS).

224 יִרְעָצוּ (yerottsu) “crushed” CSB, NAS; “oppressed” NKJV, KJV – same word for “crushed” NKJV in Judges 9:53.

225 אֱלֹהֵי הַנֶּכֶר ('elohay hannêkâr) “gods of the foreigner” - Green “the gods of the alien”; YLT “the gods of the stranger”; “foreign gods” NKJV, NAS; “strange gods” KJV. This phrase is also found in Genesis 35:2, 4; Joshua 24:23; 1 Samuel 7:3; 2 Chronicles 33:15.

226 תִּקְצָר (tiqtsar) “was short” - NKJV “could no longer endure”; NAS “could bear” NAS; KJV “was grieved” - same word e.g. in Numbers 11:23 “been shortened” (NKJV), translated “impatient” (NKJV, NAS) in Job 21:4.

227 יִצְטָקוּ (yitsâ'qu) “were called together” Green; “are called together” YLT; “gathered together” NKJV, KJV, NAS – same root word (but here passive, Niphil) in Judges 10:12 for “cried out.”

228 מִצְפָּה (mitspâh) “Lookout”; NKJV, etc. “Mizpah” - see Genesis 31:49 and footnote.

11[1] And Jephthah,²²⁹ the Gileadite, was a mighty man of valor, and he was son of a woman of prostitution. And Gilead begot Jephthah.²³⁰ [2] And Gilead's woman bore sons, and sons of the woman grew and drove out Jephthah. And they said to him, "You have no inheritance in our father's house, because you are a son of another woman." [3] And Jephthah fled from before his brothers and dwelt in Good Land.²³¹ And empty²³² men gathered together to Jephthah and went out with him.

[4] And it was after some days, and sons of Ammon made war with Israel. [5] And it was, just as sons of Ammon made war with Israel, so elders of Gilead went to take Jephthah from Good Land. [6] And they said to Jephthah, "Come and be for us for a commander, so we might make war against sons of Ammon." [7] And Jephthah said to elders of Gilead, "Did you not hate me and drive me out from my father's house? And why are you coming to me now, just as you have distress?"

[8] And elders of Gilead said to Jephthah, "For this reason we have now returned to you, so you may come with us and wage war against sons of Ammon. And you shall be our head for all inhabitants of Gilead." [9] And Jephthah said to elders of Gilead, "If you bring me back to wage war against sons of Ammon and Yehvah gives them to my face, I will be your head." [10] And elders of Gilead said to Jephthah, "Yehvah hears²³³ between us, if we do not do so, according to your word." [11] And Jephthah went with elders of Gilead, and the people put him over them for head and commander. And Jephthah spoke all his words before Yehvah in the Lookout.

[12] And Jephthah sent messengers to king of sons of Ammon saying, "What to me and to you that you come to me to wage war in my land?" [13] And king of sons of Ammon said to Jephthah's messengers, "Because Israel took, in his going up from Egypt, from Arnon and unto the Jabbok and unto the Jordan. And now, return them in peace."

[14] And Jephthah yet again sent messengers to king of sons of Ammon. [15] And he said to him, "Thus says Jephthah, 'Israel did not take land of Moab and land of sons of Ammon. [16] For in their going up from Egypt, Israel walked in the wilderness unto Sea of Reeds²³⁴ and came into Kadesh.²³⁵ [17] And Israel sent to king of Edom saying, 'Please let me pass in your land.' And king of Edom did not listen. And also he sent to king of Moab, and he was not willing. And Israel dwelt in Kadesh. [18] And he walked in the wilderness and went around land of Edom and land of Moab. And he came in from rising of Sun to land of Moab, and they camped beyond Arnon. And they did not enter into boarder of Moab, for Arnon is border of Moab.'"

[19] "And Israel sent messengers to Sihon, king of the Amorite, king of Heshbon.

229 יִפְתָּח (yiphttâh) "Jephthah" - see footnote for Joshua 15:43.

230 In other words, Gilead had sex with a prostitute.

231 אֶרֶץ טוֹב ('erets tov) "Good Land" - NKJV, etc. "land of Tob" - similar thing found in 2 Samuel 10:6, 8, "Good Man," אִישׁ טוֹב ("ish tov") NKJV "Ish-tob"; KJV "Ishtob"; NAS "men of Tob."

232 רֵיקִים (rêyqiym) "empty" - see footnote for Judges 9:4.

233 שָׁמַע (shomê'a) "hears" - DRA "who heareth"; ERV, EXB, ICB, NCV, NLV "is listening"; WYC "heareth"; NKJV "will be a witness"; KJV "be witness"; NAS "is witness."

234 יַם־סוּף (yam-suph) "Sea of Reeds" - see footnote for Exodus 13:18.

235 קָדֵשׁ (qâdhêshâh) "Kadesh" - see footnote for Genesis 14:7.

And Israel said to him, "Please let us pass in your land unto my place."²³⁶ [20] And Sihon did not trust Israel to pass through in his border. And Sihon gathered all his people and camped in Jahaz and fought with Israel. [21] And Yehvah, Gods of Israel, gave Sihon and all his people in hand of Israel. And they struck them, and Israel possessed all the land of the Amorite, the inhabitant of that land. [22] And they possessed every border of the Amorite from Arnon and unto the Jabbok and from the wilderness and unto the Jordan."

[23] "And now, Yehvah, Gods of Israel, dispossessed the Amorite from before his people Israel. And you should possess it? [24] Is not what Chemosh your gods, he causes you to possess, it you possess? And all that Yehvah our Gods causes before us to possess, it we possess. [25] And now, are you any better than Balak, son of Bird,²³⁷ king of Moab? Striving, did he strive with Israel? Waging war, did he wage war against them? [26] When Israel dwelt in Heshbon and in her daughters and in Aror²³⁸ and in her daughters and in all the cities that are upon hands of Arnon three hundred years, so why did you not recover them in that time? [27] And I, I have not sinned against you. And you are dealing with me bad to wage war against me. May Yehvah the judge, judge this day between sons of Israel and sons of Ammon." [28] And king of sons of Ammon did not listen to words of Jephthah that he sent to him.

[29] And spirit of Yehvah was upon Jephthah, and he passed through the Gilead and Manasseh and passed through Lookout of Gilead; and from Lookout of Gilead he passed through to sons of Ammon. [30] And Jephthah vowed a vow to Yehvah and said, "If giving, you give sons of Ammon in my hand, [31] so it shall be, the one going out, who goes out from doors of my house to greet me in my returning in peace from sons of Ammon, so he shall be for Yehvah. And I will offer him up, a burnt offering." [32] And Jephthah passed through to sons of Ammon to wage war against them, and Yehvah gave them in his hand. [33] And he struck them from Aroer unto your going in to Minnith,²³⁹ twenty cities, and unto Mourning²⁴⁰ of Vineyards,²⁴¹ a very great slaughter. And they subdued sons of Ammon before sons of Israel.

[34] And Jephthah came to his house at the Lookout. And behold, his daughter was coming out to greet him with timbrels and in dancing, and she was his only one. He had no other son or daughter. [35] And it was, when he saw her, so he tore his clothes. And he said, "Ahah, my daughter, bringing low, you have brought me low, and you are among those who trouble me. And I, I have opened my mouth to Yehvah, and I am not able to turn back."

[36] And she said to him, "My father, you opened your mouth to Yehvah, do to me just as it has come out of your mouth; since Yehvah has performed for you vengeance from your enemies, from sons of Ammon." [37] And she said to her father, "Do for me this thing. Let me alone two months, and let me go and go down upon the mountains and weep over my virginity, my friends and I." [38] And he said, "Go."

236 מְקוֹמִי (meqomiy) "my place" KJV, Green, YLT; "our place" NKJV, NAS

237 צִפּוֹר (tsippor) "Bird" (same word for "bird" e.g. in Genesis 7:14); NKJV, etc. "Zippor"

238 אֲרֹר ('ar'or) "Aror" - this appears to be "Aroer" אֲרֹעֵר ('aro'êr) spelled slightly different, see Numbers 32:34.

239 מִנִּית (minniyt) "Minnith" - found also in Ezekiel 27:17.

240 אָבֵל ('âvêl) "Mourning" = same word as in Genesis 50:11 for "Mourning" of Egypt. See footnote for Genesis 50:11.

241 כֶּרָמִים (kerâmiym) "Vineyards" = same word as in Joshua 24:13 ("vineyards").

And he sent her off two months, and she went, and her friends, and wept over her virginity on the mountains. [39] And it was, at end of two months, so she returned to her father. And he did to her his vow that he vowed. And she did not know a man. And it was a statute in Israel. [40] From days to days daughters of Israel went to recount²⁴² for the daughter²⁴³ of Jephthah the Gileadite four days in the year.

12[1] And men of Ephraim gathered together and crossed over to North.²⁴⁴ And they said to Jephthah, “Why did you cross over to wage war against sons of Ammon, and you did not call us to go with you? We will burn your house over you in the fire.” [2] And Jephthah said to them, “A man of great strife I have been, my people and I, and sons of Ammon. And I cried out to you, and you did not save me from their hand. [3] And I saw that you did not save.²⁴⁵ So, I put my soul in my palm and crossed over to sons of Ammon, and Yehvah gave them in my hand. So, why do you come up to me this day to wage war against me?”

[4] And Jephthah gathered together all men of Gilead and he waged war with Ephraim. And men of Gilead struck Ephraim, because they said, “You of Gilead are fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh.” [5] And Gilead captured the fords of the Jordan to Ephraim. And it was, when fugitives of Ephraim said, “Let me cross over.” And men of Gilead said to him, “The Ephraimite²⁴⁶ you are.” And he said, “No.” [6] And they said to him, “Please say, ‘Shibboleth.’²⁴⁷ And he said, “Sibboleth.” And he was not prepared to speak thus. And they would seize him and slaughter him at the fords of the Jordan. And there fell at that time from Ephraim 42,000. [7] And Jephthah judged Israel for six years. And Jephthah the Gileadite died, and he was buried among cities of Gilead.

[8] And after him, Ibzan²⁴⁸ from House of Bread judged Israel. [9] And he had thirty sons. And thirty daughters he sent to the outside. And thirty daughters he brought in for his sons from the outside.²⁴⁹ And he judged Israel seven years. [10] And Ibzan died and was buried in House of Bread.

[11] And after him Elon the Zebulunite judged Israel, and he judged Israel ten years. [12] And Elon the Zebulunite died and was buried in Aijalon in land of Zebulun.

[13] And after him Abdon son of Hillel²⁵⁰ the Pirathonite²⁵¹ judged Israel. [14] And

242 לְתַנּוֹת (letannot) “to recount” CEB; “to tell again” Green; “to lament” NKJV, KJV; “to commemorate” NAS – same root word as is found in Judges 5:11 “recount” NKJV.

243 לְבַת (levat) “for the daughter” EHV, GNT, NLV; “to the daughter” YLT – can be translated either way. For this kind of talking to the dead, see 2 Samuel 1:26; 18:33.

244 צָפוֹנָה (tsâphon) “to North” - Green “northward”; NKJV “toward Zaphon” - see footnote for Joshua 13:27.

245 מוֹשִׁיעַ (moshiy`a) “savior”; YLT “saviour”; “would deliver” NKJV, NAS

246 אֶפְרַתִּי (‘ephraṭiy) “Ephraimite” NKJV, etc.; Ephraimite JUB - Ephraimite = Ephraimite – see e.g. 1 Samuel 12:17.

247 שִׁבּוֹלֵת (shibboleth) “Shibboleth” = either “grain” (e.g. Job 24:24) or “channel” (NKJV) of water or “flowing stream” NAS (e.g. Isaiah 27:12).

248 אִבְזָן (‘ivtsân) “Ibzan” - found also in Judges 12:10.

249 הַחוּץ (hachuts) “the outside”; NAS, ESV “outside”; KJV “abroad”; NKJV “elsewhere”

250 הִלֵּל (hillêl) “Hillel” = “he boasts” (e.g. Psalm 10:3) or praises (as in Judges 16:24).

251 פִּרְעָתוֹנִי (pir`âtoniy) “Pirathonite” (= from Pirathon, Judges 12:15) - found also in Judges 12:15; 2 Samuel 23:30; 1 Chronicles 11:31; 27:14.

he had forty sons and thirty grandsons who rode upon seventy donkeys. And he judged Israel eight years. [15] And Abdon son of Hillel the Pirathonite died and was buried in Pirathon²⁵² in land of Ephraim on the mountain of the Amalekite.

13[1] And again sons of Israel did the bad in eyes of Yehvah, and Yehvah gave them in hand of Philistines forty years. [2] And there was one man from Zorah from the family of the Danite and his name was Rest.²⁵³ And his woman was barren and had not given birth. [3] And messenger of Yehvah appeared to the woman, and said to her, “Behold indeed, you are barren and have not given birth. And you shall conceive and bear a son. [4] And now, please be careful, and you shall not drink wine and strong drink. And you shall not eat anything unclean. [5] For behold, you will be pregnant and shall bear a son, and a razor shall not go up upon his head. For the boy will be a separate one²⁵⁴ to Gods from the womb. And he will begin to save Israel from hand of Philistines.”

[6] And the woman came in and spoke to her man, saying, “The man of the Gods²⁵⁵ came to me, and his appearance was as the appearance of the messenger of the Gods, very fearful.²⁵⁶ And I did not ask where he was from, and he did not tell me his name. [7] And he said to me, ‘Behold, you will be pregnant and bear a son. And now, do not drink wine and strong drink, and do not eat anything unclean. For the boy will be a separate one to Gods from the womb until day of his death.’”

[8] And Rest prayed to Yehvah and said, “Oh my Lords, the man of the Gods whom you sent, please let him come again to us. And let him teach us what we shall do for the boy who will be born.” [9] And the Gods, he listened to Rest's voice. And the messenger of the Gods came again to the woman. And she was sitting in the field, and Rest, her man, was not with her. [10] And the woman hurried and ran and told her man. And she said to him, “Behold, the man who came in the day to me has appeared to me.”

[11] And Rest arose and went after his woman and came to the man. And he said to him, “Are you the man who spoke to the woman?” And he said, “I am.” [12] And Rest said, “Now, may your words come to be. What shall be the boy's judgment²⁵⁷ and his work?” [13] And messenger of Yehvah said to Rest, “Of all that I said to the woman, let her be careful. [14] From all that goes out from a vine, the wine she shall not consume. She shall not drink wine and strong drink. And she shall not consume anything unclean. All that I have commanded her, she shall keep.”

[15] And Rest said to messenger of Yehvah, “Please let us detain you, and we will do a kid of goats before you.” [16] And messenger of Yehvah said to Rest, “If you detain me, I will not eat of your bread. And if you do a burnt offering, to Yehvah you shall offer it up.” For Rest did not know that he was messenger of Yehvah.

252 פִּרְאֶתוֹן (pir'âton) “Pirathon” - only here.

253 מְנוּחָה (mânôach) “Rest” or “Resting Place” (same word e.g. Genesis 8:9; Deuteronomy 28:65; Lamentations 1:3); NKJV, etc. “Manoah” - this name is also found in Judges 13:8-9, 11-13, 15-17, 19-22; 16:31.

254 נִזְיִר (neziyr) “separate one”; NKJV, etc. “Nazirite” - see footnote for Genesis 49:26.

255 אִישׁ הָאֱלֹהִים (‘iysh hâ’elohiym) “The man of the Gods” - man in construct with the following definite article normally makes the first noun (“man”) definite. NKJV, Green “A Man of God”; KJV, NAS “A man of God.”

256 נֹרָא (norâ) “fearful” YLT, GNV; “terrifying” Green; “awesome” NKJV, NAS; “terrible” KJV; “scary” CEB

257 מִשְׁפָּט (mishpat) “judgment” (e.g. same word in Deuteronomy 16:18); YLT “custom”; NKJV “rule of life”; “mode of life” NAS; “we order” KJV.

[17] And Rest said to messenger of Yehvah, “What is your name? So, when your words come to be, we may honor you.” [18] And messenger of Yehvah said to him, “Why is this, you ask for my name? And it is wonderful.” [19] And Rest took the kid of the goats and the grain offering and offered upon the rock to Yehvah, and a wonder to do; and Rest and his woman saw. [20] And it was, in the flame going up from upon the altar toward the heavens, so messenger of Yehvah went up in the flame of the altar. And Rest and his woman saw, and they fell upon their faces to earth.

[21] And messenger of Yehvah did not appear again to Rest and his woman. Then, Rest knew that he was messenger of Yehvah.²⁵⁸ [22] And Rest said to his woman, “Dying, we will die, for we have seen Gods!” [23] And his woman said to him, “If Yehvah desired to kill us, he would not have taken a burnt offering and grain offering from our hands. And he would not have shown us all these things, and at this time he would not have caused us to hear according to this.”

[24] And the woman bore a son and called his name Samson.²⁵⁹ And the boy grew, and Yehvah blessed him. [25] And spirit of Yehvah began to move him in Camp of Dan between Zorah and Eshtaol.

14[1] And Samson went down to Timnah and saw a woman in Timnah from daughters of Philistines. [2] And he went up and told his father and his mother. And he said, “I saw a woman in Timnah from daughters of Philistines. And now, get her for me for a woman.” [3] And his father and his mother said to him, “There is not among daughters of your brethren and among all my people a woman that you go to take a woman from foreskinned Philistines?” And Samson said, “Get her for me, for she is right²⁶⁰ in my eyes.” [4] And his father and his mother did not know that it was from Yehvah, for he was seeking an occasion from Philistines. And at that time Philistines were ruling in Israel.

[5] And Samson went down, and his father and his mother, to Timnah, and they came unto vineyards of Timnah, and behold, a young lion roaring to meet him. [6] And spirit of Yehvah rushed²⁶¹ upon him, and he tore him in two as tearing the kid;²⁶² and he had nothing in his hand. And he did not tell his father and mother what he did. [7] And he went down and spoke to the woman, and she was right²⁶³ in Samson's eyes.

[8] After days, he returned to take her and turned aside to see the carcass of the lion. And behold, a congregation of bees in the corpse of the lion, and honey. [9] And he scraped it to his palms, and he went along and ate. And he went to his father and to his mother and gave to them, and they ate. And he did not tell them that from the corpse of the lion he scraped out the honey.

258 This coming to realize = realize that He was God. See following verse, and footnotes for Genesis 16:7.

259 שִׁמְשׁוֹן (shimshon) “Samson”; LXX Σαμψων (Sampsôn) - found also in Judges 14:1, 3, 5, 7, 10, 12; 15:1, 3-4, 6-7, 10-12, 16; 16:1-3, 6-7, 9-10, 12-14, 20, 23, 25-30; Hebrews 11:32 Σαμψων (Sampsôn).

260 יָשָׁרָה (yâshrâh) “right” YLT, ESV, OJB; “looks good” NAS; “pleases” NKJV – same exact word as in Ezra 8:21 (“right”); Psalm 107:7 (“right”); Ezekiel 1:7 (“straight”); Habakkuk 2:4 (“upright”).

261 תִּצְלַח (titslach) “rushed” CEB, ESV, ISV, LEB NRSV; “came mightily” NKJV, KJV – used for “rushed” into the Jordan, 2 Samuel 19:17(H18); “rush” like fire, Amos 5:6.

262 גִּדִּי (gediy) “kid” = young goat

263 תִּיֶשֶׁר (tiyshar) “right” YLT, ESV, OJB; “looked good” NAS; “pleased” NKJV – same root word as in verse 3.

[10] And his father went down to the woman. And Samson made there a feast, for thus the young men did. [11] And it was, when they saw him, so they took thirty companions; and they were with him. [12] And Samson said to them, "Please, let me pose a riddle to you. If declaring, you declare and find her to me the seven days of the feast, so I will give to you thirty linen garments and thirty changes of clothes. [13] And if you are not able to declare to me, so you shall give to me thirty linen garments and thirty changes of clothes." And they said to him, "Pose your riddle, and we shall hear her." [14] And he said to them, "From the eater came out food, and from a strong one came out sweetness." And they were not able to tell the riddle three days.

[15] And it was in the seventh day, so they said to Samson's woman, "Entice your man and have him tell us the riddle, lest we burn you and your father's house in the fire. To dispossess us you invited us? No?" [16] And Samson's wife wept upon him and said, "You only hate me and do not love me. The riddle you posed to sons of my people, and you have not told me." And he said to her, "Look, I have not told my father and my mother, and I have not told you." [17] And she wept on him the seven days which was during their feast. And it was, in the seventh day, so he told her; because she distressed him. And she told the riddle to sons of her people.

[18] And the men of the city in the seventh day said to him before the coming in of the Sun, "What is sweeter than honey, and what is stronger than a lion." And he said to them, "If you had not plowed with my heifer, you would not have found my riddle." [19] And spirit of Yehvah rushed upon him, and he went down to Ashkelon and struck from them thirty men. And he took their spoils²⁶⁴ and gave the changes to those who declared the riddle. And his anger burned, and he went up to his father's house. [20] And Samson's woman was to his companion²⁶⁵ who was a friend to him.

15[1] And it was after some days, in days of wheat harvest, so Samson visited his woman with a kid of goats. And he said, "Let me go in to my wife, to her room." And her father did not permit him to go in. [2] And her father said, "Saying, I said, that hating you hate her, so I gave her to your companion. Is not her younger sister better than her? Please, let her be yours instead of her."

[3] And Samson said to them, "This time I am blameless from Philistines, when I deal with them bad." [4] And he went and captured three hundred foxes. And he took torches and turned tail to tail. And he put one torch in the middle between two of the foxes. [5] And he set the torches on fire, and sent in standing grain of Philistines. And he burned from stacked grain and unto standing grain and unto vineyard and olive tree.

[6] And Philistines said, "Who did this?" And they said, "Samson, the son in law of the Timnite, because he took his woman and gave her to his companion." And Philistines went up and burned her and her father in the fire. [7] And Samson said to them, "Since you do as this, therefore I will take vengeance on you, and

264 חָלִיטְסוֹתָם (chaliytsoṭām) "their spoils" (plural noun) - NAS, KJV "their spoil"; NKJV "their apparel"; BDB "what is stripped off a person, as plunder, in war" - found also only in 2 Samuel 2:21 (NAS "spoil"; NKJV "armor").

265 In other words, another man took his wife.

afterwards I will stop.” [8] And he struck them leg²⁶⁶ upon thigh,²⁶⁷ a great slaughter, and went down and dwelt in a cleft of a rock²⁶⁸ of Etam.²⁶⁹

[9] And Philistines went up and camped in Judah and spread out in the Jaw.²⁷⁰

[10] And the men of Judah said, “Why have you come up against us?” And they said, “We have come up to bind Samson, to do to him just as he did to us.” [11] And three thousand men from Judah went down to a cleft of a rock of Etam. And they said to Samson, “Do you not know that Philistines rule in us? So, what is this you are doing to us?” And he said to them, “Just as they did to me, so I did to them.” [12] And they said to him, “We have come down to bind you and to give you in hand of Philistines.” And Samson said to them, “Swear to me, lest you come against me yourselves.” [13] And they spoke to him saying, “No, for we will surely bind you and give you in their hand. We will surely not kill you.” And they bound him with two new ropes, and brought him up from the rock.

[14] He was coming unto Jaw, and Philistines came to meet him shouting. And spirit of Yehvah rushed upon him, and the ropes that were on his arms were like flax that is burned in the fire; and his bonds melted²⁷¹ from upon his hands. [15] And he found a fresh²⁷² jaw of a donkey, and reached out his hand and took it, and he struck with it a thousand men. [16] And Samson said, “With the jaw of the donkey, a donkey, two donkeys,²⁷³ with the jaw of the donkey I have struck a thousand men.”

[17] And it was, when he finished speaking, he threw the jaw from his hand, and called that place Jaw Height.²⁷⁴ [18] And he was very thirsty and called to Yehvah. And he said, “You gave in hand of your servant this great salvation, and now I will die in the thirst and fall in hand of the ones who have foreskin.” [19] And Gods, he

266 שׁוֹק (shoq) “leg” DRA; TLV; “hip” NKJV, KJV, YLT – same word for “leg” (YLT) e.g. in Numbers 18:18 (“thigh” NKJV).

267 שׁוֹק עַל-יָרֵךְ (shoq `al-yârêkh) “leg upon thigh” TLV; “hip and thigh” NKJV, KJV, YLT; “ruthlessly” NAS

268 Hebrews 11:38

269 עֵיטָם (`êytâm) “Etam” - found also in Judges 15:11; 1 Chronicles 4:3, 32; 2 Chronicles 11:6.

270 בִּלְחִי (ballechiy) “in the Jaw” - NKJV “Lehi” which is a transliteration of the word for “jaw” לֶחִי (lechiy) e.g. Job 41:2 or “cheek” e.g. 1 Kings 22:24 or “jawbone” e.g. Judges 15:15-17.

271 יִמָּסוּ (yimassu) “melted” CEB, Green, EHV, etc.; “broke loose” NKJV; “loosed” KJV; “dropped” NAS; “wasted” YLT – same root word as e.g. in Exodus 16:21 “melted” NKJV.

272 טְרִיָּה (teriyyâh) “fresh” - this means that it wasn't necessarily just the jaw *bone*. Being fresh, it's possible the jaw still had flesh (meat) and skin on it. The term translated “jawbone,” לֶחִי (lechiy), does not dictate bone, per se, but rather the jaw/cheek area (see above footnote). This chapter is the only place NKJV translates it “jawbone.” WYC translates it “cheek[bone].”

273 חֲמֹר חֲמֹרָתַיִם (chamor chamorâtâyim) “a donkey, two donkeys”; YLT “an ass upon asses”; EXB, NCV “I made donkeys out of them”; Green “a heap, two heaps”; NKJV “Heaps upon heaps” - the first word, חֲמֹר (chamor), is the same exact word as the word for “donkey” (2x in this verse) in the phrase “jaw of a donkey.” The second word here is the dual (i.e. two) plural for “donkeys.” A word for “heap” phonetically close to the Hebrew word for “donkey” is חֲמֹר (chomer) e.g. Habakkuk 3:15; in plural form, חֲמֹרִים [châmârim], Exodus 8:14(H10) 2x.

274 רָמַת לֶחִי (râmat lechiy) “Jaw Height” - Green “Jawbone Height”; ISV “Jawbone Heights”; NKJV, etc. “Ramath Lehi” - for “Height” see footnote for Joshua 13:26.

split the mortar²⁷⁵ that was in the Jaw, and water came out from it. And he drank, and his spirit returned,²⁷⁶ and he revived. And her name was therefore called, Spring of The Crying Out,²⁷⁷ which is in the Jaw unto this day. [20] And he judged Israel in days of Philistines twenty years.

16[1] And Samson went to Gaza and saw there a woman prostitute and went in to her. [2] The Gazites were told, “Samson has come here!” And they surrounded and lie in wait for him all the night in the gate of the city. And they were quiet all the night, saying, “At light of the morning, so we will kill him.” [3] And Samson lay until midnight. And he arose at midnight, and grabbed the doors of the gate of the city and with the two gateposts, he pulled them up with the bar and put upon his shoulders and brought them to the top of the mountain which is by the face of Hebron.

[4] And it was afterwards, so he loved a woman in valley of Choice Vine,²⁷⁸ and her name was Delilah.²⁷⁹ [5] And lords of Philistines came up to her and said to her, “Entice him and see in what is his great strength and in what we may overpower him, so we might bind him to afflict him. And each one of us will give to you eleven hundred silver.”

[6] And Delilah said to Samson, “Please tell me in what is your great strength and in what might you be bound to afflict you.” [7] And Samson said to her, “If they bind me with seven fresh strings which have not dried, so I will be weak and be as one of the Adam.”²⁸⁰ [8] And lords of Philistines brought up to her seven fresh strings that were not dried, and she bound him with them. [9] And the one lying in wait was staying with her in the room, and she said to him, “Philistines are upon you Samson.” And he tore the strings apart, just as the thread of the tow²⁸¹ in its smelling²⁸² fire. And his strength was not made known.

[10] And Delilah said to Samson, “Look, you have mocked me and spoken lies to me. Now, tell me, please, in what may you be bound?” [11] And he said to her, “If binding, they bind me with new ropes that no work has been done with them, I will

275 מַכְתֵּשׁ (makhtêsh) “mortar”; NKJV, KJV, NAS, YLT “hollow place”; LXX “λάκκον” (lakkon) “pit” or “τραῦμα” (trauma) “wound” - this word for “mortar” can also be found in Proverbs 27:22 (“mortar” NKJV) & Zephaniah 1:11 (“Mortar” NAS). MW defines “mortar” as “a sturdy vessel in which material is pounded or rubbed with a pestle.” This fits Proverbs 27:22, and the possible imagery here as a hollow place in the rock. Some translations equate the “mortar” or “hollow place” with the jaw of the donkey. Thus, DRA has, “Lord opened a great tooth in the jaw of the ass”; GNV “God brake the cheek tooth, that was in the jaw”; JUB “God broke a tooth that *was* in the jaw”; WYC “Lord opened a wang tooth in the cheekbone of the ass.” Yet, end of vs 19 dictates a land location, “which is in the Jaw unto this day.”

276 “spirit returned” - in Luke 8:55 where “her spirit returned” context is, she was dead. See also James 2:26. 1 Kings 17 the child had “no breath left in him” (vs 17) and the “soul of the child returned” (1 Kings 17:22).

277 עֵין הַקּוֹרֵא (‘ên haqqorê) “Spring of The Crying Out”; YLT “The fountain of him who is calling”; NKJV “En Hakkore.”

278 שֹׂרֵק (shorêq) “Choice Vine”; NKJV “Sorek” - same exact word as in Isaiah 5:2 (“choicest vine” NKJV) & Jeremiah 2:21 (“noble vine” NKJV; “choice vine” NAS).

279 דִּלְיָלָה (deliylâh) “Delilah” - only found in this chapter.

280 הָאָדָם (hâ’adâm) “the Adam”; OJB “adam”; NKJV, NAS “any other man”; YLT “the human race” - See footnote for Genesis 5:2.

281 נֶעֱרֵת (ne’oret) “tow” NAS, KJV, YLT, Green; “yarn” NKJV - MW “short or broken fiber (as of flax, hemp, or synthetic material) that is used especially for yarn, twine, or stuffing” - only here.

282 בַּהֲרִיחוֹ (bahariycho) “in its smelling” YLT; “when it smells” Green; “when it smelleth” DRA; “when it touches” NKJV, etc. - same root word as e.g. in Exodus 30:38 (“smell”). See also footnote for 1 Samuel 26:19.

be weak, and be just as the Adam.” [12] And Delilah took new ropes and bound him with them and said to him, “Philistines are upon you Samson.” And the one lying in wait was staying in the room. And he tore them from upon his arms as the thread.

[13] And Delilah said to Samson, “Until here you have mocked me and spoken lies to me. Tell me in what you may be bound.” And he said to her, “If you weave seven locks of my head with the loom's web.”²⁸³ [14] And she fastened with the pin, and said to him, “Philistines are upon you Samson.” And he awoke from his sleep and pulled the pin, the loom, and the loom's web. [15] And she said to him, “How do you say you love me and your heart is not with me? These three times you have mocked me and not told me in what is your great strength.”

[16] And it was, that she pressed him with her words every day and urged him and annoyed his soul to death. [17] So, he told her all his heart and said to her, “A razor has not come upon my head, for I am a separate one²⁸⁴ of God from my mother's womb. If I am shaven, then my strength will turn away from me, and I will be weak and be as all of the Adam.” [18] And Delilah saw that he told her all his heart. And she sent and called to lords of Philistines saying, “Come up this time, for he has told her²⁸⁵ all his heart.” And lords of Philistines went up to her, and they brought the silver in their hand.

[19] And she made him sleep upon her knees and called for the man, and she shaved seven locks of his head. And she began to afflict him, and his strength turned away from upon him. [20] And she said, “Philistines are upon you Samson.” And he awoke from his sleep and said, “I will go out as in other times and be shaken out.” And he did not know that Yehvah had turned away from upon him. [21] And Philistines seized him, and they gouged out his eyes. And they brought him down to Gaza and bound him in the bronze. And he was a grinder in the house of prisoners.²⁸⁶

[22] And hair of his head began to grow, since he was shaven. [23] And lords of Philistines were gathered together to sacrifice a great sacrifice to Dagon²⁸⁷ their Gods and to rejoice. And they said, “Our Gods, he has given in our hand Samson our enemies.”²⁸⁸ [24] And the people saw him and praised their Gods, for they said, “Our Gods, he gave in our hand our enemy and he who made our land desolate and who multiplied our slain.”

[25] And it was, when their heart was good, so they said, “Call for Samson, so he might make us laugh.” And they called for Samson from the house of prisoners. And he jested²⁸⁹ before them. And they made him stand between the pillars. [26] And Samson said to the boy who held his hand, “Let me rest and feel the pillars where the house is established upon them and I will lean upon them.” [27] And the house was full of the men and the women and there were all lords of Philistines and upon the roof about three thousand men and women who were looking at the laughing of

283 מַסְכֶּת (masâkhet) “loom's web” VOICE; “web of the loom” NKJV; “web” NAS, KJV, YLT – found also in vs 14.

284 נִזְיָר (neziyr) “separate one” - see footnote for Numbers 6:2.

285 Written in text, לָהּ (lâh) “her,” more literally, “to her.” In the margin, לִי (liy) “to me.”

286 בֵּית הָאֲסִירִים (bevêyt hâ'asiyriym) “the house of prisoners” Green; “the prison-house” YLT, KJV; “the prison” NKJV

287 דָּגוֹן (dâgon) Found also in 1 Samuel 5:2-5, 7; 1 Chronicles 10:10.

288 אוֹיְבֵינוּ ('oyevêynu) “our enemies” - plural form (“enemies”), yet singular context.

289 יִצְחָק (yetsachêq) “jested” - from the same root as Isaac's name. See footnote for Genesis 17:19.

Samson.

[28] And Samson called to Yehvah and said, “Lords Yehovih,²⁹⁰ remember me, please, and strengthen me, please, only this time, the Gods. And let me avenge, one vengeance for my two eyes from Philistines.” [29] And Samson grasped the two middle pillars that the house was established upon, one with his right and one with his left. [30] And Samson said, “Let my soul die with Philistines.” And he pushed in strength and the house fell upon the lords and upon all the people who were in it. And there were surely more who died in his death than died in his life.

[31] And his brethren went down, and all house of his father, and they carried him and brought up and buried him between Zorah and Eshtaol in grave of Rest his father. And he judged Israel twenty years.

17[1] And there was a man from mount Ephraim, and his name was Micaihu.²⁹¹

[2] And he said to his mother, “The eleven hundred of silver taken of yours and you cursed and also you said in my ears . . . , look, the silver is with me. I took it.” And his mother said, “Blessed, my son, by Yehvah.” [3] And he returned the eleven hundred of the silver to his mother. And his mother said, “Making holy, I have made holy the silver to Yehvah from my hand for my son to do a carved image and a molded image.²⁹² And now, I return it to you.” [4] And he returned the silver to his mother, and his mother took two hundred of silver and gave it to the refiner. And he made it into a carved image and molded image, and it was²⁹³ in house of Micaihu.

[5] And the man Micah²⁹⁴ had for himself a house of Gods and made an ephod²⁹⁵ and teraphim.²⁹⁶ And he filled the hand of one from his sons, and he was for him for a priest. [6] In those days there was no king in Israel. Each did the right in his eyes.

[7] And there was a boy from House of Bread, Judah, from family of Judah, and he was a Levite; and he was sojourning there. [8] And the man went from the city, from House of Bread, Judah, to sojourn in wherever he might find. And he came to mount Ephraim to house of Micah to do²⁹⁷ his journey.²⁹⁸ [9] And Micah said to him, “From where have you come?” And he said to him, “I am a Levite from House of Bread, Judah, and I am going to sojourn in wherever I may find.” [10] And Micah said to him, “Stay with me, and be for me for a father and for a priest. And I will give to you ten of silver for the days²⁹⁹ and a suit of clothes and your sustenance.” And

290 יְהוֹוִה (yehovih) “Yehovih” - see footnote for Genesis 2:4.

291 מִיכָיְהוּ (miykhâhu) “Micaihu”; CJB “Mikhay’hu”; NKJV, etc. “Micah” – this is the name in Judges 17:1, 4.

Elsewhere in chapter 17& 18 it is מִיכָה (miykhâh) “Micah.” See footnote for Judges 17:5. “Micaihu” (מִיכָיְהוּ) [miykhâhu] is also found in 1 Kings 22:8-9, 13-15, 24-26, 28 (“Micaiah” NKJV); 2 Chronicles 18:7-8, 12-13, 23-25, 27; Jeremiah 36:11, 13 (NKJV “Michaiah”).

292 This is similar to the deception in Exodus 32:1-5 & 1 Kings 12:26-29 in which the idols were to represent Yehvah.

293 יָהִי (yehiy) “it was” ASV, CSB, ESV, GNV, HCSB, LEB, TLB, NIV, RSV, WEB; “they were” NKJV, KJV, NAS.

294 מִיכָה (miykhâh) “Micah” - found also in Judges 17:8-10, 12-13; 18:2-4, 13, 15, 18, 22-23, 26-27, 31; 1 Chronicles 5:5; 8:34-35; 9:40-41; 23:20; 24:24-25; 2 Chronicles 18:14; 34:20; Nehemiah 11:17; Jeremiah 26:18; Micah 1:1.

295 אֶפֹּד (’êphod) “ephod” - see footnote for Exodus 25:7.

296 תְּרָפִים (terâphiym) “teraphim” (= idols) - see footnote for Genesis 31:19.

297 לַעֲשׂוֹת (la`asot) “to do” MEV; “as” NKJV, etc.; “as he made” NAS; “to work” YLT.

298 דַּרְכּוֹ (darko) “his journey” NAS; LEB; “he journeyed” NKJV; “his way” YLT.

299 לַיָּמִים (lâyâmiym) “for the days” YLT; “per year” NKJV – “days” sometimes = a “year” e.g. Exodus 13:10 (see

the Levite came.

[11] And the Levite was willing to dwell with the man, and the boy was for him as one from his sons. [12] And Micah filled the hand of the Levite, and the boy was for him for a priest; and he was in house of Micah. [13] And Micah said, "Now I know that Yehvah has been good to me, for I have the Levite for a priest.

18[1] In those days there was no king in Israel. And in those days the tribe of Dan sought for himself a possession to dwell in, because it had not fallen to him until that day in the midst of tribes of Israel in a possession. [2] And sons of Dan sent from their family five men from their extremities,³⁰⁰ men, sons of valor from Zorah and from Eshtaol, to spy out the land and to search it. And they said to them, "Go and search the land." And they came unto mount Ephraim unto Micah's house and lodged there.

[3] They were with Micah's house, and they recognized the voice of the Levite boy and turned aside there. And they said to him, "Who brought you here, and what are you doing in this place; and what do you have here?" [4] And he said to them, "Like this and like this Micah did for me. And he has hired me, and I am for him for a priest." [5] And they said to him, "Please ask of Gods, so we may know if we will prosper, our way on which we are going." [6] And the priest said to them, "Go in peace before Yehvah, your way that you go in it."

[7] And the five men went and came to Lion.³⁰¹ And they saw the people who were in it's midst dwelling securely as judgment of Sidonians, quiet and secure. And there was none humiliating a thing in the land, possessing restraint. And they were far from Sidonians, and they had not a thing with man. [8] And they came to their brethren at Zorah and Eshtaol, and their brethren said to them, "How are you?"³⁰²

[9] And they said, "Arise and let us go up against them, for we have seen the land, and behold, very good. And you are hesitating?"³⁰³ Do not be sluggish to go, to enter to possess the land. [10] When you go, you will come to a people secure, and the land wide on both hands.³⁰⁴ For Gods, he has given it in your hand, a place where there is no lack of anything that is on the earth." [11] And they journeyed from there, from the family of Dan, from Zorah and Eshtaol, six hundred men girded with weapons of war.

[12] And they went up and camped in Town of Forests³⁰⁵ in Judah. Therefore, they

footnote); Leviticus 25:29; Number 9:22; 1 Samuel 1:21; 2:19; 20:6; 27:7; 2 Samuel 14:26.

300 קְצוֹתָם (qetsotâm) "their extremities"; KJV "their coasts"; NAS "their whole number"; NKJV "their territory" - this found also in 2 Kings 17:32.

301 לַיִשׁ (layish) "Lion"; NKJV, etc. "Laish" - for a location, found also in Judges 18:14, 27, 29; 1 Samuel 25:44; 2 Samuel 3:15. For use for the term "Lion" (the animal), see Job 4:11; Proverbs 30:30; Isaiah 30:6.

302 מָה אַתָּם (mâh 'attem) "How are you?"; YLT "What -ye?"; KJV "What say ye?"; NAS "What do you report?"; NKJV "What is your report?" - It is more literally as YLT or "What are you?" or "How are you?"

303 מְחַשִּׂים (machsiym) "hesitating"; NABRE "hesitate"; Green "silent"; YLT "keeping silent"; NKJV "do nothing?"; NAS "sit still?"; KJV "still?" - mostly used for "silent," but context here dictates non-activity, as in 1 Kings 22:3 & Psalm 107:29 - found also in 1 Kings 22:3 ("hesitate"); 2 Kings 2:3, 5 ("keep silent"); 7:9 ("remain silent"); Nehemiah 8:11 ("quieted"); Psalm 28:1 ("silent"); 39:2(H3, "silence"); 107:29 ("still"); Ecclesiastes 3:7 ("silence"); Isaiah 42:14 ("held my peace"); 57:11 ("held my peace"); 62:1 ("hold my peace"), 6 ("silent"); 64:12(H11, "hold Your peace"); 65:6 ("silence").

304 יָדַיִם (yâdayim) "both hands" YLT, Green - NKJV, KJV, NAS do not translate.

305 קִירַת יְעָרִים (qiryat ye`âriym) "Town of Forests" - see footnote for Joshua 9:17.

call that place Camp of Dan unto this day. Behold, it is after Town of Forests. [13] And they passed from there to mount Ephraim and came to Micah's house. [14] And the five men who had gone to spy out the land of Lion answered and said to their brethren, "Did you know there are in these houses an ephod and teraphim³⁰⁶ and a carved image and molded image? And now, know what you should do."

[15] And they turned aside there and went into the house of the Levite boy, Micah's house, and they asked him how he was doing.³⁰⁷ [16] And the six hundred men who were from sons of Dan were girded with their weapons of war standing at the entrance of the gate. [17] And the five men who had gone to spy out the land went in there to take the carved image and the ephod and the teraphim³⁰⁸ and the molded image. And the priest was standing at the entrance of the gate, and the six hundred men who were girded with the weapons of war. [18] And these went into Micah's house and took carved image³⁰⁹ and the ephod and the teraphim and the molded image. And the priest said to them, "What are you doing?"

[19] And they said to him, "Be quiet. Put your hand upon your mouth and go with us, and be for us for a father and for a priest. Is it good, you being a priest for one man's house, or you being a priest for a tribe and for a family in Israel?" [20] And the priest's heart was good, and he took the ephod and the teraphim and the carved image and went in the midst of the people. [21] And they turned and went and put the children and the livestock and the valuables³¹⁰ before them.

[22] They were far from Micah's house, and the men in the houses who were with Micah's house assembled and overtook sons of Dan. [23] And they called out to sons of Dan. And their faces turned around, and they said to Micah, "What is to you that you have assembled?" [24] And he said, "My Gods that I made and the priest you have taken, and you have gone. And what do I still have? And what is this? You say to me, 'What is to you?'" [25] And sons of Dan said to him, "Do not let your voice be heard with us, lest bitter of soul men meet you, and you remove your soul and your house's soul." [26] And sons of Dan went their way. And Micah saw that they were stronger than he, and he turned and returned to his house.

[27] And they took what Micah made and the priest that was his and came against Lion, a people quiet and secure. And they struck them by a sword's mouth and burned the city in the fire. [28] And there was no deliverer, for it was far from Sidon, and they had nothing with Adam.³¹¹ And she³¹² was in the valley that belonged to House of Rechob.³¹³ And they built the city and dwelt in it. [29] And they called the name of the city Dan in name of Dan their father who was born to Israel. And yet, Lion was the name of the city formerly.

[30] And sons of Dan raised up for themselves the carved image. And Jonathan,³¹⁴

306 תְּרָפִים (terâphiym) "teraphim" (= idols) - see footnote for Genesis 31:19.

307 לְשָׁלוֹם (leshâlom) "how he was doing" – more literally, "to peace" – see footnote for Genesis 43:27.

308 תְּרָפִים (terâphiym) "teraphim" (= idols) - see footnote for Genesis 31:19.

309 פֶּסֶל (pesel) "carved image" with no definite article ("the"). The rest in this list have the definite article ("the").

310 כְּבֻדָּה (kevuddâh) "valuables" NAS; "baggage" YLT; "goods" NKJV; "carriage" KJV – only here.

311 אָדָם ('âdām) "Adam" = mankind – context here dictating they had no ties with other men.

312 "she" refers to the city.

313 רֶחֱבֹב (rechov) "Rechob" – see footnote for Numbers 13:21.

314 יְהוֹנָתָן (yehonâtân) "Jonathan" means "Yah has given" – There are about 16 people with this name in the OT. It is also

son of Gershom, son of Manasseh, he and his sons were priests for the tribe of the Danites until the day of the captivity of the land. [31] And they set up for themselves Micah's carved image that he made all the days the house of the Gods was in Shiloh.

19[1] And it was in those days, so there was no king in Israel. And there was a Levite man sojourning in mount Ephraim's remote parts. And he took for himself a concubine woman from House of Bread, Judah. [2] And his concubine played the prostitute³¹⁵ against him and went from him to her father's house, to House of Bread, Judah. And she was there days, four months. [3] And her man arose and went after her to speak unto her heart³¹⁶ to bring her back, and his young man was with him and a couple donkeys. And she brought him into her father's house, and the father of the young woman saw him and was happy to meet him.

[4] And his father-in-law, the young woman's father, was strong³¹⁷ with him, so he stayed with him three days. And they ate and drank and lodged there. [5] And it was on the forth,³¹⁸ so they rose early in the morning and he arose to go. And the father of the young woman said to his son-in-law, "Please sustain your heart with a bit of bread, and afterwards you may go." [6] So, they sat, and the two of them ate and drank together. And the father of the young woman said to the man, "Please be willing and lodge and let your heart be good." [7] And the man arose to go, and his father-in-law pressed him; so he turned and lodged there.

[8] And he rose early in the morning on the fifth day to go, and the father of the young woman said, "Please sustain your heart." So, they tarried until the extent³¹⁹ of the day, and the two of them ate. [9] And the man arose to go, he and his concubine and his young man, and his father-in-law, the young woman's father, said to him, "Look, please, relax. The day is to evening. Lodge, please. Look, the day is declining. Lodge here, and let your heart be good. And you may rise early tomorrow to your way and go to your tent." [10] And the man was not willing to lodge. So, he arose and went and came unto opposite of Jebus (she is Jerusalem). And with him were a couple of saddled donkeys and his concubine with him.

[11] They were near Jebus, and the day had gone down much. And the young man said to his lords,³²⁰ "Please go and let us turn aside to this Jebusite city and lodge in it." [12] And his lords said to him, "We shall not turn aside to a foreign city that is not from sons of Israel here. So, we shall pass on to Hill.³²¹ [13] And he said to his young man, "Go, and let us draw near in one of the places and lodge in the Hill or in the Height.³²² [14] And they passed on and went, and the Sun came in on

spelled, יֹנְתָן (yonâtân) e.g. 1 Samuel 13:2; etc..

315 תִּזְנֶה (tizneh) "played the prostitute" – interesting context here. She leaves him and goes to her father's house. No record of any adultery committed, other than saying she acted like a harlot.

316 לְדַבֵּר עַל-לִבָּהּ (ledabbêr `al) "to speak unto her heart" YLT; "to speak to her heart" Green, [EXB]; "to appeal to her heart" EHV; "to speak kindly to her" NKJV; "to speak tenderly to her" NAS; "to speak friendly unto her" KJV.

317 יָחִזֵּק (yechezaq) "was strong"; NKJV, etc. "detained"; ESV, etc. "made him stay"

318 "day" is implied by the context.

319 נְטוֹת הַיּוֹם (netot) "the extent of the day" = "afternoon" NKJV, KJV, NAS – verb translated "extent" basic idea is to stretch, e.g. Exodus 8:6 ("stretched").

320 אֲדֹנָיו ('adonâyv) "his lords" – plural form

321 גִּבְעָה (giv`âh) "Hill"; NKJV, etc. Gibeah – see footnote for Joshua 15:57.

322 רָמָה (râmâh) "Height"; NKJV, etc. "Ramah" - see footnote for Joshua 18:25.

them near the Hill which belongs to Benjamin.

[15] And they turned aside there to come in to lodge in the Hill, and they came in and sat in the open square of the city. And there was not a man who would take them in to the house to lodge. [16] And behold, in the evening an old man came in from the field from his work, and the man was from mount Ephraim. And he was a sojourner in the Hill, and the men of the place were Benjamites.

[17] And he lifted his eyes and saw the traveling man in the open square of the city, and the old man said, "Where are you going and from where have you come?" [18] And he said to him, "We are passing from House of Bread, Judah, unto remote parts of mount Ephraim. I am from there. And I went to House of Bread, Judah, and I am going to house of Yehvah. And there is no man who will take me in to the house. [19] And also there is straw and also fodder for our donkeys, and also I have bread and wine. And for your maid and for the young man and with your servant there is no need of anything." [20] And the old man said, "Peace to you. Only, all your need is upon me. Only, you shall not lodge in the open square." [21] And he brought him into his house, and he gave fodder to the donkeys. And they washed their feet and ate and drank.

[22] And they were doing good with their hearts. And behold, the men of the city, sons of Belial³²³ men, surrounded the house pounding on the door. And they spoke to the old man, owner of the house, saying, "Bring out the man who came to your house, and we will know him!" [23] And the man, the owner of the house, came out to them and said to them, "No my brethren! Please do not do bad, after this man has come into my house. Do not do this folly!"³²⁴ [24] Look, my virgin daughter and his concubine, please let me bring them out and humble them and do to them what is good in your eyes. And to this man, do not do this thing of folly!"

[25] And the men were unwilling to listen to him. And the man grabbed and brought out his concubine out to them. And they knew her and abused her all the night until the morning. And they sent her away in the going up³²⁵ of the dawn. [26] And the woman came at the turning of the morning, and she fell at the door of the man's house where her lords³²⁶ was, there until the light.

[27] And her lords, he arose in the morning and opened the doors of the house and went out to go on his way. And behold, the woman, his concubine, was fallen at the door of the house, and her hands were upon the threshold. [28] And he said to her, "Get up, and let's go." And there was no answer. And he took her upon the donkey, and the man arose and went to his place.

[29] And he came to his house and took the knife and grabbed his concubine and cut her in pieces, to her bones, to twelve pieces. And he sent her into every territory of Israel. [30] And it was, everyone who saw, so he said, "Not been done and not seen as this, since the day sons of Israel went up from land of Egypt until this day. Put yourselves on her! Take counsel and speak!"

20[1] And all sons of Israel went out, and the congregation assembled as one man from Dan and unto Beer Sheba, and the land of Gilead, to Yehvah at the

323 בְּנֵי־בְלִיַּעַל (benêy-veliyya'al) "sons of Belial" KJV; "perverted men" NKJV; "worthless fellows" NAS – see footnote for Deuteronomy 13:13.

324 נְבָלָה (nevâlâh) "folly" KJV, NAS, YLT; "outrage" - See footnote for Genesis 34:7.

325 בָּעֲלוֹת (ba'alot) "in the going up" - written; כְּעֲלוֹת (ka'alot) "as the going up" - read

326 אֲדוֹנֶיהָ ('adoneyhâ) "her lords" – plural noun

Lookout. [2] And the corners³²⁷ of all the people of all tribes of Israel in the assembly of the people of the Gods was four hundred thousand, each on foot drawing a sword. [3] And sons of Benjamin heard that sons of Israel went up to the Lookout.

And sons of Israel said, "Speak. How did this bad happen?" [4] And the Levite man, the man of the woman who was killed, answered and said, "I and my concubine went into the Hill which belongs to Benjamin to lodge. [5] And the owners of the Hill arose against me and surrounded the house against me at night. They intended to kill me, and they humbled my concubine and she died. [6] And I grabbed onto my concubine and cut her and sent her to every field of Israel's inheritance, because they did wickedness and folly in Israel. [7] Look, all of you sons of Israel, give your word and advice here."

[8] And all the people arose as one man saying, "We will not go each to his tent and we will not turn aside each to his house. [9] And now, this is the thing that we will do to the Hill against her by lot. [10] So, we will take ten men to the hundred to all tribes of Israel, and a hundred to the thousand, and a thousand to the ten thousand to take provision for the people to make for their going to Geba in Benjamin, for all the folly which he³²⁸ did in Israel." [11] And every man of Israel was³²⁹ gathered together to the city united as one man.

[12] And tribes of Israel sent men in all tribes of Benjamin saying, "What is this bad that was done among you? [13] And now, give up the men, sons of Belial, who are in the Hill, and we will put them to death. And we will burn³³⁰ bad from Israel." And Benjamin,³³¹ they were unwilling to listen to their brethren's voice, sons of Israel. [14] And sons of Benjamin were gathered together from the cities to the Hill to go out to the war with sons of Israel.

[15] And sons of Benjamin mustered on that day from the cities twenty six thousand men drawing a sword, besides from tribes of the Hill they mustered seven hundred chosen men. [16] From all this people, seven hundred chosen men, his right hand bound,³³² every one a slinger with the stone to the hair and not miss.³³³ [17] And men of Israel mustered besides from Benjamin were four hundred thousand men drawing a sword, all these men of war.

[18] And they arose and went up to House of God, and they asked of Gods. And sons of Israel said, "Who shall go up for us in the beginning to the war with sons of Benjamin?" And Yehvah said, "Judah, in the beginning." [19] And sons of Israel arose in the morning and camped against the Hill. [20] And sons of Israel went out to the war with Benjamin, and men of Israel set themselves in order for war to the Hill. [21] And sons of Benjamin went out from the Hill, and destroyed in Israel on

327 פְּנוֹת (pinnot) "corners" WYC; "chiefs" YLT, NAS; "chief" KJV; "leaders" NKJV – used for "leaders" or "chiefs" also in 1 Samuel 14:38; Isaiah 19:13 (singular); Zechariah 10:4(? , singular). Used for "corners" in 1 Kings 7:34; Job 1:19; Ezekiel 43:20; 45:19. This is the same word (in the singular) as in Psalm 118:22 translated "cornerstone" speaking of Christ (Matthew 21:42; Acts 4:11; Ephesians 2:20; 1 Peter 2:6-7), likewise Isaiah 28:16.

328 עָשָׂה (ʾâsâh) "he did" – "he" referring to Geba, another name for Hill (Gibeah).

329 יָאֵסֵף (yê'âsêph) "was gathered together" – singular masculine verb

330 נִבְעַרָה (neva`arâh) "burn" MSG; "put away" KJV, YLT; "remove" NKJV, NAS – see footnote for Deuteronomy 17:7, see also verses 6-7, 12; 19:13, 19. This is what was to be done according to the law (Leviticus 20:10a).

331 No "sons" in this verse. Some read "sons."

332 "his right hand bound" = "left-handed" – see footnote Judges 3:15.

333 יָחַטָּא (yachati) "miss" - this is the same verb for "sin" e.g. Ecclesiastes 7:20.

that day twenty two thousand men to earth. [22] And the people, men of Israel, strengthened themselves and again set in order for war in the place where they set in order there on the first day.

[23] And sons of Israel went up and wept before Yehvah until the evening. And they asked of Yehvah saying, "Should I again draw near for the battle with sons of Benjamin my brother?" And Yehvah said, "Go up to him." [24] And sons of Israel drew near to sons of Benjamin on the second day. [25] And Benjamin went out to meet them from the Hill on the second day and destroyed sons of Israel again eighteen thousand men to earth, all these drawing a sword.

[26] And all sons of Israel went up, and all the people, and they came to House of God and wept. And they sat there before Yehvah and fasted on that day until the evening. And they offered burnt offerings and peace offerings before Yehvah. [27] And sons of Israel asked of Yehvah (and the ark of the covenant of the Gods was there in those days, [28] and Phinehas, son of Eleazar son of Aaron, stood before him in those days), saying, "Shall I yet again go out to the battle with sons of Benjamin my brother, or shall I stop?" And Yehvah said, "Go up, for tomorrow I give him in your hand."

[29] And Israel put ambushers to the Hill roundabout. [30] And sons of Israel went up to sons of Benjamin on the third day, and set in order to the Hill as in other times. [31] And sons of Benjamin went out to meet the people, being drawn away from the city. And they began to strike from the people slaying as in other times on the highways (where one goes up to House of God and one to Hill), in the field, about thirty men in Israel.

[32] And sons of Benjamin said, "They are being struck before us as in the beginning." And sons of Israel said, "Let us flee and draw him away from the city to the highways." [33] And all men of Israel arose from his place and set in order in Baal Tamar.³³⁴ And ambush of Israel burst forth from his place from an open area³³⁵ of Geba. [34] And they came in from opposite to the Hill, ten thousand chosen men from all Israel. And the battle was heavy, and they did not know the bad that was striking against them.

[35] And Yehvah struck Benjamin before Israel. And sons of Israel destroyed in Benjamin that day twenty five thousand one hundred men, all these drawing a sword. [36] And sons of Benjamin saw that they were smitten, and men of Israel gave place to Benjamin, because they trusted the ambush whom they set to the Hill. [37] And the ambushers made haste and rushed to the Hill, and the ambush deployed and struck all the city by a sword's mouth.

[38] And the signal for men of Israel with the ambush was for them to cause much going up of a rising of the smoke from the city, [39] and men of Israel turned in the battle. And Benjamin began to strike slaying in men of Israel about thirty men. For they said, "Indeed, he is surely stricken before us as the first battle." [40] And the rising began to go up from the city, a pillar of smoke. And Benjamin turned after him and behold, the whole city was going up to the heavens. [41] And men of Israel turned back, and men of Benjamin panicked; for he saw that the bad was striking against him. [42] And they turned before men of Israel toward the way of the wilderness, and the battle clung to him. And who was from the cities they destroyed

334 בַּעַל תָּמָר (ba'al tâmâr) "Baal Tamar" - only here.

335 מַעְרֵה (ma'arêh) "open area"; "plain" NKJV; "meadows" KJV, DARBY; "meadow" YLT, Green; "Maareh" NAS; "bare (open) space" BDB – same root word found also in 1 Kings 7:36 ("clear space"); Nahum 3:5 ("nakedness").

him in his midst.

[43] And they surrounded Benjamin and chased him, easily trampling him unto the front of the Hill from rising of Sun. [44] And eighteen thousand men fell from Benjamin, all of these men of valor. [45] And they turned and fled to the wilderness to the Rock of the Pomegranate³³⁶ and cut him down on the highways, five thousand men. And they pursued after him unto Gidom³³⁷ and struck from him two thousand men. [46] And all those fallen from Benjamin were twenty five thousand men drawing a sword. On that day all these were men of valor.

[47] And six hundred men turned and fled to the wilderness to the Rock of the Pomegranate and dwelt in rock of Pomegranate four months. [48] And men of Israel turned to sons of Benjamin and struck them by a sword's mouth from every city unto beast unto all who were found. Also, all the cities that were found they set on fire.

21[1] And men of Israel swore in the Lookout saying, "Each from us will not give his daughter to Benjamin for a woman." [2] And the people came to House of God and stayed there until the evening before the Gods. And they lifted up their voice and wept weeping greatly. [3] And they said, "Why, Yehvah Gods of Israel, was this in Israel, one tribe to be lacking today from Israel?"

[4] And it was on the next day, and the people rose early and built an altar and offered burnt offerings and peace offerings. [5] And sons of Israel said, "Who did not go up in the assembly from all tribes of Israel to Yehvah?" For the great oath was to him who did not go up to Yehvah at Lookout saying, "Dying he shall die." [6] And sons of Israel were sorry for Benjamin his brother and said, "One tribe from Israel today was cut down."

[7] "What shall we do for them for those remaining for woman, and we have sworn in Yehvah not to give to them from our daughters for women?" [8] And they said, "What one from tribes of Israel that did not go up to Yehvah at Lookout?" And behold, no man came to the camp from Jabesh Gilead³³⁸ to the assembly. [9] And the people were counted, and behold, there was no man from inhabitants of Jabesh Gilead.

[10] And the congregation sent there twelve thousand men, from the sons of valor, and commanded them saying, "Go and strike the inhabitants of Jabesh Gilead by a sword's mouth, and the women and the children. [11] And they found from inhabitants of Jabesh Gilead four hundred young virgins who had not known a man by lying with a male.³³⁹ And they brought them to the camp at Shiloh, which is in land of Canaan.

[13] And all the congregation sent and spoke to sons of Benjamin who were in rock of Pomegranate and announced peace to them. [14] And Benjamin returned at that time, and they gave to them women whom they had kept alive from women of Jabesh Gilead. And they did not find enough for them. [15] And the people were

336 רִמּוֹן (rimon) "Pomegranate" - NKJV, etc. "Rimmon" - see footnote for Joshua 15:32.

337 גִּדּוֹם (gid'om) "Gidom" - only here.

338 יָבֵשׁ גִּלְעָד (yâvêsh gil'âd) "Jabesh Gilead" - found also in Judges 21:9-10, 12, 14; 1 Samuel 11:1, 9; 31:11; 2 Samuel 2:4-5; 21:12; 1 Chronicles 10:11.

339 לְמִשְׁכָּב זָכָר (lemishkav zâkhâr) "by lying with a male" KJV, Green; "by the lying of a male" YLT; "by lying with him" NAS; "intimately" NKJV - see also Numbers 31:17.

sorry for Benjamin, because Yehvah made a breach³⁴⁰ in tribes of Israel.

[16] And the elders of the congregation said, “What shall we do for those remaining for women, since a woman from Benjamin has been exterminated?” [17] And they said, “A possession of an escapee for Benjamin, and a tribe from Israel shall not be wiped out. [18] And we are not able to give to them women from our daughters, because sons of Israel swore saying, 'Cursed is he who gives a woman to Benjamin.'”

[19] And they said, “Behold, a feast of Yehvah is in Shiloh from days to days³⁴¹ which is north of House of God towards the rising of the Sun to the highway going up from House of God to Shechem and south of Frankincense.”³⁴² [20] And they commanded sons of Benjamin saying, “Go and lie in wait in the vineyards [21] and watch. And behold, when daughters of Shiloh go out to dance in the dances, so go out from the vineyards and grab for yourselves each his woman from daughters of Shiloh and go to land of Benjamin. [22] And it shall be, when their fathers or their brothers come to contend with us, so we shall say to them, 'Favor us with them, because we did not take each his woman in the war; for you did not give to them at the time, you becoming guilty.’”

[23] And sons of Benjamin did thus, and they carried women to their number from the dancers whom they stole.³⁴³ And they went and returned to their inheritance and built the cities and dwelt in them. [24] And sons of Israel went from there at that time each to his tribe and to his family. And they went from there each to his inheritance. [25] In those days there was no king in Israel. Each did the right in his eyes.

340 פָּרַץ (perets) “breach” Green, YLT, KJV, NAS; “void” NKJV – this is the same word for “Perez,” see Genesis 38:29.

341 מִיָּמִים יָמִימָה (miyyâmiym yâmiymâh) “from days to days”; YLT “from time to time”; Green “from year to year”; NKJV “yearly” - see footnote for Judges 17:10.

342 לְבוֹנָה (levonâh) “Frankincense”; NKJV, etc. “Lebonah” - same word for “frankincense” e.g. in Exodus 30:34.

343 גָּזְלוּ (gâzâlu) “stole” - CEB, NRSV “abducted”; YLT “taken violently away”; NKJV, KJV “caught”; NAS “carried away” - same word as “robbed” (NKJV) e.g. in Judges 9:25.

Ruth¹

1[1] And it was in the days of the judging² of the judges, so a famine was in all the land. And a man from the House of Bread in Judah went to sojourn in the fields of Moab, he and his woman and his two sons. [2] And the name of the man was Elimelech,³ and his woman's name was Naomi,⁴ and name of his two sons, Mahlon⁵ and Chilion⁶ Ephraimites from the House of Bread, Judah. And they came in to the fields of Moab and were there.

[3] And Elimelech, Naomi's man, died, and she was left and her two sons. [4] And they took for themselves Moabite women,⁷ the name of the one, Orpah, and the name of the second, Ruth.⁸ And they dwelt there about ten years. [5] And also two of them, Mahlon and Chilion, died, and the woman was left from her two children and from her man.

[6] And she arose (and her daughter-in-laws) and returned from the fields of Moab, because she heard in the fields of Moab that Yehvah had visited his people to give bread to them.⁹ [7] And she went out from the place where she was there, and her two daughter-in-laws with her, and they went on the way to return to land of Judah.

[8] And Naomi said to her two daughter-in-laws, “Go, return, each to her mother's house. Yehvah deal with you kindly, just as you have dealt with the dead and with me. [9] Yehvah give to you and find rest, each her man's house.” And she kissed them, and they lifted up their voice and wept.

[10] And they said to her, “Surely, we shall return with you to your people.” [11]

1 This is both the Hebrew, רוּת (Rut), and Greek, ΛXX Ρουθ (Routh), title. Up until this point, Genesis through Judges are all in the same order in the Hebrew and English Bibles. Ruth, on the other hand, is the eighth book in the English Bible and the twenty eighth book in the Hebrew Bible, just after Proverbs.

2 שָׁפַט (shephot) “judging” YLT, CJB; “judged” Green, ASV, WEB; “ruled” NKJV, KJV, etc.; “governed” NAS.

3 אֱלִימֶלֶךְ ('eliymelech) “Elimelech” = “my God is king” - found also in Ruth 1:3; 2:1, 3; 4:3, 9.

4 נָעֻמִּי (nā'āmiy) “Naomi” - found also in Ruth 1:3, 8, 11, 19-22, 2:1-2, 6, 20, 22; 3:1; 4:3, 5, 9, 14, 16-17.

5 מַחֲלֹן (machlon) “Mahlon” - found also in Ruth 1:5; 4:9-10.

6 כִּלְיוֹן (khilon) “Chilion” - found also in Ruth 1:5; 4:9.

7 Moabites are descendents of Lot (Genesis 19:37 see footnote). The Israelites committed sexual immorality and idolatry with Moabite women in Numbers 25:1-5. The Moabites are *not* in the list of forbidden marriages in Deuteronomy 7. Yet, Nehemiah condemns the Jews for marrying Moabite women in Nehemiah 13. Why? The concern given is their pagan faith. See Nehemiah 13:23-27. This concern is along the lines of Proverbs 12:26; 13:20; 1 Corinthians 15:33; 2

Corinthians 6:14-7:1. Likewise, Ezra 9:1 (“Moabites”) reveals it was “concerning their abominations,” כְּתוּעַבְתֵּיהֶם (keto'avotêyhem), of the people to whom Israel had made marital unions (Ezra 9:2). Ezra 9:14 reiterates, “the peoples of these abominations.” Ezra 10 records their repentance of their marital unions in which they divorced their pagan wives, sending both their pagan spouses, and the children born to them, away (Ezra 10:3, 10-11 [“do His will”], 19). Moreover, the word for “pagan” wives in Nehemiah and Ezra is a plural word meaning female “foreigners,” נָכְרִיּוֹת (nākriyyot), e.g. Genesis 31:15 (NAS). This same word in the singular is used in Proverbs for the “seductress” (NKJV, i.e. “pagan woman”) in 2:16; 5:20; 6:24; 7:5; 23:27; 27:13.

8 רוּת (rut) “Ruth” - found also in Ruth 1:14, 16, 22; 2:2, 8, 21-22; 3:9; 4:5,10, 13.

9 לָהֶם לֶחֶם (lāhem lāhem) “bread to them” - same words here – “bread” is one word, and “to them” is the other.

And Naomi said, "Return my daughters. Why go with me? Do I still have sons in my womb, and they be for you for men? [12] Return, my daughters, go, for I am too old to belong to a man. If I say, 'I have hope. Also, tonight I belong to a man and also bear sons, [13] would you therefore wait until when they grow up? Would you therefore be restrained to not belong to a man? No, my daughters, for it is much more bitter to me than for you that the hand of Yehvah has gone out against me." [14] And they lifted up their voice and wept again, and Orpah kissed her mother-in-law; and Ruth clung to her.

[15] And she said to her, "Behold, your sister-in-law has returned to her people and to her Gods. Return after your sister-in-law." [16] And Ruth said, "Do not entreat me to leave you to return from after you. For, to where you go, I will go, and in where you lodge, I will lodge. Your people are my people, and your Gods, my Gods. [17] In where you die, I will die, and there I will be buried. Thus Yehvah do to me, and thus do again, if the death divides between me and you."¹⁰ [18] And she saw that she was determined to go with her, so she stopped speaking to her.

[19] And the two of them went until coming to the House of Bread. And it was, when coming to the House of Bread, so all the city was stirred up because of them; and they said,¹¹ "Is this Naomi?" [20] And she said to them, "Do not call me Naomi. Call me Bitter, for the Almighty has dealt very bitterly with me. [21] I went full and Yehvah brought me back empty. Why do you call me Naomi, and Yehvah has answered against me; and the Almighty has done bad to me?"

[22] And Naomi returned and Ruth the Moabite her daughter-in-law with her, who returned from the fields of Moab. And they came to the House of Bread at beginning of barely harvest.

2[1] And Naomi had an acquaintance¹² to her man, a man of strong wealth, from family of Elimelech, whose name was Boaz.¹³ [2] And Ruth the Moabite said to Naomi, "Please let me go to the field and let me glean¹⁴ in the heads of grain after whom I may find favor in his eyes." And she said to her, "Go, my daughter."

[3] And she went and came and gleaned in the field after the reapers. And her chance happened¹⁵ to be on the portion of the field belonging to Boaz who was from Elimelech's family. [4] And behold, Boaz came from the House of Bread and said to the reapers, "Yehvah be with you." And they said to him, "Yehvah bless you." [5] And Boaz said to his young man who was standing over the reapers, "To whom is this young woman?" [6] And the young man standing over the reapers answered and said, "She is a Moabite young woman who came back with Naomi from the field of Moab. [7] And she said, 'Please let me glean and I will gather among sheaves after the reapers.' And she came and remained from that time of the morning and until now. Though, she sat in the house a little."

[8] And Boaz said to Ruth, "Will you not listen, my daughter. Do not go to glean in

¹⁰ With Ruth saying she will be buried where Naomi is buried, she declares death won't even separate them!

¹¹ תֹּאמְרָנָה (to'marnâh) "they said" KJV - feminine plural "they," thus NKJV, NAS "the women said."

¹² מִיֵּדָע (meyuddâ') written "acquaintance" YLT; read מוֹדָע (moda') "relative" NKJV; "kinsmen" NAS, KJV.

¹³ בּוֹאֵז (bo'az) "Boaz" - found also in Ruth 2:3-5, 8, 11, 14-15, 19, 23; 3:2, 7; 4:1, 5, 8-9, 13, 21; 1 Kings 7:21; 1

Chronicles 2:11-12; 2 Chronicles 3:17. See Matthew 1:5 footnote for Boaz' mother possibly being Rachab.

¹⁴ This was a law in Israel, to allow the poor to glean the fields. See Leviticus 19:9-10; 23:22.

¹⁵ יָקַר מִקְרָהָ (yiqer miqrehâ) "her chance happened" Green; "her chance happeneth" YLT; "her hap was to light" KJV; "she happened" NKJV, NAS.

another field. And also, do not pass on from this. And so, cling with my young women. [9] Let your eyes be on the field that they are reaping and go after them. Have I not commanded the young men to not touch you? And you are thirsty, so go to the vessels and drink from what the young men have drawn.”

[10] And she fell on her face and bowed to earth and said to him, “Why have I found grace in your eyes to notice me, and I am a foreigner?” [11] And Boaz answered and said to her, “Telling, it has been told to me all that you have done with your mother-in-law after your man died. And you left your father and your mother and land of your birth, and you went to a people that you did not know in time past. [12] May Yehvah reward your work and may your wages be complete from Yehvah, Gods of Israel, whom you have come to seek refuge under his wings.”¹⁶ [13] And she said, “May I find favor in your eyes, my lord, for you have comforted me, and because you have spoken upon your maidservant's heart; and I am not like one of your maidservants.”

[14] And Boaz said to her at time of the food, “Draw near here and eat from the bread and dip your morsel in the vinegar.” So, she sat beside the reapers and he passed to her roasted grain. And she ate and was satisfied and she had some left. [15] And she arose to glean, and Boaz commanded his young men saying, “Let her also glean between the sheaves and do not dishonor her. [16] And also, pulling out, you shall pull out for her from the bundles of grain and leave and let her glean, and do not rebuke her.”

[17] And she gleaned in the field until the evening. And she beat out what she gleaned, and it was about an ephah of barley. [18] And she carried and went into the city, and her mother-in-law saw what she gleaned. And she brought out and gave to her what was left after she was satisfied.

[19] And her mother-in-law said to her, “Where did you glean today, and where did you work? Blessed be he who took notice of you.” And she told her mother-in-law with whom she worked. And she said, “The man's name who I worked with today is Boaz.” [20] And Naomi said to her daughter-in-law, “Blessed is he of Yehvah, who has not forsaken his lovingkindness with the living and with the dead!” And Naomi said to her, “The man is near to us. He is from our redeemer.”¹⁷

[21] And Ruth the Moabite said, “For he also said to me, ‘Cling with the young men’¹⁸ who are mine until when all of the harvest that is mine is finished.” [22] And Naomi said to Ruth her daughter-in-law, “Good, my daughter, that you go out with his young women, and they not come against¹⁹ you in another field.” [23] So, she clung with Boaz' young women to glean until the finishing of the barley harvest and

16 כְּנָפָיו (kenâphâyn) “his wings” - “wing” in Ruth 3:9 is clearly used as a figure of speech for Boaz. See also Isaiah 8:7-8 for the “wings” of the king of Assyria. Furthermore, there is nothing in Scripture demanding God does *not* have wings. Believers in the future will have wings (Isaiah 40:31), and it says, “**when He is revealed, we shall be like Him, for we shall see Him as He is**” (1 John 3:2). See also Matthew 3:16; Mark 1:10; Luke 3:22; John 1:32. For further mention of God's wings, see Psalm 17:8; 36:7; 57:1; 61:4; 63:7; 91:4 (“His feathers” & “wings”); Malachi 4:2. For mention of God flying, see 2 Samuel 22:11; Psalm 18:10; Jeremiah 49:22. See also Zechariah 5:9 for two women with wings.

17 מִגְאֲלֵנוּ (miggo'alênu) “from our redeemer” (singular “redeemer”) - the idea is he is of those relatives who can “redeem” as in Leviticus 25:25 (Naomi had become poor and sold her land, Ruth 4:3). See footnote at Leviticus 25:25.

18 נְעָרִים (ne'âriym) “young men” - the masculine plural can include the young women as well.

19 יִפְגְּעוּ-בְךָ (yiphgge'u-bâkh) “come against you” - YLT “come . . . against thee”; Green “attack you”; NKJV “meet you”; NAS “fall upon you” - basic idea of the construction here (with the preposition בְּ [be]) is to “meet” in a hostile way (e.g. Numbers 35:19, 21), thus here “come against” or “attack.” See likewise e.g. in Judges 8:21.

the wheat harvest. And she dwelt with her mother-in-law.

3[1] And Naomi her mother-in-law said to her, “My daughter, shall I not seek for you rest, that it may be good for you? [2] And now, is not Boaz, who you are with his young women, our relative? Behold, he is winnowing the barley at the threshing floor tonight. [3] So, wash and anoint and put your garment on you and go down to the threshing floor. Do not be known to the man until he finishes eating and drinking. [4] And it shall be, in his lying down, so know the place where he lies there. And come in and uncover his feet and lie down. And he will tell you what you should do.” [5] And she said to her, “All that you have said, I will do.”

[6] So, she went down to the threshing floor and did according to all that her mother-in-law commanded her. [7] And Boaz ate and drank and his heart was good. And he went in to lie down at the edge of the heap. And she came in the secret and uncovered his feet and laid down. [8] And it was at midnight, and the man was startled and turned and behold, a woman lying at his feet.

[9] And he said, “Who are you?” And she said, “I am Ruth, your maidservant, so spread out your wing over your maidservant, for you are a redeemer.” [10] And he said, “Blessed are you to Yehvah, my daughter. Your lovingkindness is better at the latter than at the beginning, to not go after the young men, whether poor or rich. [11] And now, my daughter, do not fear. All that you say, I will do for you. For everyone at the gate of my people know that you are a virtuous²⁰ woman. [12] And now, that is indeed true. I am a redeemer. And also, there is a redeemer closer than I. [13] Lodge tonight, and if he redeems you, good. He will redeem. And if he does not want to redeem you, so I will redeem you. Yehvah lives.²¹ Lie down until the morning.”

[14] And she lay down at his feet until the morning. And she arose before each recognized his neighbor. And he said, “Do not let it be known that the woman came to the threshing floor.” [15] And he said, “Give the cloak that is upon you and hold onto her.” And she held onto her, and he measured six barley and put upon her. And he went²² into the city.

[16] And she came in to her mother-in-law, and she said, “Who are you,²³ my daughter?” And she told her all that the man did to her. [17] And she said, “These six of barley he gave to me, for he said, ‘Do not go empty to your mother-in-law.’” [18] And she said, “Sit, my daughter, until you know how the matter falls. For the man will not be quiet until the matter is finished today.”

4[1] And Boaz went up to the gate and sat there. And behold, the redeemer, of whom Boaz spoke, passed by. And he said, “Turn aside. Sit here, so and so.”²⁴ And

20 חַיִּיל (chayil) “virtuous” - same word for the “virtuous” woman of Proverbs 31:10, and for the men of “valor” e.g. Judges 20:46. Basic idea of the word is strength.

21 חַיִּי־יְהוָה (chay-yehvâh) “Yehvah lives” - see footnote for Judges 8:19.

22 יָבָא (yâvo') “he went” ASV, CJB, DARBY, ERV, NET, NIV, WEB; “he goeth” YLT; “she went” Green, NKJV, KJV, NAS, etc. - this is a masculine verb, “he went.”

23 מִי־אַתָּה (miy-'at) “Who are you” Green, CJB; “Who art thou” KJV; “Who [art] thou” YLT; “Is that you” NKJV; “How did it go” NAS.

24 פֶּלֶנִי אֶלְמֹנִי (peloniy 'almoniy) “so and so” BDB (p. 48); “such a one” KJV, YLT; Green; “friend” NKJV, NAS – These terms found together also in 1 Samuel 21:3 & 2 Kings 6:8 (“such and such” a place NKJV). The first term, פֶּלֶנִי (peloniy), is also found in 1 Chronicles 11:27, 36; 27:10 for a “Pelonite.”

he turned aside and sat down. [2] And he took ten men from the elders of the city and said, “Sit here.” And they sat down. [3] And he said to the redeemer, “The portion of the field that belonged to our brother, to Elimelech, Naomi, who has returned from the field of Moab, has sold. [4] And I said I would uncover your ear²⁵ saying, ‘Before the inhabitants and before elders of my people, buy, if you will redeem, redeem. And if no redemption,²⁶ tell me, and I will know. For there is none except you to redeem, and I am after you.’” And he said, “I will redeem.”

[5] And Boaz said, “On the day you buy the field from hand of Naomi, so I would buy²⁷ from Ruth the Moabitess, the woman of the dead, to raise up the name of the dead over his inheritance.”²⁸ [6] And the redeemer said, “I am not able for myself to redeem, lest I ruin my inheritance. You redeem for yourself my redemption, for I am not able to redeem.”

[7] And this was before in Israel over the redemption and over the exchange to confirm anything each took off his sandal and gave to his neighbor, and this was the attestation²⁹ in Israel. [8] And the redeemer said to Boaz, “Buy for yourself.” And he took off his sandal. [9] And Boaz said to the elders and all the people, “You are witnesses today, that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's from hand of Naomi. [10] And also Ruth the Moabitess, woman of Mahlon, I have acquired for myself for a woman to raise up the name of the dead over his inheritance, and the name of the dead shall not be cut off from his brethren and from his place at the gate. You are witnesses today.”

[11] And all the people who were at the gate, and the elders, said, “Witnesses. May Yehvah give the woman coming to your house as Rachel and as Leah, two who built the house of Israel, and make prosper in Ephrath³⁰ and have a name in the House of Bread. [12] And may your house be as the house of Perez whom Tamar bore to Judah from the seed that Yehvah gives to you from this young woman.” [13] And Boaz took Ruth, and she was to him for a woman. And he went into her, and Yehvah gave her conception; and she bore a son.

[14] And the women said to Naomi, “Blessed be Yehvah who has not lacked for you a redeemer today, and may his name be called in Israel. [15] And may he be for you for turning back a soul, and for support with your old age. For your daughter-

25 אָנִי אֶמְרָתִי אֶגְלֶה אָזְנְךָ ('aniy 'âmartiy 'egleh 'âznehâ) “I said I would uncover your ear” Green; “I said, I uncover thine ear” YLT; “I thought to inform you” NKJV, NAS; “I thought to advertise thee” KJV. To uncover the ear is a figure of speech meaning to inform or make known to someone something. This figure of speech is found also in 1 Samuel 9:15, 20:2, 20:12-13, 22:8(2x), 22:17; 2 Samuel 7:27; 1 Chronicles 17:25; Job 33:16, 36:10, 36:15.

26 יִגְאַל (yig'al) “redemption” - this is literally, “he redeems,” reading more literally, “if he does not redeem.” YLT translates, “if none doth redeem,” NKJV, etc. “if you will not redeem,” but the “you” is not there.

27 קָנִיתִי (qâniyiti) “I would buy” kethib; “I will acquire” EHV; קָנִיתָהּ (qâniytâh) “you buy” qere; “you must . . . buy” NKJV; “thou must buy” KJV; “you have bought” Green; “thou hast bought” YLT. “I would buy” fits the reality of Deuteronomy 25:5-10, in which he could choose not to, though he bear the shame thereof.

28 This is in the spirit of Deuteronomy 25:5-6 (“If brothers dwell together”). In Ruth 4:3 Boaz calls Elimelech “our brother” אֶחָיוֹ (âchiynu), to the closer than he relative. In addition to a literal “brother” (a fellow sibling, e.g. Genesis 10:21), “brother” is used in Scripture, as here, for a relative (e.g. Genesis 14:14 of Lot, Abraham's nephew Genesis 11:27) and even simply fellow human (e.g. Genesis 9:5). Also, raising up one for the dead was a concept *before* the law (Genesis 38:8).

29 תְּעוּדָה (te'udâh) “attestation” (MW “a proving of the existence of something through evidence”) NAS; “testimony” KJV; “confirmation” NKJV.

30 אֶפְרָתָה (eph'râtâh) “Ephrath” = House of Bread (Bethlehem), see Genesis 35:19.

in-law who loves you, who is better to you than seven sons, has borne him.” [16] And Naomi took the child and set him in her bosom; and she was to him for a nurse. [17] And the neighbor women gave him a name saying, “A son has been born to Naomi.” And they called his name Obed.³¹ He is father of Jesse,³² father of David.³³ [18] And these are the generations of Perez. Perez begot Hezron, [19] and Hezron begot Ram,³⁴ and Ram begot Amminadab; [20] and Amminadab begot Nahshon, and Nahshon begot Garment;³⁵ [21] and Salmon³⁶ begot Boaz, and Boaz begot Obed; [22] and Obed begot Jesse, and Jesse begot David.

31 עֹבֵד (‘ovêd) “Obed” - this man also found in Ruth 4:21-22; 1 Chronicles 2:12; also name of a mighty man of David, 1 Chronicles 11:47; also name of others, 1 Chronicles 2:37-38; 1 Chronicles 26:7; 2 Chronicles 23:1.

32 יֵשָׁי (yishay) “Jesse” - found also in Ruth 4:17, 22; 1 Samuel 16:1, 3, 5, 8-11, 18-20, 22; 17:12-13, 17, 20, 58

20:27, 30-31; 22:7-9, 13; 25:10; 2 Samuel 20:1; 23:1; 1 Kings 12:16; 1 Chronicles 2:12-13 (אִישָׁי [‘iyshay]); 10:14; 12:18; 29:26; 2 Chronicles 10:16; 11:18; Psalm 72:20; Isaiah 11:1, 10.

33 דָּוִד (dāvid) “David” - found over 1000 times.

34 רָם (rām) “Ram” - found also in 1 Chronicles 2:9-10, 25, 27. There is also Job 32:2, Elihu’s family.

35 שַׁלְמָה (salmâh) “Garment” - NKJV, etc. “Salmon” - only here. Elsewhere = “garment” e.g. in Exodus 22:8, 26(H25); 1 Kings 11:29.

36 שַׁלְמוֹן (salmon) “Salmon” - only here.

1 Samuel¹

1[1] And there was one man from the Heights of Watchmen² from mount Ephraim, and his name was Elkanah, son of Jeroham,³ son of Elihu,⁴ son of Tohu,⁵ son of Zuph,⁶ an Ephramite. [2] And he had two women, name of one Hannah,⁷ and the name of the second, Peninnah.⁸ And Peninnah had children, and Hannah had no children.

[3] And this man went up from his city from days to days⁹ to worship¹⁰ and to sacrifice to Yehvah of hosts¹¹ in Shiloh. And there were two sons of Eli,¹² Hophni¹³ and Phinehas, priests to Yehvah. [4] And it was the day, and Elkanah sacrificed and gave portions to Peninnah his woman and to all her sons and her daughters. [5] And to Hannah he gave one double portion,¹⁴ for he loved Hannah. And Yehvah had closed her womb.

[6] And her rival¹⁵ provoked her, indeed provocation in order to cause her to

1 This is the Hebrew title. The Greek (LXX) title is “1 Kings.”

2 צופים (tsophiym) “Watchmen” - NKJV, etc. “Zophim” - see footnote for Numbers 23:14.

3 יֶרֶחָם (yerochâm) “Jeroham” - found also in 1 Chronicles 6:27(H12), 34(H19); 8:27; 9:8, 12; 12:7(H8); 27:2; 2 Chronicles 23:1; Nehemiah 11:12

4 אֵלִיהוּא ('eliyhu) [= “He is my God”] “Elihu” - found also in 1 Chronicles 12:20; 26:7 אֵלִיהוּ ('eliyhu); 27:18 אֵלִיהוּ ('eliyhu); Job 32:2, 4 אֵלִיהוּ ('eliyhu), 5-6; 34:1; 35:1 אֵלִיהוּ ('eliyhu); 36:1.

5 תֹּחֻ (tochu) “Tohu” (= “Toah” in 1 Chronicles 6:34) - only here

6 צוּף (tsuph) “Zuph” - found also in 1 Samuel 9:5 (land of Zuph); 1 Chronicles 6:35(H20). Zuph as a noun = “honeycomb” (e.g. Proverbs 16:24; Psalm 19:10[H11]), as a verb = “flow” (e.g. Deuteronomy 11:4 TT).

7 חַנָּה (channâh) “Hannah” - found also in 1 Samuel 1:5, 8-9, 13, 15, 19-20, 22; 2:1, 21.

8 פְּנִינָה (peninnâh) “Peninnah” - found also in 1 Samuel 1:4.

9 מִיָּמִים יָמִימִים (miyyâmiym yâmiymâh) “from days to days”; YLT “from time to time”; DRA “the appointed days”; WYC “the days that were ordained”; NKJV, KJV, NAS “yearly” - see footnote for Exodus 13:10.

10 לְהִשְׁתַּחֲוֹת (lehshittachaot) “to worship” = “to bow down” e.g. same exact word in Genesis 37:10; Leviticus 26:1.

11 עֲבָאוֹת (tsevâ'ot) “hosts” - this is the same word for “armies” (e.g. Deuteronomy 20:9) or the “host” (singular form,

עֲבָא [tsevâ']) or “multitude” of the heavens (i.e. stars, etc., e.g. Deuteronomy 4:19). Yehvah is the God of armies. He is a Man of war (Exodus 15:3). And He is the God of all and everything (the hosts/multitudes) in existence (Colossians 1:16). “Yehvah of hosts” is found about 245 times in the OT. Here is the first appearance.

12 עֲלִי (êliy) “Eli” - found also in 1 Samuel 1:9, 12-14, 17, 25; 2:11-12, 20, 22, 27; 3:1-2, 5-6, 8-9, 12, 14-16; 4:4, 11, 13-16, 18; 14:3; 1 Kings 2:27. This is *not* the same “Eli” as in Matthew 27:46 “Eli,” Greek Ἠλί (êli), Hebrew אֵלִי (êliy) = “my God” (Psalm 22:1).

13 חֹפְנִי (châphniy) “Chophni”; NKJV, etc. “Hophni” - found also in 1 Samuel 2:34; 4:4, 11, 17.

14 אֶפְיִם (appâyim) “double portion” - this word is usually used for “nostrils,” e.g. Genesis 2:7, or “temper” [anger] e.g. Proverbs 14:17. See also footnote for “Appaim” in 1 Chronicles 2:30.

15 צָרָתָהּ (tsârâtâh) “her rival” - this concept of a rival wife can also be found in Leviticus 18:18 & Genesis 30.

thunder,¹⁶ because Yehvah had closed away her womb. [7] And so he did¹⁷ year by year as often as she went up to the house of Yehvah, so she provoked her. And she wept and did not eat. [8] And Elkanah her man said to her, “Hannah, why are you weeping? And why do you not eat? And why is your heart bad? Am I not better to you than ten sons?” [9] And Hannah arose after eating and drinking in Shiloh.¹⁸

And Eli the priest was sitting upon the chair by the doorpost of the temple¹⁹ of Yehvah. [10] And she was bitter of soul and prayed to Yehvah, and weeping, she wept. [11] And she made a vow and said, “Yehvah of hosts, if seeing, you look on the affliction of your maidservant and remember me and do not forget your maidservant and give to your maidservant a seed of men, so I will give him to Yehvah all the days of his life and a razor shall not go up upon his head.”

[12] And it was, that she made much prayer before Yehvah, and Eli was watching her mouth. [13] And Hannah, she was speaking in her heart, only her lips were quivering,²⁰ and her voice was not heard. And Eli thought she was drunk. [14] And Eli said to her, “How long will you be drunk? Put your wine away from you.”

[15] And Hannah answered and said, “No my lord, I am a woman of difficult spirit, and wine and strong drink I have not drank. And I have poured out my soul before Yehvah. Do not put your maidservant with a daughter of Belial, for from the abundance of my complaint and my grief I have spoken unto here.” [17] And Eli answered and said, “Go in peace, and Gods of Israel give your request that you have asked from him.” [18] And she said, “Let your maidservant find grace in your eyes.” And the woman went her way and ate, and her face was no longer sad.²¹

[19] And they rose early in the morning and worshiped Yehvah. And returned and went to their house, to Height. And Elkanah knew Hannah his woman, and Yehvah remembered her. [20] And it was to the circuit of the days, so Hannah conceived and bore a son. And she called his name Samuel,²² because she asked for him from Yehvah.

[21] And the man Elkanah went up and all his house to sacrifice to Yehvah the sacrifice of the days and his vow. [22] And Hannah did not go up, because she said to her man, “Until the boy is weaned, and I bring him and appear before Yehvah; and he will stay there forever.” [23] And Elkanah her man said to her, “Do the good in your eyes. Stay until you wean him. Only, let Yehvah establish his word.” And the

16 הִרְעִמָּה (harr'imâh) “to cause her to thunder” Hiphal (causal form) infinitive w/suffix – YLT, Green “to make her tremble”; NKJV “to make her miserable”; NAS “to irritate her”; KJV “to make her fret” - this is the verb for “thunder” in 1 Samuel 2:10; 7:10; 2 Samuel 22:14; Job 37:4-5; 40:9; Psalm 18:13(H14); 29:3; 81:7(H8), used also for the roaring (or thundering) of the sea in 1 Chronicles 16:32; Psalm 96:11; 98:7, used one other time for human reaction in Ezekiel 27:35 for more literally, “faces will thunder” (context dictates great fear). The related noun (“thunder”) is found in Job 26:14; 39:25; Psalm 77:18(H19); 104:7; Isaiah 29:6.

17 יַעֲשֶׂה (ya'aseh) “he did” KJV, Green, ASV, CJB, etc.; “he doth” YLT; “it was” NKJV; “it happened” NAS.

18 Looks like a very submissive woman. Though distressed, she ate and drank after her husband talked to her about it. Yet, she is still distressed, as the story shows.

19 הֵיכָל (hêykhâl) “temple” KJV, NAS, Green, YLT; “tabernacle” NKJV – same word for Solomon's “temple” (e.g. 1 Kings 6:5). Yet, here in Shiloh the house of God was still in “tent” form (e.g. Joshua 19:51).

20 נָעוּת (nâ'ot) “were quivering” NASB, ISV; “moved” NKJV, KJV; “were moving” NAS – translated “trembled” e.g. in Exodus 20:18 NKJV, NAS; “sway” over trees in Judges 9:9 NKJV; “disturb” (NAS) or “move” (NKJV) bones in 2 Kings 23:18; etc..

21 No word for sad here, but it is implied.

22 שְׁמוּאֵל (shemu'êl) “Samuel” = “His name is God” - found also throughout 1 Samuel and also in 1 Chronicles 6:28, 33; 9:22; 11:3; 26:28; 29:29; 2 Chronicles 35:18; Psalm 99:6; Jeremiah 15:1.

woman stayed and nursed her son until she weaned him.

[24] And she brought him up with her just as she weaned him, with three bulls and one ephah of meal and a skin of wine. And she brought him to the house of Yehvah, Shiloh. And the boy was young. [25] And they slaughtered the bull and brought the boy to Eli. [26] And she said, “Oh my lord, your soul lives, my lord, I am the woman who was standing by you here praying to Yehvah. [27] For this boy I prayed, and Yehvah gave to me my request that I asked from him. [28] And also I have lent him to Yehvah all the days that he is, he is lent to Yehvah.” And they worshiped Yehvah there.

2[1] And Hannah prayed and said, “My heart rejoices in Yehvah. My horn is raised up in Yehvah. My mouth is wide²³ over my enemies, because I rejoice in your salvation.²⁴ [2] There is none holy like Yehvah,²⁵ for there is none besides you. And there is no rock like our Gods. [3] Let you not multiply speaking proud, proud, letting arrogance go out from your mouth. For a God of knowledge is Yehvah, and actions are not²⁶ right. [4] Bows of mighty men are shattered, and those who stumbled are girded with strength. [5] Those full have hired themselves out for bread, and the hungry have ceased being so. Even the barren has borne seven, and she of many sons has become feeble. [6] Yehvah kills and makes alive, brings down to sheol,²⁷ and he brings up.²⁸ [7] Yehvah dispossesses and makes rich, brings low, also exalts, [8] raises poor from dust. He raises needy from ash to dwell with nobles and makes them inherit a throne of glory. For fixtures²⁹ of earth are Yehvah's, and he sets the world upon them. [9] He guards the feet of his kind ones,³⁰ and the wicked in darkness are silenced. For not by strength is a man strong.³¹ [10] Yehvah, his opponent,³² they shall be shattered. Over him in the heavens he will thunder

23 רָחַב (râchav) “wide”; DARBY, EHV, OJB “opened wide”; TLV “smile wide”; KJV “enlarged”; YLT, Green “been large”; NAS “speaks boldly”; NKJV “smile”

24 “salvation” - context? Being delivered (saved) from barrenness and the reproach thereof.

25 Revelation 15:4

26 לֹא (lo) “not” kethib; לוֹ (lo) “by him” qere – TT “actions are not right”; NKJV, etc., “by Him actions are weighed” - the translations follow the qere (reading) not the kethib (written). Yet, every other time this verb (“right” or “weighed”) is found in the Niphal form (passive form), it is used as here translated (“not right”). See Ezekiel 18:25(3x), 29(3x); 33:17(2x), 20.

27 שְׁאוֹל (she'ol) “sheol”; YLT, Green, NAS, etc. “Sheol”; NKJV, KJV, etc. “grave” - this can equal the grave, hell, or both. See footnote for Genesis 37:35.

28 Does God bring up from hell? He will in the future. See Revelation 20:11-15.

29 מַצְעָי (metsuqêy) “fixtures” YLT, “pillars” NKJV, KJV, NAS, etc., “foundations” CSB, CEV, etc.; BDB “molten support, pillar” - also only found in 1 Samuel 14:5 “fixed” YLT; “faced” NKJV; “rose” NAS; “situate” KJV; “pillar” Green – related to a verb for “smelted” (Job 28:2, יָצוּק [yâtsuq]) or “poured out” Job 29:6. The word for “pillar” is usually מַצְבֵּה (matstsêvâh) e.g. Genesis 28:18, 22; 31:13, 45, 51-52, or עַמּוּד (‘ammud) e.g. Exodus 13:21-22; 26:32; Job 9:6 (earth's pillars); Psalm 75:3 (earth's pillars). Neither Job 9:6 nor Psalm 75:3 mention pillars as foundation. If “molten support” (BDB) is accurate, then it may refer to the molten core of the earth.

30 kethib חֲסִידָיו (chasiydâv) “his kind ones”; NKJV, KJV, YLT “saints”; NAS “godly ones” - this is the adjective for “kind” or “merciful” (e.g. 2 Samuel 22:26; Psalm 145:17; Jeremiah 3:12) which is a term used for believers (2 Chronicles 6:41; Psalm 4:3[H4]; 12:1 “godly man”; 16:10 “Holy One”; 30:4; 31:23[H24]; 32:6; 37:28; 43:1; 50:5; 52:9[H11]; 79:2; 85:8[H9]; 86:2; 89:19[H20]; 97:10; 116:15; 132:9, 16; 145:10; 148:14; 149:1, 5, 9; Proverbs 2:8; Micah 7:2). “Saint” is the adjective for “holy” קְדוֹשׁ (qedosh) meaning “holy one” e.g. Psalm 106:16.

31 Psalm 33:16-17

32 kethib מְרִיבּוֹ (meriyvo) “his opponent”; qere מְרִיבָיו (meriyvâyv) “his opponents”; CSB “those who oppose”; YLT “his

them. Yehvah will judge ends of earth and give strength to his king and lift up the horn of his anointed.” [11] And Elkanah went to the Height unto his house, and the boy served Yehvah and before Eli the priest.

[12] And sons of Eli were sons of Belial. They did not know Yehvah. [13] And the judgment of the priests with the people was: every man who sacrificed, so the young man of the priest would come in as the flesh was boiling and with the three toothed fork in his hand. [14] And he would strike in the basin or in the kettle or in the caldron or in the pot whatever the fork brought up the priest took for himself. Thus they did to all Israel, those coming in there to Shiloh.

[15] Also, before they caused the fat to smoke as incense,³³ so the young man of the priest would come in and say to the man sacrificing, “Give flesh to roast to the priest, and he will not take from you boiled flesh, but raw.”³⁴ [16] And the man would say to him, “Surely let the fat smoke as incense as of today,³⁵ then take for yourself just as your soul desires.” And he would say to him,³⁶ “For now you shall give, and if not, I will take by force.” [17] And the sin of the young men was very great before Yehvah, because the men despised the offering of Yehvah.

[18] And Samuel was serving before Yehvah, a boy girded with a linen ephod. [19] And his mother made for him a small robe and brought to him from days to days³⁷ in her going up with her man to sacrifice the sacrifice of the days. [20] And Eli blessed Elkanah and his woman and said, “May Yehvah place for you a seed from this woman for the petition which he asked³⁸ for Yehvah.” And they went to his place.

[21] So Yehvah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew up with Yehvah. [22] And Eli was very old, and he heard all that his sons were doing to all Israel, and that they lay with the women who served³⁹ at the door of tent of meeting. [23] And he said to them, “Why do you do according to these things that I am hearing, bad things from all these people? [24] No, my sons, for the report that I am hearing is not good, causing people of Yehvah to trespass. [25] If a man sins against a man, Gods, he will intercede for him. And if a man sins against Yehvah, who will intercede for him?” And they did not listen to the voice of their father, because Yehvah desired⁴⁰ to kill them.

[26] And the boy Samuel was going and growing and good, both with Yehvah and also with men. [27] And a man of Gods came in to Eli and said to him, “Thus says Yehvah, ‘Was I not surely revealed to the house of your father in their being in Egypt

adversaries”; NKJV, KJV “The adversaries”; NAS “Those who contend”; Green “They who strive” - same root (and meaning) as in Isaiah 45:9, “Woe to him who **strives** with his Maker!”

33 יַקְטִירֻן (yaqtirun) Hiphil (causal) “they caused . . . to smoke as incense”; Green “they made . . . to smoke”; NKJV, NAS “they burned”; YLT “they make perfume” - see footnote for Exodus 29:13.

34 חָי (chây) “raw” - same word for “alive” e.g. Joshua 8:23.

35 כִּיּוֹם (kayyom) “as of today”; YLT “as to-day”; NKJV “first” - see also Genesis 25:31, 33; 1 Samuel 9:27.

36 kethib לּוֹ (lo) “to him” YLT; qere לֹא (lo) “No” NAS – NKJV & KJV translate both.

37 See footnote for Exodus 13:10.

38 שָׁאַל (shâ'al) “he asked”; NKJV, etc. “she asked”; ASV “was asked”

39 הַצִּבּוֹת (hatsov'ot) “who served” NAS; “who assembled” NKJV – see Exodus 38:8 and footnote.

40 חָפֵץ (châphêts) “desired” NKJV, NAS; “delighted” YLT – used in same sense as here in Judges 13:23 (“desired” to kill), elsewhere used in the sense of “delight” e.g. Genesis 34:19; Numbers 14:8; Deuteronomy 21:14; 1 Samuel 18:22, and “want” or “desire” e.g. Deuteronomy 25:7-8; Ruth 3:13; 1 Samuel 18:25.

to Pharaoh's house, [28] and choosing him from all tribes of Israel for myself for priest to go up upon my altar, to burn incense, to carry an ephod before me; and I gave to the house of your father all fire offerings of sons of Israel? [29] Why do you⁴¹ kick at my sacrifice and at my offering that I have commanded for the dwelling, and you honor your sons more than me, to make yourselves fat⁴² from the first part of every offering of my people Israel?"

[30] "Therefore, Yehvah Gods of Israel says, 'I surely said your house and the house of your father would walk before me forever. And now Yehvah says, far be it for me. He who honors me, I will honor. And he who despises me, they shall be slighted.'⁴³ [31] Behold, days are coming, and I will cut off your arm and arm of your father's house from there being an old man in your house. [32] And you will see a foe at the dwelling in all that he does good with Israel. And there will not be an old man in your house all the days. [33] And a man that I do not cut off to you from my altar shall be to finish your eyes and to grieve your soul. And all the increase of your house shall die men.⁴⁴ [34] And this shall be the sign for you that will come to your two sons, to Hophni and Phinehas: in one day the two of them shall die. [35] And I will raise up for myself a faithful priest. He shall do just as is in my heart and in my soul. And I will build for him a faithful house. And he shall walk before my anointed all the days. [36] And it shall be, all who are left in your house shall come to bow to him for a payment of silver and a loaf of bread. And he shall say, "Please attach me to one of the priests' positions to eat a morsel of bread."

3[1] And the boy Samuel served Yehvah before Eli. And word of Yehvah was rare in those days. There was no vision spread forth. [2] And it was, in that day, so Eli was lying down in his place, and his eyes had begun to grow dim. He was not able to see. [3] And the lamp⁴⁵ of Gods was not yet gone out, and Samuel was lying down in the temple of Yehvah where there was the ark of Gods.

[4] And Yehvah called to Samuel and he said, "Here I am." [5] And he ran to Eli and said, "Here I am, for you called for me." And he said, "I did not call. Return. Lie down." And he went and lie down. [6] And again, Yehvah called Samuel again. And Samuel arose and went to Eli and said, "Here I am, for you called for me." And he said, "I did not call, my son. Return. Lie down." [7] And Samuel did not yet know Yehvah. The word of Yehvah was not yet revealed to him.

[8] And Yehvah again called Samuel for the third time. And he arose and went to Eli and said, "Here I am, for you called for me." And Eli understood that Yehvah was calling for the boy. [9] And Eli said to Samuel, "Go, lie down. And it shall be, if he calls to you, so you shall say, 'Speak, Yehvah, for your servant is listening.'" And Samuel went and lie down in his place.

[10] And Yehvah came and stood and called as in other times, "Samuel, Samuel." And Samuel said, "Speak, for your servant is listening." [11] And Yehvah said to Samuel, "Behold, I am doing a thing in Israel that everyone who hears it his ears will

41 תִּבְעֵטוּ (tiv'atu) "you kick" - plural "you"

42 Eli was "was old and heavy" (1 Samuel 4:18).

43 יִקְלְּוּ (yêqâllu) "they shall be slighted"; NKJV, KJV, NAS, YLT "lightly esteemed" - see Genesis 16:4 footnote.

44 אֲנָשִׁים (anâshiyim) "men" YLT; "young men" Green; "in the flower of their age" NKJV, KJV; "in the prime of life" NAS

45 Exodus 27:20; 30:8

tingle.⁴⁶ [12] In that day, I will raise up to Eli all that I have spoken to his house, beginning and finishing. [13] And I have declared to him that I am judging his house forever in the iniquity that he knows, for his sons cursed themselves; and he did not restrain⁴⁷ them. [14] And therefore, I swore to the house of Eli, the iniquity of the house of Eli shall not be atoned for by sacrifice or by offering forever.”

[15] And Samuel lay down until the morning and opened the doors of the house of Yehvah. And Samuel was afraid to declare the vision to Eli. [16] And Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.” [17] And he said, “What was the word that he spoke to you? Please do not hide from me. So Gods, may he do to you and so again, if you hide from me a word from everything that he spoke to you.” [18] And Samuel told him all the words and did not hide from him. And he said, “He is Yehvah. He shall do the good in his eyes.”

[19] And Samuel grew and Yehvah was with him. And he let none from all his words fall to the earth. [20] And all Israel knew, from Dan to Beer Sheba, that Samuel was confirmed for a prophet for Yehvah. [21] And Yehvah appeared again in Shiloh, for Yehvah was revealed to Samuel in Shiloh in the word of Yehvah.

4[1] And the word of Samuel was to all Israel. And Israel went out to meet Philistines for the battle and encamped by the Help Stone,⁴⁸ and Philistines encamped in Aphek. [2] And Philistines set in order to meet Israel. And the battle spread, and Israel was smitten before Philistines. And they struck in the battle line in the field about four thousand men.

[3] And the people came in to the camp, and the elders of Israel said, “Why has Yehvah struck us today before Philistines? Let us take to us from Shiloh the ark of the covenant of Yehvah, and let him come in our midst and save us from palm of our enemies.” [4] And the people sent to Shiloh and carried from there the ark of the covenant of Yehvah of hosts inhabiting the cherubs.⁴⁹ And there were two sons of Eli with the ark of the covenant of the Gods, Hophni and Phinehas.

[5] And it was, as the ark of the covenant of Yehvah came into the camp that all Israel shouted a great shout, and the earth echoed.⁵⁰ [6] And Philistines heard the sound of the shout, and said, “What sound is this great shout in the camp of the Hebrews?” And they knew that the ark of Yehvah had come into the camp. [7] And the Philistines feared, for they said, “Gods, he came into the camp!” And they said, “Woe to us, for it has never been like this before.⁵¹ [8] Woe to us! Who shall deliver

46 תַּצִּלְיָנָה (tetsilleynâh) “tingle” NKJV, etc. - i.e. in fear – used this same way in 2 Kings 21:12; Jeremiah 19:3, and in Habakkuk 3:16 for lips “quivered.”

47 כָּהָה (kihâh) “restrain” NKJV, YLT; “restrained” KJV; “rebuke” NAS – Piel form, used only here in this way. Elsewhere, same root used for “faint” e.g. Ezekiel 21:7(H12, Piel); or “dim” e.g. Genesis 27:1 (Qal).

48 הָאֶבֶן הַעֲזָרָה (hâ'even hâ'êzer) “the Help Stone”; NKJV, etc. “Ebenezer”; YLT “Eben-Ezer” - found also in 1 Samuel 5:1; 7:12 both without the article before “Stone” (“Eben”), thus there translated “the Stone of Help.” עֲזָרָה (êzer) “help” e.g. same word as “helper” in Genesis 2:18, 20; and “help” Exodus 18:4. See 1 Samuel 7:12 and context for the reason for this name.

49 יוֹשֵׁב הַכְּרֻבִּים (yoshêv hakerubiym) “inhabiting the cherubs” YLT; “who dwells *between* the cherubim” NKJV, Green; “who sits *above* the cherubim” NAS; “who is enthroned on the cherubim” ESV. This same exact phrase is also found in 2 Samuel 6:2; 2 Kings 19:15; Isaiah 37:16. See also Exodus 25:19-22; Numbers 7:89.

50 תִּהְיוֹם (têhom) “echoed”; BDB “re-echoing”; KJV “rang again”; NAS “resounded”; NKJV, Green “shook” - same exact word as in Ruth 1:19 where the city was “stirred up” (TT), “excited” (NKJV).

51 אֶתְמוֹל שִׁלְשׁוֹם ('etmol shilshom) “before” - see footnote for Genesis 31:2.

us from the hand of these majestic Gods. These are the Gods who struck Egyptians with every plague in the wilderness.” [9] “Strengthen yourselves and be men, Philistines, lest you be servants to the Hebrews, just as they have served you. Be men and fight!”

[10] And Philistines fought and Israel was struck, and they fled each to his tent. And the slaughter was very great, and thirty thousand on foot fell from Israel. [11] And the ark of Gods was taken, and two sons of Eli, Hophni and Phinehas, died. [12] And a man from Benjamin ran from the battle line and came into Shiloh that day, and his clothes were torn and dirt was on his head. [13] And he came, and Eli was sitting on the seat, struck,⁵² watching a road, for his heart was trembling over the ark of the Gods. And the man came to declare in the city, and all the city cried out.

[14] And Eli heard the sound of the outcry, and he said, “What is the sound of this multitude?” And the man hurried and came in and declared to Eli. [15] And Eli was a son of ninety eight years, and his eyes stood still;⁵³ and he was not able to see. [16] And the man said to Eli, “I am he who has come in from the battle line, and today I fled from the battle line.” And he said, “What was the matter, my son.” [17] And the bearer of news answered and said, “Israel fled before Philistines, and also there was a great slaughter among the people. And also your two sons died, Hophni and Phinehas. And the ark of the Gods was taken.” [18] And it was, at his mentioning the ark of the Gods that he fell from upon the seat backwards by the side of the gate, and his neck was broken. And he died as the old man and heavy. And he judged Israel forty years.

[19] And his daughter-in-law, woman of Phinehas, was pregnant giving birth. And she heard the report of the taking of the ark of the Gods, and her father-in-law died, and her man. And she bowed down and gave birth, for her pain turned upon her. [20] And at time of her death, those standing by her said, “Do not fear, for you have born a son.” And she did not answer, and her heart gave no regard. [21] And she called the boy Ichabod,⁵⁴ saying, “Glory is removed from Israel,” to the taking of the ark of the Gods and to her father-in-law and her man. [22] And she said, “Glory is removed from Israel, for the ark of the Gods was taken.”

5[1] And Philistines took the ark of the Gods, and they brought him⁵⁵ from the Stone of Help to Ashdod. [2] And Philistines took the ark of the Gods and brought him in to the house of Dagon and placed him by Dagon. [3] And the Ashdodites rose early on the next day, and behold, Dagon was fallen before him to the earth before the ark of Yehvah. And they took Dagon and set him to his place.

[4] And they rose early in the morning on the next day, and behold, Dagon was fallen before him to the earth before the ark of Yehvah. And Dagon's head and the two palms of his hands were cut off at the threshold. Only Dagon was left on it. [5] Therefore, the priests of Dagon, and all those who come in to the house of Dagon, do not tread upon the threshold of Dagon in Ashdod unto this day.

52 written יָד (yakh) “struck”; read יָד (yad) lit. “hand,” NKJV, KJV “side” in “wayside” combined with “way” דֶּרֶךְ (derekh); YLT “side” (of the way); NAS “by” (the road). 1 Samuel 4:18 יָד (yad) is used for “side” of the gate.

53 קָמָה (qâmâh) “stood still”; OJB “kamah (set, stiff, fixed motionless)”; YLT “stood”; NAS “set”; NKJV, KJV “dim”

54 אִי־כָבוֹד (‘iy-khâvôd) “Ichabod” = either “No Glory” (e.g. Job 22:30 אִי־נָאִיִּי [‘iy-nâqiy] “not innocent”) or “Woe Glory!” (e.g. אִי־לָךְ אֶרֶץ [‘iy-lâkh ‘erets] “Woe to you, land”)

55 בָּאָהוּ (yevi’uhu) “brought him”; NKJV, KJV, NAS “brought it” - this is literally him. There is no neuter in Hebrew.

[6] And the hand of Yehvah was heavy to the Ashdodites, and he made desolate and struck them with tumors⁵⁶ at Ashdod and at her borders. [7] And men of Ashdod saw that it was so and said, “The ark of the Gods of Israel is not dwelling with us, for his hand is severe against us and against Dagon our Gods.” [8] And they sent and gathered all the lords of the Philistines to them and said, “What shall we do to the ark of the Gods of Israel?” And they said, “Let the ark of the Gods of Israel go around Winepress.”⁵⁷ And they brought the ark of the Gods of Israel around.

[9] And it was, after they had brought him around, so the hand of Yehvah was in the city, a very great turmoil.⁵⁸ And he struck the men of the city from small and unto great, and tumors broke out to them. [10] And they sent the ark of the Gods to Ekron.

And it was, as the ark of the Gods came in to Ekron, so the Ekronites cried out saying, “They have brought around to me⁵⁹ the ark of the Gods of Israel to kill me⁶⁰ and my people!”⁶¹ [11] And they sent and gathered all lords of Philistines. And they said, “Send the ark of Gods of Israel and return to his place, and he will not kill me and my people.”⁶² For the hand of Gods was very heavy there, a deadly turmoil⁶³ in all the city. [12] And the men who did not die were struck with tumors, and the cry of the city for help went up to the heavens.

6[1] And the ark of Yehvah was in a field of Philistines for seven months. [2] And Philistines called for the priests and for the diviners, saying, “What shall we do to the ark of Yehvah? Let us know how we should send to his place.” [3] And they said, “If sending the ark of Gods of Israel away, do not send him empty, for returning, you shall return to him a guilt offering. Then you shall be healed, and he will make known to you why his hand was not turned aside from you.”

[4] And they said, “What is the guilt offering that we should return to him.” And they said, “The number of lords of Philistines, five gold tumors and five gold mice, for one plague was to all of them⁶⁴ and to your lords. [5] And you shall make images of your tumors and images of your mice who ruined the land, and you shall give glory to the Gods of Israel. Perhaps, he will lighten his hand from upon you and

56 Kethib עֲפָלִים ('âphâliym) “tumors”; qere טַחְרִים (techoriym) NKJV, NAS “tumors,” BDB, Green, DARBY, JUB “hemorrhoids”; KJV, YLT “emerods” - both Hebrew words appear to be the same or very similar in meaning. What is here as “read” (qere), טַחְרִים (techoriym), is in the written (kethib) only in 1 Samuel 6:11, 17 speaking of images of the same thing.

57 גַּת (gath) “Winepress”; NKJV, etc. “Gath” - see footnote for Joshua 11:22.

58 מְהוּמָה (mehumâ) “turmoil”; NAS “confusion”; NKJV, KJV, YLT, Green “destruction” – see footnotes for Deuteronomy 7:23.

59 אֵלַי ('êlay) “to me” Green; “to us” NKJV, KJV, NAS; “unto us” YLT

60 לְהַמִּיתֵנִי (lahamiytênî) “to kill me” JUB; “to put me to death” Green; “to kill us” NKJV, NAS; “to slay us” KJV; “to put us to death” YLT

61 עַמִּי ('ammi) “my people” JUB, Green; “our people” NKJV, YLT, KJV, etc.

62 אֹתִי וְאֶת-עַמִּי ('otî ve'et-'immi) “me and my people” JUB, MEV; “me . . . my people” Green; “us and our people” NKJV, NAS

63 מְהוּמַת-מוֹת (mehumat-mâvet) “deadly turmoil”; NAS, LEB “deadly confusion”; NKJV, KJV, YLT “deadly destruction”

64 לְכֻלָּם (lekhulâm) “to all of them”; “upon them all” DARBY; “on all of you” NKJV, NAS; “to you all” YLT

from upon your Gods and from upon your land. [6] And why do you make your heart heavy⁶⁵ just as Egyptians and Pharaoh made their heart heavy? Did they not, when he abused⁶⁶ them, send them away and they went? [7] And now, take and make one new cart and two nursing⁶⁷ cows that a yoke has not gone up upon them, and hitch the cows on the cart. And return their sons from after them to the house. [8] And take the ark of Yehvah and give him to the cart, and the gold vessels that you are returning to him, a guilt offering. Put in the box by his side. And send him away, and let him go. [9] And see, if he goes up the way of his border, House of Sun,⁶⁸ he did this great harm to us. And if not, so we will know that not his hand struck against us. It was an accident to us.”

[10] And the men did so, and took two nursing cows and hitched them on the cart. And their two sons they shut in the house. [11] And they put the ark of Yehvah to the cart and the box and the gold mice and images of their tumors.⁶⁹ [12] And the cows went straight on the road upon the road to House of Sun. On one highway they went, walking and lowing, and they did not turn aside right or left. And lords of Philistines were walking after them unto the border of House of Sun.

[13] And House of Sun was harvesting a harvest of wheat in the valley, and they lifted their eyes and saw the ark; and they rejoiced to see. [14] And the cart came in to the field of Joshua, the House of the Sunite,⁷⁰ and stood there. And a great stone was there, and they cut up the wood of the cart and the cows. They offered a burnt offering to Yehvah. [15] And the Levites brought down the ark of Yehvah and the box which was with him in which was vessels of gold. And they set to the great rock, and men of House of Sun offered a burnt offering. And they sacrificed sacrifices on that day to Yehvah. [16] And five lords of Philistines saw and returned to Ekron on that day.

[17] And these are the gold tumors that Philistines returned, a guilt offering to Yehvah: one for Ashdod, one for Gaza, one for Ashkelon, one for Wine Press, one for Ekron. [18] And the gold mice number was all cities of Philistines for the five lords from a fortified city and unto the village of the hamlet⁷¹ and unto the Great Mourning⁷² where they rested upon her the ark of Yehvah unto this day in the field

65 תַּכְבְּדוּ (tekhabbehu) “you make . . . heavy”; WYC “make ye heavy”; NKJV, etc. “you harden” - “harden” is e.g. in Exodus 4:21 אֶחָזֵק (’achazzêq), “I will harden,” whereas here the root is from the same term for “glory” e.g. in verse 5.

66 הִתְעַלֵּל (hit’ allêl) “he abused”; YLT “He hath rolled Himself”; NKJV “He did mighty things”; NAS “He had severely dealt” - see Exodus 10:2 and footnote.

67 עֹלֹת (’âlôt) “nursing”; YLT “suckling”; NKJV “milk”; KJV, NAS “milch”; WYC “having calves” - same exact word as in Genesis 33:13 “nursing” (NKJV); “with young” (NAS).

68 בֵּית שֶׁמֶשׁ (bêyt shemesh) “House of Sun” - see footnote for Joshua 15:10

69 טַחְרֵיהֶם (techorêyhem) “their tumors” NKJV, NAS; “their emerods” KJV, YLT; “hemorrhoids” Green - see footnote for 1 Samuel 5:6.

70 בֵּית־הַשְּׁמֶשֶׁת (bêyt-hashshimshiy) “the House of the Sunite”; YLT “the Beth-Shemeshite”; NKJV “of Beth Shemesh”; KJV “a Bethshemite” - see footnote for Joshua 15:10.

71 כְּפַר הַפְּרָזִי (kopher happerâziy) “the village of the hamlet dweller”; YLT “the hamlet of the villages”; NKJV, KJV, NAS “country villages” - for “hamlet dweller” (פְּרָזִי) ([perâziy]) see Deuteronomy 3:5 footnote.

72 אֶבֶל הַגְּדֹלָה (’âvêl haggedolâh) “the Great Mourning”; CJB “the great mourning”; NKJV “the large stone of Abel”; NAS “The large stone”; YLT “the great meadow” - see footnote for Judges 11:33 regarding “Abel” (אֶבֶל) [’âvêl] =

of Joshua the House of the Sunite.

[19] And he struck the men of House of Sun, because they looked in the ark of Yehvah. And he struck among the people fifty thousand and seventy men. And the people mourned because Yehvah struck a great strike among the people. [20] And the men of House of Sun said, “Who is able to stand before Yehvah, this holy God?”⁷³ And to whom shall he go up from upon us?” [21] And they sent messengers to the inhabitants of Town of Forests⁷⁴ saying, “Philistines brought back the ark of Yehvah. Come down. Bring him to yourselves.”⁷⁵

7[1] And the men of Town of Forests came and brought up the ark of Yehvah. And they brought him to the house of Abinadab⁷⁶ on the hill. And Eleazer his son they set apart⁷⁷ to keep the ark of Yehvah. [2] And it was, from the day of the sitting of the ark in Town of Forests, so the days were many. And they were twenty years. And all the house of Israel lamented after Yehvah.

[3] And Samuel spoke to all the house of Israel, saying, “If in all your heart you return to Yehvah and put away the gods of the foreigner from your midst, and the Ashtaroths,⁷⁸ and prepare your heart to Yehvah and serve him only, so he will deliver you from the hand of Philistines.” [4] And the sons of Israel put away the Baals and the Ashtaroths and served Yehvah only.

[5] And Samuel said, “Gather all Israel to the Lookout,⁷⁹ and I will pray for you to Yehvah. [6] And they gathered to the Lookout, and drew water, and poured out before Yehvah, and fasted on that day. And they said, “We have sinned against Yehvah.” And Samuel judged the sons of Israel at the Lookout. [7] And Philistines heard that the sons of Israel had gathered to the Lookout. And the lords of Philistines went up to Israel. And the sons of Israel heard and were afraid of Philistines.

[8] And the sons of Israel said to Samuel, “Do not be silent from crying out to Yehvah our Gods for us, so he may save us from the hand of Philistines!” [9] And Samuel took one milk lamb⁸⁰ and offered a whole burnt offering to Yehvah, and Samuel cried out to Yehvah for Israel; and Yehvah answered him.

[10] And it was, Samuel was offering the burnt offering, and Philistines drew near to battle against Israel. And Yehvah thundered in a great voice on that day upon Philistines and troubled and struck them before Israel. [11] And men of Israel went out from the Lookout and pursued Philistines and struck them as far as below

“mourning;” also from the same root is the “mourning” of verse 19.

73 הַזֶּה הַקֹּדֶשׁ הָאֱלֹהִים (hâ'elohiym haqqâdosh hazzeh) “this holy God” - “God” is plural, but “holy” and “this” are singular.

74 קִרְיַת יְעָרִים (qiryat ye`âriym) “Town of Forests”; NKJV, etc. “Kirjath Jearim” - see footnote for Joshua 9:17.

75 See Joshua 9:1-17. These people to whom they called to get the ark were “Hivites” (Joshua 9:7) who were Israel's servants. “Town of Forests” was one of their cities (Joshua 9:17).

76 אֲבִינָדָב ('aviynâdâv) “Abinadab” = my father is noble – this name for this man is found also in 2 Samuel 6:3-4; 1 Chronicles 13:7. There is also a son of Jesse in 1 Samuel 16:8; 17:13; 1 Chronicles 2:13, and a son of Saul in 1 Samuel 31:2; 1 Chronicles 8:33; 9:39; 10:2. There is also a “son of Abinadab” in 1 Kings 4:11.

77 קִדְּשׁוּ (qiddeshu) “set apart” NLV, OJB ; “sanctified” YLT, KJV; “consecrated” NKJV, NAS

78 עֲשֵׁתָרוֹת ('ashttârot) “Ashtaroths” - see footnote for Deuteronomy 1:4.

79 “Lookout”; NKJV, etc. “Mizpah” - see Genesis 31:49 and footnote.

80 טֵלֶה חֵלָב (telêh châlâv) “milk lamb” Green; “suckling lamb” NKJV, KJV, NAS. It is the word for milk (e.g. Judges 5:25 “milk” חֵלָב [châlâv]).

House of Kar.⁸¹

[12] And Samuel took one stone and set it between the Lookout and the Tooth⁸² and called her name “The Stone of Help.”⁸³ And he said, “Until here Yehvah has helped us.” [13] And the Philistines were subdued and did not yet again enter Israel's border. And the hand of Yehvah was against the Philistines all of Samuel's days.

[14] And the cities returned to Israel that Philistines had taken from Israel were from Ekron unto Winepress. And their⁸⁴ border Israel snatched from Philistines' hand. And there was peace between Israel and the Amorite.

[15] And Samuel judged Israel all days of his life. [16] And he went from year to year and went around House of God and the Gilgal and the Lookout. And he judged Israel at all those places. [17] And his return was to the Height, because his house was there. And there he judged Israel. And he built there an altar to Yehvah.

8[1] And it was, when Samuel was old, so he put his sons to judging Israel. [2] And the name of his firstborn son was Joel⁸⁵ and the name of his second Abijah,⁸⁶ judges in Beer Sheba. [3] And his sons did not walk in his way⁸⁷ and turned aside after the dishonest gain and took a bribe and turned aside judgment.

[4] And all elders of Israel gathered together and came to Samuel at the Height. [5] And they said to him, “Behold, you are old and your sons do not walk in your ways. Now, set for us a king to judge us as all the nations.” [6] And the matter was bad in Samuel's eyes when they said, “Give to us a king to judge us.” And Samuel prayed to Yehvah.

[7] And Yehvah said to Samuel, “Listen to the voice of the people to all that they said to you. For they have not rejected you, but me they have rejected from king over them. [8] According to all the doings which they have done from the day I brought them up from Egypt and unto this day. And they have forsaken me and served other gods. Thus, they are doing also to you. [9] And now, listen to their voice. However, testifying you shall testify among them and declare to them the judgment of the king how he shall rule over them.” [10] And Samuel spoke all the words of Yehvah to the people who asked from him a king.

[11] And he said, “This shall be the judgment of the king who will reign over you. Your sons he will take and put for himself among his chariot and among his horsemen, and they shall run before his chariot [12] and to set for himself captains of thousands and captains of fifties and to plow his plowing and to harvest his harvest and to make instruments of his war and instruments of his chariot. [13] And your daughters he shall take for perfumers and for cooks and for bakers. [14] And your fields and your vineyards and your olive groves, the good ones he shall take

81 בֵּית כָּר (bêyt kêr) “House of Kar”; NKJV, etc. “Beth Car” - only found here.

82 שֵׁן (shên) “Tooth” (e.g. “tooth” in Exodus 21:24); NKJV, etc. “Shen”

83 This is where the name came from for this location. See 1 Samuel 4:1 and footnote.

84 גְּבוּלָן (gevulân) “their boarder” - “their” is plural feminine referring to the cities (cities are feminine).

85 יוֹאֵל (yo'êl) “Joel” - found also in 1 Chronicles 4:35; 5:4, 8, 12; 6:33, 36; 7:3; 11:38; 15:7, 11, 17; 23:8; 26:22; 27:20; 2 Chronicles 29:12; Ezra 10:43; Nehemiah 11:9; Joel 1:1.

86 אֲבִיָּיָה (aviyyâh) “Abijah” (Yah is my father) – found also in 1 Kings 14:1; 1 Chronicles 2:24; 3:10; 6:28; 7:8; 24:10; 2 Chronicles 11:20, 22; 12:16; 13:1-4, 15, 17, 19-22; 14:1; 29:1; Nehemiah 10:7; 12:4, 17

87 Kethib בִּדְרָכָיו (bidrâkhâv) “his way”; qere בִּדְרָכָיו (bidrâkhâyv) “his ways”

and give to his servants. [15] And your seeds and your vineyards he shall tithe and give to his eunuchs and to his servants. [16] And your servants and your maid-servants and your young men, the good ones, and your donkeys he will take and make for his work. [17] And he will tithe your flock, and you will be for him for servants. [18] And you will cry out in that day from before your king that you chose for yourselves, and Yehvah will not answer you in that day.”

[19] And the people refused to listen to the voice of Samuel and said, “No, for indeed a king shall be over us. [20] And we shall also be as all the nations, and our king shall judge us and go out before us and fight our battles.” [21] And Samuel heard all the words of the people, and he spoke them in the ears of Yehvah. [22] And Yehvah said to Samuel, “Listen to their voice and make a king reign for them.” And Samuel said to the men of Israel, “Go, each to his city.”

9[1] And there was a man from Benjamin, and his name was Kish,⁸⁸ son of Abiel,⁸⁹ son of Zeror,⁹⁰ son of Bechorath,⁹¹ son of Aphiah,⁹² son of a Jaminite man,⁹³ a mighty man of valor. [2] And to him was a son, and his name was Saul,⁹⁴ a young man and good. And there was not a man from sons of Israel as good as him from his shoulder and upwards, taller than all the people.

[3] And the female donkeys were lost to Kish, Saul's father, and Kish said to Saul his son, “Please take with you one from the boys and arise and go, seek for the female donkeys.” [4] And he passed over on mount Ephraim and passed over in the land of Shalisha,⁹⁵ and they did not find. And they passed over in the land of Shaalim,⁹⁶ and there was nothing. And they passed over in the land of the Jaminite, and they did not find.

[5] And they came in to the land of Zuph, and Saul said to his young man that was with him, “Come and let's return, lest my father cease from the female donkeys and be anxious for us.” [6] And he said to him, “Look, please, a man of Gods is in this city, and the man is honored. All that he says surely comes. Now, let's go there. Perhaps, he shall declare to us our way upon which we should go.” [7] And Saul said to his boy, “So look, we go, and what shall we bring to the man? For the bread is gone from our vessels, and there is no gift to bring to the man of the Gods. What is with us?”

[8] And the boy again answered Saul and said, “Look, it is found in my hand four shekels of silver, and I shall give to the man of the Gods; and he will declare to us

88 קִישׁ (qiysh) “Kish” - found also in 1 Samuel 9:3; 10:11, 21; 14:51; 2 Samuel 21:14; 1 Chronicles 8:30, 33; 9:36, 39; 12:1; 23:21-22; 24:29; 26:28; 2 Chronicles 29:12; Esther 2:5.

89 אֲבִיאל ('aviy'el) “Abiel” (God is my father) – found also in 1 Samuel 14:51; 1 Chronicles 11:32.

90 צֶרֶר (tseror) “Zeror” - only here as a name. Used elsewhere for a “small stone” (2 Samuel 17:13 BDB “pebble”) or “kernel” (NAS Amos 9:9).

91 בְּכוֹרֶת (bekhorat) “Bechorath” - only here

92 אֲפִיחַ ('aphiyach) “Aphiah” - only here

93 בֶּן-אִישׁ יְמִינִי (ben-'iysh yemiyniy) “son of a Jaminite man” = son of a Benjaminite. See also 1 Samuel 9:4; 2 Samuel 20:1; Esther 2:5.

94 שָׁאוּל (shâul) “Saul”; LXX Σαουλ (Saoul) – see footnote for Genesis 36:37.

95 שָׁלִישָׁה (shâlîshâh) “Shalisha” - only here. There is also “Baal Shalisha” in 2 Kings 4:42.

96 שְׂעָלִים (sha'alim) “Shaalim” - only here.

our way.” [9] Before in Israel, thus the man in going to inquire of Gods he would say, “Come and let us go unto the Seer.” For the prophet of today was before called the Seer. [10] And Saul said to his boy, “Your word is good. Come and let's go.” And they went to the city where the man of the Gods was.

[11] They were going up on the ascent of the city, and they found girls going out to draw water. And they said to them, “Is there in this the Seer?” [12] And they answered them and said, “There is. Behold, before you. Hurry now, for today he came to the city, for he will sacrifice today for the people at the high place. [13] As you come in the city, thus you will find him before he goes up to the high place to eat. For the people will not eat until he comes, for he shall bless the sacrifice. Afterwards, those invited will eat. So now, go up, for him, even today,⁹⁷ you shall find him.”

[14] And they went up the city.⁹⁸ They were coming in the midst of the city and behold, Samuel was going out to meet them to go up to the high place. [15] And Yehvah had revealed in Samuel's ear one day before the coming of Saul, saying, [16] “At this time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him for a ruler over my people, Israel. And he shall save my people from the hand of Philistines. For I have seen my people, for their outcry has come to me.” [17] And Samuel saw Saul, and Yehvah answered him, “Behold, the man that I mentioned to you. This one will rule over my people.”

[18] And Saul drew near Samuel in the midst of the gate and said, “Please tell me, where is this Seer's house?” [19] And Samuel answered Saul and said, “I am the Seer. Go up before me to the high place, and you will eat⁹⁹ with me today. And I will send you away in the morning, and all that is in your heart I will declare to you. [20] And for the female donkeys lost to you today, three days ago, so do not set your heart to them, for they were found. And to whom is all the desire of Israel? Is it not to you and to all your father's house?”

[21] And Saul answered and said, “Am I not a Benjamite from the smallest tribes of Israel, and my family the least of all the families of the tribes of Benjamin? So, why do you speak to me as this word?” [22] And Samuel took Saul and his boy and brought them in a room and gave to them a place at the head of those invited. And there were about thirty men. [23] And Samuel said to the cook, “Give the portion that I gave to you that I said to you, 'Put it with you.'”

[24] So, the cook took the leg and its upper part and set before Saul. And he said, “Here is what was left. Set before you and eat, for to this appointed time it was kept for you, saying, I invited the people.” And Saul ate with Samuel on that day. [25] And they came down from the high place of the city,¹⁰⁰ and he spoke with Saul on the roof.

[26] And they rose early. And it was, as the dawn was coming up, so Samuel called to Saul on the roof,¹⁰¹ saying, “Arise, and let me send you away.” And Saul arose, and the two of them, he and Samuel, went out to the outside. [27] And they

97 כִּי־אֵתוֹ כְּהַיּוֹם (kiy-'oto khhayyom) “for him, even today”; “for at this time” YLT; “for about this time” NKJV; “at once” NAS – more literally, “for him, at today”

98 No “to” i.e. just “the city”, no “to the city” - this wording goes along with verse 11, “the ascent of the city,” the ascent being considered part of the city.

99 אֶכְלֶתֶם ('akhaltem) “you will eat” - plural “you,” thus the boy with Saul is included in this.

100 מִהַבְּמָה הָעִיר (mêhabbâmâh hâ'iyir) “from the high place of the city” - most translations have “to the city” or “into the city,” but there is no “to” or “into.”

went down by the edge of the city, and Samuel said to Saul, “Tell the boy to pass on before us.” And he passed on. “And you, stand as of today,¹⁰² and I will cause you to hear the word of Gods.”

10[1] And Samuel took the flask of the oil and poured upon his head and kissed him and said, “Is it not because Yehvah has anointed you over his inheritance for a ruler? [2] In your going from me today, so you will find two men by the grave of Rachel in the border of Benjamin in Zelzah, and they will say to you, ‘We found the donkeys that you went to seek. And behold, your father has left the matters of the donkeys and is anxious for you,¹⁰³ saying, “What shall I do for my son?”’”

[3] “And you will pass on from there and onward and go unto the terebinth tree of Tabor. And three men going up to the Gods, House of God, will find you there, one carrying three kids, and one carrying three loaves of bread, and one carrying a skin of wine. [4] And they will ask you how you are doing¹⁰⁴ and will give you two bread, and you shall take from their hand. [5] Afterwards, you shall go to the hill of the Gods where there are Philistine garrisons. And it shall be, as your coming in there of the city, so you shall meet a group of prophets going down from the high place, and before them a harp,¹⁰⁵ and tambourine, and flute, and lyre.¹⁰⁶ And they shall be prophesying. [6] And Yehvah's spirit will rush¹⁰⁷ upon you, and you shall prophesy with them. And you will be turned into another man. [7] And it shall be, when these signs come to you, do for yourself what you find in your hand, for the Gods are with you.”¹⁰⁸

[8] “And you shall go down before me to the Gilgal, and behold, I will come down to you to offer up a burnt offering to sacrifice sacrifices of peace. Seven days you shall wait for my coming to you. And I will make known to you what you shall do.” [9] And it was, as he turned his shoulder to go from with Samuel, so Gods, he turned over to him another heart. And all these signs came on that day. [10] And they came there to the Hill, and behold, a group of prophets to meet him. And Gods' spirit rushed upon him, and he prophesied in their midst.

[11] And it was, everyone who knew him from time past¹⁰⁹ and saw, and behold, prophesying with prophets, so the people said each to his neighbor, “What is this

101 Kethib הַגֵּג (haggâg) “the roof”; qere הַגְּגָה (haggâgâh) “to the roof”

102 כַּיּוֹם (kayyom) “as of today”; YLT “at this time”; NKJV “here awhile” - evidently a figure of speech. See e.g. 1 Kings 1:51; 22:5 similar use, and also Genesis 25:31, 33.

103 לָכֶם (lâkhem) “for you” - plural “you”

104 לְשָׁלוֹם (leshâlôm) “how you are doing” - more literally, “to peace” - see footnote for Genesis 43:27.

105 נֶבֶל (nêvel) “harp” NAS; “psaltery” KJV, YLT (“psaltery” is from LXX ψαλτήριον [psaltêrion, not found in this passage, but used for נֶבֶל (nêvel) in e.g. Psalm 56:8(H9, LXX9), etc.]); “stringed instrument” NKJV – נֶבֶל (nêvel) used for a ten stringed instrument in Psalm 33:2; 144:9. This same exact word is also used for a “skin” of wine (e.g. 1 Samuel 1:24; 10:3; etc.).

106 כִּנּוֹר (khinnor) “lyre” - “a stringed instrument like a small U-shaped harp with strings fixed to a crossbar” (Oxford)

107 צָלַחָה (tsâlchâh) “rush” - see Judges 14:6 and footnote.

108 הָאֱלֹהִים עִמָּךְ (hâ'elohiym `immâkh) “the Gods are with you” - the copula “are” is understood/implicit, thus it could also be translated “is.”

109 מֵאֶתְמוּל שִׁלְשׁוֹם (mê'ittemdol shilshom) “before” - see Genesis 31:2 footnote.

that has happened to Kish's son? Is Saul also among the prophets?"¹¹⁰ [12] And a man from there answered and said, "And who is their father?" Therefore, it was for a proverb, "Is Saul also among the prophets?" [13] And he finished from prophesying, and went to the high place.

[14] And Saul's uncle said to him and to his boy, "Where did you go?" And he said, "To seek the female donkeys, and we saw that they were not. And we went to Samuel." [15] And Saul's uncle said, "Tell me, please, what did Samuel say to you?" [16] And Saul said to his uncle, "Declaring, he declared to us that the female donkeys were found." And the matter of the kingship¹¹¹ he did not declare to him what Samuel said.

[17] And Samuel called the people together to Yehvah to the Lookout. [18] And he said to sons of Israel, "Thus says Yehvah, Gods of Israel, 'I brought Israel up from Egypt and delivered you from the hand of Egypt and from the hand of all the kingdoms who oppressed you. [19] And you today have rejected your Gods, he who saved you from all your bad things and your distresses. And you have said to him that, "You should set over us a king." And now, stand before Yehvah by your tribes and by your thousands.'"

[20] And Samuel brought near all tribes of Israel, and tribe of Benjamin was caught.¹¹² [21] And he brought near tribe of Benjamin according to his family,¹¹³ and the Matri¹¹⁴ family was caught. And Saul, son of Kish, was caught. And they sought him, and he was not found. [22] And they asked further in Yehvah, "Has the man come here yet?" And Yehvah said, "Behold, he is hiding by the vessels."¹¹⁵ [23] And they ran and took him from there. And he stood in the midst of the people, and he was taller than all the people from his shoulder and upwards. [24] And Samuel said to all the people, "Do you see him whom Yehvah has chosen? For there is none like him in all the people." And all the people shouted and said, "May the king live!"

[25] And Samuel spoke to the people the judgment of the kingship and wrote in the book and set it before Yehvah. And Samuel sent all the people each to his house. [26] And Saul also went to his house at Hill, and the valiant, whom Gods, he touched in their heart, went with him. [27] And sons of Belial said, "What, this one will save us?" And they despised him and did not bring to him a gift. And he was as one deaf.¹¹⁶

11[1] And Serpent,¹¹⁷ the Ammonite, went up and encamped above Jabesh Gilead. And all the men of Jabesh said to Serpent, "Cut for us a covenant, and we will serve you." [2] And Serpent the Ammonite said to them, "In this I will cut for

110 Same question in 1 Samuel 19:24 (19:9-24).

111 מְלוּכָה (melukhâh) "kingship" CSB, etc.; "kingdom" YLT, NKJV, KJV, NAS - "kingdom" is מַמְלָכָה (mamlâkhâh) e.g. 1 Samuel 10:18; 13:13-14; 28:17.

112 יָלִיד (yillâkhêd) "caught" - see Joshua 7:14 and footnote.

113 Kethib מִשְׁפַּחְתּוֹ (mishpachâtô) "his family"; qere מִשְׁפַּחְתָּיו (mishpechotâyv)

114 מַטְרִי (matri) "Matri" - only here.

115 כֵּלִיִּם (kêliym) "vessels" YLT; "equipment" NKJV; "baggage" NAS; "stuff" KJV - plural form, not a specific term.

116 כִּמְחַרִּישׁ (kemachariysh) "as one deaf" YLT, DARBY; "he kept silent" NAS; "he held his peace" NKJV, KJV - here is the verb form. The related adjective form for "deaf" is חֵרֵשׁ (chêrêsh) e.g. Exodus 4:11; Leviticus 19:14.

117 נָחָשׁ (nâchâsh) "Serpent"; NKJV, etc. "Nahash" - same exact term for "serpent" in Genesis 3:1. Used for a name also in 1 Samuel 11:2; 12:12; 2 Samuel 10:2; 17:25, 27; 1 Chronicles 19:1-2.

you, in gouging out for you every right eye and put her,¹¹⁸ reproach, upon all Israel.” [3] And elders of Jabesh said to him, “Leave us be for seven days, and let us send messengers in all the borders of Israel, and if there is no savior with us, so we will come out to you.”

[4] And the messengers came to the Saul's Hill and spoke the words in the ears of the people, and all the people lifted up their voice and wept. [5] And behold, Saul came in behind cattle from the field, and Saul said, “What is to the people that they are crying?” And they recounted to him words of men of Jabesh. [6] And Gods' spirit rushed upon Saul when he heard these words, and his anger burned greatly. [7] And he took a pair of cattle and cut him¹¹⁹ in pieces and sent in every border of Israel in the hand of the messengers, saying that, “He who does not go out after Saul and after Samuel, thus shall be done to his cattle.” And the dread of Yehvah fell upon the people, and they went out as one man.

[8] And they numbered them in Bezek, and there were three hundred thousand sons of Israel, and men of Judah were thirty thousand. [9] And they said to the messengers who came, “Thus you shall say to men of Jabesh Gilead, 'Tomorrow you shall have salvation in the heat of the Sun.'” And the messengers went and declared to men of Jabesh, and they rejoiced. [10] And men of Jabesh said, “Tomorrow we will come out to you, and you may do to us according to all the good in your eyes.”

[11] And it was, on the next day, so Saul set the people into companies and in the morning watch they came into the midst of the camp and struck Ammon until the heat of the day. And it was, those left, so they scattered and no two of them remained together.

[12] And the people said to Samuel, “Who is the one who said, 'Saul shall reign over us?’¹²⁰ Give up the men and we will kill them.” [13] And Saul said, “A man shall not be put to death this day, for today Yehvah did salvation in Israel.” [14] And Samuel said to the people, “Come, and lets go to the Gilgal and renew there the kingship.” [15] And all the people went to the Gilgal, and they made Saul king there before Yehvah in the Gilgal. And they sacrificed there sacrifices of peace before Yehvah, and Saul rejoiced there and all men of Israel greatly.

12[1] And Samuel said to all Israel, “Behold, I have listened to your voice to all that you have said to me, and I have caused a king to reign over you. [2] And now, behold, the king is walking before you, and I am old and grey-haired.¹²¹ And look, my sons are with you. And I, I have walked before you from my youth unto this day. [3] Here I am. Testify against me in front of Yehvah and in front of his anointed. Whose ox have I taken, or whose donkey have I taken? And I have extorted¹²² who? And I have crushed¹²³ who? And from whose hand have I taken a ransom¹²⁴ and

118 שְׂמַתֶּיהָ (samtiyhâ) “put her” - the following “reproach” is feminine; “her” refers to the reproach.

119 יִנְתְּחֶהוּ (yenattechahu) “cut him in pieces”

120 1 Samuel 10:27

121 שָׁבֵטִי (savtiy) “grey-haired” - this verb is also found in Job 15:10. For the noun, see also Leviticus 19:32 (and footnote); Proverbs 16:31; 20:29.

122 עֲשָׂקִיתִי (’âshaqtiy) “extorted” - see Leviticus 6:2(H5:21) and footnote.

123 רָצוּתִי (ratstsotiy) “crushed” - same verb as in e.g. Deuteronomy 28:33 “crushed” (NKJV, NAS, KJV).

124 כֶּפֶר (khopher) “ransom” (e.g. same word in Exodus 21:30 “ransom” NAS), BDB “a price for ransom of a life”

hidden my eyes against him? So, I will return to you.”¹²⁵ [4] And they said, “You have not extorted us nor crushed us nor taken anything from a hand of a man.” [5] And he said, “Yehvah is witness against you, and his anointed is witness this day. For you have not found anything in my hand.” And they said,¹²⁶ “Witness.”

[6] And Samuel said to the people, “Yehvah, who made¹²⁷ Moses and Aaron, and who brought up our fathers from the land of Egypt, [7] and now, stand, and let me judge you before Yehvah with all the righteousnesses of Yehvah that he did with you and your fathers. [8] When Jacob came in to Egypt and your fathers cried out to Yehvah, so Yehvah sent Moses and Aaron, and they brought your fathers out from Egypt and caused them to dwell in this place. [9] And they forgot Yehvah their Gods, and he sold them into Sisera's hand, leader of Hazor's army, and into Philistines' hand, and into king of Moab's hand; and they fought against them. [10] And they cried out to Yehvah and said, 'We have sinned, for we have forsaken Yehvah and served the Baals and the Ashtoreths. And now, deliver us from our enemies hand, and we will serve you.' [11] And Yehvah sent Jerubbaal, and Bedan,¹²⁸ and Jephthah, and Samuel, and delivered you from your enemies' hand roundabout. And you dwelt safely.”

[12] “And you saw when Serpent, king of sons of Ammon, came upon you, so you said to me, 'No, a king shall reign over us.' And Yehvah your Gods was your king.”¹²⁹ [13] And now, behold, the king whom you chose and for whom you asked. So behold, Yehvah gave over you a king. [14] If you fear Yehvah and serve him and listen to his voice and do not rebel against Yehvah's mouth, so both you and also the king who reigns over you, will be after Yehvah your Gods. [15] And if you do not listen to Yehvah's voice, and you rebel against Yehvah's mouth, so Yehvah's hand will be against you as against your fathers.”¹³⁰

[16] “Also now, stand and see this great thing that Yehvah will do before your eyes. [17] Is it not wheat harvest today? I will call to Yehvah, and he will give sounds¹³¹ and rain. And you will know and see that your bad is much that you have done in Yehvah's eyes to ask for yourselves a king.” [18] And Samuel called to Yehvah, and Yehvah gave sounds and rain on that day. And all the people were very afraid of Yehvah and Samuel.

[19] And the people said to Samuel, “Pray on behalf of your servants to Yehvah your Gods, and do not let us die. For we have added upon all our sins the bad to ask for us a king.” [20] And Samuel said to the people, “Do not fear. You have done all

125 לָכֶם (lākhem) plural “you”

126 יֵאָמְרוּ (yo'met) “they said,” more literally, “he said” - “people” sometimes are referred to in the third masculine singular (e.g. footnote Judges 7:4).

127 אֲשֶׁר עָשָׂה ('asher) “who made” YLT

128 בְּדָן (bedân) “Bedan”; LXX Βαράκ (Barak) “Barak” - Order of names in this verse is Jerubbaal (Gideon, Judges 6); Bedan (Barak?, Barak is Judges 4); Jephthah (Judges 11); Samuel (1 Samuel 1).

129 ? Numbers 23:21; Deuteronomy 33:4-5; 1 Samuel 2:10; Yehvah IS King, Isaiah 6:5; 33:14-17, 22 (Lawgiver, James 4:12; 43:15; Jeremiah 10:7, 10; Zechariah 14:1-9 (Matthew 25:31) – 12-16-17; Malachi 1:14; Matthew 27:37 (true!); John 18:33-38; John 19:6-12a, 14-15 (“Shall I crucify your King!”); 1 Timothy 1:17; 6:14-15; Revelation 17:14; 19:16.

130 וּבְאַבְתֵּיכֶם (uva'avotêykhem) “as against your fathers” DARBY; “and against your fathers” YLT; “as it was against your fathers” NKJV, KJV, NAS.

131 קִלּוֹת (qolot) “sounds” (see footnote for Genesis 3:8); YLT “voices”; NKJV, KJV, NAS “thunder” - the word for “thunder” is רָעַם (ra'am) e.g. Job 26:14; Psalm 104:7.

this bad. Yet, do not turn aside from after Yehvah and serve Yehvah in all your heart. [21] And do not turn aside for after the emptiness which they do not profit and do not deliver, for they are empty. [22] For Yehvah will not forsake his people on account of his great name. For Yehvah is pleased to make you his people for himself. [23] Also, I, far be it for me to sin against Yehvah from ceasing to pray for you, and I will teach you in the good and the right way. [24] Only, fear Yehvah and serve him in truth and in all your heart, for see what great things he has done with you. [25] And if doing bad, you do bad, both you and also your king shall be swept away.”

13[1] Saul was a son of a year in his reign, and his second year reigning over Israel, [2] so Saul chose for himself three thousand from Israel. And two thousand were with Saul in Michmas¹³² and in mountain of House of God, and a thousand were with Jonathan in Hill of Benjamin. And the rest of the people he sent each to his tent.

[3] And Jonathan struck a garrison of Philistines that was in Geba, and Philistines heard. And Saul blew in the horn in all the land, saying, “Let the Hebrews hear.” [4] And all Israel heard, saying, “Saul has struck a garrison of Philistines, and also Israel has become a stench¹³³ among Philistines.” And the people were called together after Saul at the Gilgal.

[5] And Philistines were gathered together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as sand that is upon the seashore for multitude. And they went up and camped in Michmas, east of House of Iniquity. [6] And men of Israel saw that it was dire¹³⁴ to them, for the people were distressed. And the people hid themselves in the caves and in the thickets and in the rocks and in the strongholds¹³⁵ and in the pits. [7] And Hebrews crossed over to land of Gad and Gilead, and Saul was yet in the Gilgal; and all the people trembled after him.

[8] And he waited seven days according to the appointed time, that by Samuel. And Samuel did not come to the Gilgal, and the people were scattered from him. [9] And Saul said, “Bring to me the burnt offering and the peace offerings.” And he offered up the burnt offering. [10] And it was, as he finished offering the burnt offering, so behold, Samuel came; and Saul went out to meet him to bless him. [11] And Samuel said, “What have you done?” And Saul said, “Because I saw that the people were scattering from me, and you had not come according to the appointed time of the days; and Philistines were gathering at Michmas. [12] And I said, ‘Now, Philistines will come down to me at the Gilead, and the face of Yehvah I did not entreat.’ So, I forced myself, and I offered the burnt offering.”

[13] And Samuel said to Saul, “You have done foolishly. You did not keep Yehvah your Gods’ commandment that he commanded you.¹³⁶ For now Yehvah would have established your kingdom to Israel forever. [14] And now, your kingdom shall not

132; מִכְמָשׁ (mikhmas) “Michmas” TLV; “Michmash” NKJV, etc.; Μαχεμας (Machemas) LXX - the “sh” in “Michmash” does not match either the Hebrew or Greek spelling. There is no “sh” in Greek – found also in 1 Samuel 13:5, 11, 16, 23; 14:5, 31; Ezra 2:27 מִכְמָס (mikhmas); Nehemiah 7:31 מִכְמָס (mikhmas); 11:31; Isaiah 10:28

133 נִבְאֵשׁ (niv'ash) “stench” CJB, EHV, ESV, JUB, LEB, TLV; “stink” Green; “abhorred” YLT; “abomination” NKJV, KJV; “odious” (= “extremely unpleasant; repulsive” [Oxford]) NAS – see footnote for Genesis 34:30.

134 צָרָה לָו (tsar-lo) “dire to them” (more lit., “dire to him”); NKJV “they were in danger”; YLT “they are distressed”; NAS, KJV “they were in a strait”

135 צִרְחִיִּים (tserichiym) “strongholds” - see footnote for Judges 9:46.

136 1 Samuel 10:8.

arise.¹³⁷ Yehvah has sought for himself a man as his heart. And Yehvah has commanded him for a leader over his people, because you did not keep what Yehvah commanded you.”

[15] And Samuel arose, and went up from the Gilgal to the Hill of Benjamin. And Saul numbered the people, those found with him, about six hundred men. [16] And Saul and Jonathan his son and the people found with them were dwelling in Geba¹³⁸ of Benjamin, and Philistines were camped in Michmas. [17] And the destroyer¹³⁹ went out from Philistines camp, three companies, the one company turned to the way of Ophrah to land of Fox.¹⁴⁰ [18] And the one company turned to the way of House of Horon, and the one company turned to the way of the border that looks down upon the valley of Zeboim¹⁴¹ toward the wilderness.

[19] And a blacksmith was not found in all Israel's land, for Philistines said, “Lest the Hebrews make a sword or a spear.” [20] And all Israel went down to the Philistines to sharpen each his plowshare, and his coulter,¹⁴² and his axe, and his hoe.¹⁴³ [21] And the sharpening¹⁴⁴ was a pim¹⁴⁵ for the plowshares, and for the coulters, and for a three-pronged fork,¹⁴⁶ and for the axes, and to cause the goad to stand.¹⁴⁷ [22] And it was, on battle day, so there was not found a sword or a spear in any hand of the people that were with Saul and Jonathan. And for Saul and Jonathan, his son, she was found.¹⁴⁸ [23] And Philistines' garrison went out to Michmas' pass.

14[1] And it was the day, and Jonathan, son of Saul, said to his young man who was carrying his equipment¹⁴⁹ “Come, and let's go over to Philistines' garrison that is across this.” And to his father he did not declare. [2] And Saul was sitting at the end

137 תָּקוּם (tâqum) “arise”; WYC “rise further”; YLT “stand”; NKJV, KJV “continue”; NAS “endure”

138 גִּבְעָה (geva') “Geba” NAS; “Gibeah” YLT, NKJV, KJV – for “Gibeah” see Joshua 15:57 footnote. For “Geba” see footnote in Joshua 18:24.

139 הַמְשַׁחֲיִית (hammashchiyt) “the destroyer” YLT; “raiders” NKJV; “the spoilers” KJV – same word as “the destroyer” (NKJV) in Exodus 12:23, found also in 2 Samuel 24:16//1 Chronicles 21:15 (angel “who was destroying” NKJV); 2 Kings 23:13 (“destruction” NAS); Jeremiah 51:25 (2x “destroying”; “who destroys”); Ezekiel 9:8 (“destroying” NKJV).

140 שׁוּעַל (shu'âl) “Fox” - see footnote for Joshua 15:28.

141 צִבּוֹיִם (tsevo'iym) “Zeboim” - also found in Nehemiah 11:34. See also footnote for “Zeboim” in Genesis 10:19.

142 אֵתוֹ (êto) “coulter” (“a vertical cutting blade fixed in front of a plowshare” Oxford) YLT, KJV; “mattock” NKJV, NAS – found also in 1 Samuel 13:21; Isaiah 2:4//Micah 4:3; Joel 3:10(H4:10).

143 מַחֲרֶשֶׁתוֹ (macharêshâto) “hoe” NAS; “mattock” YLT, KJV; “sickle” NKJV – same word spelled slightly different for “plowshare” מַחֲרָשְׁתּוֹ (macharashto) earlier in the verse.

144 פְּצִירָה (petsiyrah) “sharpening” noun, only here, related to the verb to “press” or “urge” פָּצַר (pâtsar) e.g. Genesis 19:3; 33:11; 2 Samuel 13:25.

145 פִּים (piym) “pim” (= “1/4 oz.” Holladay) NKJV; “two-thirds of a shekel” NAS

146 שְׁלֹשׁ קִלְשֹׁן (shelosh qilleshon) “three-pronged fork” singular noun; YLT “three-pronged rakes”; NKJV, KJV, NAS “forks”; Holladay “trident” - this is “three” שְׁלֹשׁ (shelosh) with an uncertain term only found here, קִלְשֹׁן (qilleshon).

147 לְהַעֲצִיב (lehatstsiyv) “to cause . . . to stand”; YLT “to set up” the goads; NKJV “to set the points” of the goads; NAS “top fix” the hoes; KJV “to sharpen” the goads.

148 תִּמְצָא (timmâtsê') “she was found” - feminine verb referring to the feminine noun “sword” חֶרֶב (cherev).

149 כְּלָיוֹ (kêlâyv) “his equipment”; YLT “his weapons”; NKJV “his armor” - plural noun, very general term, not specific.

of the Hill under the pomegranate tree which is in Migron,¹⁵⁰ and the people that were with him were about six hundred men. [3] And Ahijah,¹⁵¹ son of Ahitub,¹⁵² brother of Ichabod son of Phinehas, son of Eli, priest of Yehvah in Shiloh, was bearing an ephod. And the people did not know that Jonathan had gone.

[4] And between the passes that Jonathan was seeking to cross over to Philistines' garrison was the tooth of the rock on this side and the tooth of the rock on this side. And the name of the one was Bozez,¹⁵³ and the name of the one Senneh.¹⁵⁴ [5] The one tooth fixture was on the north and in front of Michmas, and the one tooth was on the south in front of Geba.¹⁵⁵

[6] And Jonathan said to his young man carrying his equipment, "Come, and let's cross over to the garrison of these foreskinned. Perhaps, Yehvah will do for us, for there is no restraint to Yehvah to save in much or in little." [7] And his equipment bearer said to him, "Do all that is in your heart inclined to you. Behold, I am with you as your heart." [8] And Jonathan said, "Behold, we are crossing over to the men, and we will reveal ourselves to them. [9] And if thus they say to us, 'Be still until we reach you,' so we will stand in our place and not go up to them. [10] And if thus they say, 'Come up to us,' so we will go up; for Yehvah has given them in our hand. And this will be for us the sign."

[11] And the two of them revealed themselves to Philistines' garrison, and Philistines said, "Look, Hebrews are coming out from the holes where they were hiding." [12] And the men of the garrison answered Jonathan and his equipment bearer and said, "Come up to us, and we will make known to you something." And Jonathan said to his equipment bearer, "Come up after me, for Yehvah has given them in Israel's hand." [13] And Jonathan went up upon his hands and upon his feet and his equipment bearer after him, and they fell before Jonathan; and his equipment bearer was killing after him. [14] And the first slaughter that Jonathan and his equipment bearer struck was about twenty men in about half a furrow¹⁵⁶ of a pair of a field.

[15] And there was a trembling in the camp, in the field, and among all the people. The garrison and the destroyer,¹⁵⁷ they also trembled. And the earth quaked, and it

"Armor" (NAS) e.g. is שְׂרִיּוֹן (shiryon) found in 1 Samuel 17:5, 38 ("armor" NAS); 1 Kings 22:34//2 Chronicles 18:33 ("armor" NKJV); 26:14 ("body armor" NKJV); Nehemiah 4:16(H10 "armor" NKJV); Isaiah 59:17 ("breastplate" NKJV).

150 מִגְרוֹן (migron) "Migron"; LXX Μαγδών (Magdôn) – found also in Isaiah 10:28 (LXX Μαγεδών [Magedô]).

151 אַחִיָּיָה ('achiyyâh) "Ahijah" = "brother of Yah" or "my brother is Yah" - for this man also found in 1 Samuel 14:18.

Others by this name, a scribe 1 Kings 4:3; a prophet 1 Kings 11:29-30; 12:15; 14:2, 4 (both אַחִיָּיָה ['achiyyâh] & אַחִיָּיָהוּ ['achiyyâhu]), 5-6 אַחִיָּיָהוּ ['achiyyâhu]), 18 אַחִיָּיָהוּ ['achiyyâhu]); 2 Chronicles 9:29; 10:15 (אַחִיָּיָהוּ ['achiyyâhu]); a father, 1 Kings 15:27, 29, 33; 21:22; 2 Kings 9:9; in list of sons, 1 Chronicles 2:25; son of Ehud, 1 Chronicles 8:7; one of David's mighty men, 1 Chronicles 11:36; a Levite, 1 Chronicles 26:20; a leader, Nehemiah 10:26.

152 אַחִיטוּב ('achituv) "Ahitub" = my brother is goodness or brother of goodness – this name also found in 1 Samuel 22:9, 11-12, 20; 2 Samuel 8:17; 1 Chronicles 6:7-8, 11-12, 52; 9:11; 18:16; Ezra 7:2; Nehemiah 11:11.

153 בּוֹצֵז (botsêts) "Bozez" - only here

154 סֶנֶה (senneh) "Senneh"; CEV "Thornbush"; BDB "(= thorny)" - only here – same root word as "bush" in Exodus 3:2.

155 גֶּבַע (gāva) "Geba" NAS; "Gibeah" YLT, NKJV, KJV – see footnote for 1 Samuel 13:16.

156 מַעֲנֵה (ma'anâh) "furrow" YLT, NAS – only also found in Psalm 129:3 in the plural "furrows" (NKJV).

157 See footnote for 1 Samuel 13:17.

was to a trembling of Gods.¹⁵⁸ [16] And the watchers to Saul at Hill of Benjamin saw, and behold, the multitude was melting away and went here and there.¹⁵⁹ [17] And Saul said to the people who were with him, “Number, please, and see who has gone from with us.” And they numbered, and behold, Jonathan and his equipment bearer were not there. [18] And Saul said to Ahijah, “Bring near the ark of the Gods.” For the ark of the Gods was on that day with sons of Israel.

[19] And it was, while Saul was speaking to the priest, so the noise that was in Philistines' camp, so it went going and becoming great. And Saul said to the priest, “Withdraw your hand.” [20] And Saul and all the people who were with him assembled and came unto the battle. And behold, each man's sword was against his neighbor, very great confusion. [21] And the Hebrews, who were for the Philistines before that time, who went up with them in the camp roundabout, so also they became with Israel who were with Saul and Jonathan. [22] And all the men of Israel who were hiding in mount Ephraim heard that Philistines fled, and they joined, they also, after them in the battle. [23] And Yehvah saved Israel on that day, and the battle passed over to House of Iniquity.

[24] And men of Israel were hard-pressed on that day. And Saul put the people under an oath, saying, “Cursed is the man who eats bread until the evening, and I avenge myself from my enemy.” And all the people did not taste bread. [25] And all the land came in the forest, and there was honey upon the face of the field. [26] And the people came into the forest, and behold honey was flowing, and no one reached his hand to his mouth; for the people feared the oath.

[27] And Jonathan had not heard about the oath of his father with the people. And he sent out the end of the staff that was in his hand and dipped her in the comb of the honey and brought his hand to his mouth, and his eyes saw.¹⁶⁰ [28] And a man from the people answered and said, “Your father surely put the people under an oath saying, ‘Cursed is the man who eats bread today.’” And the people were faint. [29] And Jonathan said, “My father has troubled the land. See, please, my eyes have brightened, because I tasted a little of this honey. [30] How much more if the people really ate today from the spoil of their enemies that were found? For now, there will be no great slaughter among the Philistines.”

[31] And they struck on that day among the Philistines from Michmas to Aijalon, and the people were very faint. [32] And the people made¹⁶¹ to spoil and took sheep and cattle and sons of cattle and slaughtered on the earth, and the people ate upon the blood. [33] And they declared to Saul, saying, “Behold, the people are sinning to Yehvah to eat upon the blood.” And he said, “You have acted treacherously. Roll to me today a great stone.” [34] And Saul said, “Scatter in the people and say to them, ‘Bring near to me each his ox and each his sheep and slaughter on this, and do not sin to Yehvah to eat to the blood.’” And all the people brought near each his ox in his hand that night, and they slaughtered there. [35] And Saul built an altar to Yehvah.

158 אֱלֹהִים (elohiym) “Gods”; YLT, etc. “God”; NKJV, KJV “very great”

159 וַיֵּלֶךְ וַיֵּלֶךְ (vayyêlech vahalom) “and went here and there” - more literally, “and went and here”; LXX ἐνθεν καὶ ἐνθεν (enthen kai enthen) “from here and from here”; KJV “and they went on beating down one another,” apparently taking הָלַם (halom) to be הָלַם (châlom) to “beat” or “strike” down (e.g. Judges 5:26 “She pounded” Sisera, NKJV).

160 written: תָּרְאָנָה (târ'onâh) “saw”; YLT “see”; read: תִּאֲרָנָה (tâ'ornâh) “brightened” NKJV

161 Written יָעַשׂ (ya'as) “made”; YLT “make”; read יָעַט (ya'at) “rushed” NKJV, NAS; “flew” KJV – this “read” verb is found in 1 Samuel 15:19.

With it he began to build an altar to Yehvah.¹⁶²

[36] And Saul said, "Let's go down after Philistines at night and plunder them until the morning light, and we shall not leave among them a man." And they said, "Do all the good in your eyes." And the priest said, "Let's draw near here to the Gods." [37] And Saul asked in Gods, "Shall I go down after Philistines? Will you give them in Israel's hand?" And he did not answer him on that day.

[38] And Saul said, "Draw near here, all the corners¹⁶³ of the people, and know and see. In what was this sin today? [39] For Yehvah lives, who saves Israel, for if it is in Jonathan my son, so dying he shall die." And no one answered him from all the people. [40] And he said to all Israel, "You be to one side, and I and Jonathan my son shall be to one side. And the people said to Saul, "Do the good in your eyes." [41] And Saul said to Yehvah, Gods of Israel, "Give perfection." And Jonathan and Saul were captured, and the people went out.

[42] And Saul said, "Cast between me and Jonathan my son." And Jonathan was captured. [43] And Saul said to Jonathan, "Declare to me what you have done." And Jonathan declared to him and said, "Tasting I tasted with the end of the staff in my hand a little honey. Behold, I shall die." [44] And Saul said, "Thus, Gods, shall he do and thus do again, for dying you shall die, Jonathan."

[45] And the people said to Saul, "Shall Jonathan die who has done this great salvation in Israel? Far be it, Yehvah lives, if from a hair of his head falls to earth, for he worked with Gods this day." And the people redeemed Jonathan, and he did not die.

[46] And Saul went up from after Philistines, and Philistines went to their place. [47] And Saul captured the kingship over Israel and waged war roundabout against all his enemies, against Moab, and against sons of Ammon, and against Edom, and against kings of Zobah,¹⁶⁴ and against Philistines. And wherever he turned, he condemned.¹⁶⁵ [48] And he made an army and struck Amalek, and delivered Israel from his plunderer's hand.

[49] And sons of Saul were Jonathan, and Jishui, and Melchi-Shua,¹⁶⁶ and the name of his two daughters, the name of his firstborn Merab,¹⁶⁷ and the name of the younger Michal.¹⁶⁸ [50] And the name of Saul's woman was Ahinoam,¹⁶⁹ daughter of Ahimaaz.¹⁷⁰ And the name of the leader of his army was Abiner,¹⁷¹ son of Lamp,¹⁷² Saul's uncle. [51] And Kish was Saul's father, and Lamp, Abner's father, was Abiel's

162 See e.g. Green, "With it he began to build an altar to Jehovah." This is how it reads.

163 פְּנוֹת (pinnot) "corners" - see footnote for Judges 20:2.

164 צוֹבָה (tsovâh) "Zobah" - found also in 2 Samuel 8:3, 5, 12; 10:6 & 8 "Zoba" (צוֹבָא [tsovâ]); 23:36; 1 Kings 11:23; 1 Chronicles 18:3; 5, 9; 19:6; 2 Chronicles 8:3; Psalm 60:1.

165 יָרֵשׁ (yarshiy'a) "he condemned" VOICE; "vex" YLT; "harassed" NKJV; "inflicted punishment" NAS – same word as in e.g. Proverbs 12:2 "condemn," can also be translated "do wickedly" (e.g. Job 34:12) depending on context.

166 מֶלְכִי-שׁוּעַ (malkiy-shu'a) "Melchi-Shua" YLT; "Malchishua" NKJV = "my king is opulence" ("great wealth or luxuriousness" Oxford) – found also in 1 Samuel 31:2; 1 Chronicles 8:33; 9:39; 10:2.

167 מֶרַב (mêrav) "Merab" - found also in 1 Samuel 18:17, 19.

168 מִיכָל (mikhal) "Michal" (same word for "stream" in 2 Samuel 17:20 [NKJV "brook"]) – found also in 1 Samuel 18:20, 27-28; 19:11-13, 17; 25:44; 2 Samuel 3:13-14; 6:16, 20-21, 23; 21:8; 1 Chronicles 15:29. See also footnote in 1 Samuel 18:19 for Adriel.

169 אַחִינֹעַם (achiyno'am) "Ahinoam" (= "my brother is pleasant" e.g. Proverbs 3:17 "pleasant" NAS נֹעַם [no'am]) – found also for another woman, David's wife, in 1 Samuel 25:43; 27:3; 30:5; 2 Samuel 2:2; 3:2; 1 Chronicles 3:1.

son.

[52] And the war was severe against Philistines all of Saul's days. And Saul saw every mighty man and every son of valor, and he gathered him to himself.

15[1] And Samuel said to Saul, “Yehvah sent me to anoint you for king over his people, over Israel. And now, listen to the voice of Yehvah's words. [2] Thus says Yehvah of hosts, 'I will visit Amalek for what he did to Israel when he was set¹⁷³ for him on the way in his coming up from Egypt.¹⁷⁴ [3] Now go, and strike Amalek and you shall utterly destroy¹⁷⁵ all that is his and do not have pity on him, and kill from man to woman, from child and to infant, from ox and to sheep, from camel and to donkey.”

[4] And Saul summoned the people and numbered them in Telaim,¹⁷⁶ two hundred thousand on foot, and ten thousand men of Judah. [5] And Saul came unto a city of Amalek and lay in wait in the valley. [6] And Saul said to the Kenites, “Go, turn aside, go down from among the Amalekite, lest I remove you with him. So, you did kindness with all sons of Israel in their going up from Egypt. So, turn aside from among Amalek.”

[7] And Saul struck Amalek from Havilah, in your going to Shur, which is on the face of Egypt. [8] And he caught Agag, king of Amalek, alive, and all the people he utterly destroyed by a sword's mouth. [9] And Saul and the people had pity on Agag and on the best of the flock and the cattle and the seconds and upon the lambs and upon all the good ones, and they were unwilling to utterly destroy them. And everything despised and worthless, it they utterly destroyed.

[10] And Yehvah's word was to Samuel, saying, [11] “I am sorry that I made reign Saul for king, for he has turned back from after me; and my word he has not caused to stand.”¹⁷⁷ And Samuel was angry,¹⁷⁸ and cried out to Yehvah all the night. [12] And Samuel arose early to meet Saul in the morning, and it was told to Samuel, saying, “Saul has come in to Carmel. And behold, he is setting up for himself a monument.¹⁷⁹ And he has gone around and crossed over and gone down to the

170 אַחִימָעֵץ ('achiyâm'ats) “Ahimaaz” - found also for a son of Zadok in 2 Samuel 15:27, 36; 17:17, 20; 18:19, 22-23, 27-29; 1 Chronicles 6:8-9, 53, and a “governor” (NKJV) of Solomon's, in 1 Kings 4:15 (if not the same man).

171 אַבִּינֵר ('aviynêr) “Abiner” (= “my father is lamp”) only here; elsewhere אַבְנֵר ('avnêr) “Abner” - found about 63 times.

172 נֵר (nêr) “Lamp” (e.g. Exodus 27:20); “Ner” NKJV, etc. - found also in 1 Samuel 14:51; 26:5, 14; 2 Samuel 2:8, 12; 3:23, 25, 28, 37; 1 Kings 2:5, 32; 1 Chronicles 26:28; also for Saul's grandfather, father of Kish, 1 Chronicles 8:33; 9:36, 39.

173 שָׁם (sâm) “set” NAS; “ambushed” NKJV; “laid wait” KJV; “laid” YLT

174 Deuteronomy 25:17-19

175 הַחֲרַמְתֶּם (hacharamtem) “you shall utterly destroy” - plural “you”

176 תֵּלַאִים (telâ'iyim) “Telaim”; LXX Γαλγαλῖς (Galgalois) “Gilgal” - only here.

177 הִקִּים (hêqiyim) “cause to stand”; NKJV, KJV, YLT “performed”; NAS “carried out” - same exact word as e.g. in Numbers 30:15 where a husband “confirms” (NKJV) or causes “to stand” (TT) a wife's vow.

178 יָחַר לְשׁוּמוֹאֵל (yichar lishmuêl) “Samuel was angry” Green, WYC, etc.; “grieved” NKJV, KJV; “displeasing” YLT; “distressed” NAS; more literally, “it was burning to Samuel” - same exact verb and syntax as e.g. in Genesis 31:36 where “Jacob was angry” (NKJV).

179 יָד (yâd) “monument” - more literally, “hand” - used in this same way in 2 Samuel 18:18 “Yad Absalom” or “Absalom's Monument” (NKJV) יָד אַבְשָׁלֹם (yad 'avshâlôm), like in modern Israel e.g. “Yad Mordecai.”

Gilgal.

[13] And Samuel came to Saul, and Saul said to him, “Blessed are you to Yehvah. I have caused to stand¹⁸⁰ Yehvah's word.” [14] And Samuel said, “And what is the sound of this flock in my ears and the sound of cattle that I am hearing?” [15] And Saul said, “From an Amalekite they brought them which the people had pity¹⁸¹ on from the best of the flock and the cattle, in order to sacrifice to Yehvah your Gods; and the rest we utterly destroyed.”

[16] And Samuel said to Saul, “Be still, and I will declare to you what Yehvah spoke to me last night.” And they said¹⁸² to him, “Speak.” [17] And Samuel said, “When you were little in your eyes, were you not head of the tribes of Israel? And Yehvah anointed you to king over Israel. [18] And Yehvah sent you on a way and said, 'Go and utterly destroy the sinners, Amalek, and wage war against him until they finish them.’¹⁸³ [19] So, why have you not listened to Yehvah's voice and screamed¹⁸⁴ to the spoil¹⁸⁵ and did the bad in Yehvah's eyes?”

[20] And Saul said to Samuel, “Which I did listen to Yehvah's voice, and I did go in the way that he sent me. And I brought Agag, king of Amalek, and Amalek I utterly destroyed. [21] And the people took from the spoil sheep and cattle, the first of that devoted to destruction, to sacrifice to Yehvah your Gods in the Gilgal.” [22] And Samuel said, “Does Yehvah delight in burnt offerings and sacrifices as in listening to Yehvah's voice? Behold, listening is better than sacrifice, to heed than fat of rams. [23] For rebellion is a sin of divination,¹⁸⁶ and the insubordination¹⁸⁷ is iniquity and teraphim.¹⁸⁸ Because you have rejected Yehvah's word, so he has rejected you from being king.”

[24] And Saul said to Samuel, “I have sinned, for I have passed over Yehvah's mouth and your words; for I feared the people¹⁸⁹ and listened to their voice. [25] And now, bear¹⁹⁰ my sin and return with me, and I will worship Yehvah.” [26] And Samuel said to Saul, “I will not return with you, for you have rejected Yehvah's word; and Yehvah has rejected you from being king over Israel.” [27] And Samuel turned around to go, and Saul grabbed an edge of his robe; and it tore. [28] And

180 הִקְיַמְתִּי (haqiymoti) “I have caused to stand” - same root word and form (hiphil) as in vs 11. Using the same basic term, Saul claims to have done the exact thing Yehvah said he did *not* do.

181 חָמַל (châmal) “had pity” - same term used in vs 3 in which Saul was commanded *not* to have pity.

182 written יֹאמְרוּ (yo'mru) “they said”; read יֹאמֶר (yo'mer) “he said” - no reason it can not be plural.

183 כָּלֹתָם אֹתָם (kallotâm 'otâm) “they finish them” Green; “they are completely finished” ERV; “they are consumed” YLT, NKJV; “they are exterminated” NAS

184 תָּעַט (ta'at) “screamed”; NKJV “swoop down”; NAS “rushed”; YLT, KJV “fly” - see footnote for 1 Samuel 25:14.

185 תָּעַט אֶל-הַשָּׁלָל (ta'at 'el-hashâlâl) “screamed to the spoil” - this is how 1 Samuel 14:32 is in the “read.” “Written” is “made to spoil” (TT) יַעַשׂ אֶל-שָׁלָל (ya'as 'el-shâlâl).

186 קֶסֶם (qesem) “divination” YLT, NAS; “witchcraft” NKJV, KJV - see footnote for Numbers 22:7.

187 הַפָּצָר (haptsar) “the insubordination”; NAS “insubordination” (= “defiance of authority; refusal to obey orders” Oxford); NKJV, KJV, YLT “stubbornness” - Hiphil infinitive w/definite article, only here in Hiphil. Elsewhere, Qal for press in the sense of “urge” (e.g. 1 Samuel 28:23).

188 תְּרַפִּים (terâphim) “teraphim”

189 Proverbs 29:25

190 שָׂא (sâ) “bear” YLT; “pardon” NKJV - “bear” in similar use e.g. Leviticus 19:17, תִּשָּׂא (tissâ) “bear” (NKJV)

Samuel said to him, “Yehvah has torn Israel's kingdom from upon you today and given her to your neighbor better than you. [29] And also, Israel's eternal one¹⁹¹ will not lie and will not repent,¹⁹² for he is not a man to repent.”

[30] And he said, “I have sinned. Now, honor me, please, before my people's elders and before Israel, and return with me; and I will worship Yehvah your Gods.” [31] And Samuel returned after Saul, and Saul worshipped Yehvah.

[32] And Samuel said, “Bring near to me Agag, king of Amalek.” And Agag came to him in fetters.¹⁹³ And Agag said, “Surely, the bitterness of death has turned aside.”

[33] And Samuel said, “Just as your sword has made women childless, so shall your mother be childless among women.” And Samuel hacked Agag in pieces before Yehvah in the Gilgal.

[34] And Samuel went to the Height, and Saul went up to his house, Saul's Hill.

[35] And Samuel did not again go to see Saul until the day of his death, for Samuel mourned for Saul. And Yehvah was sorry that he had made Saul reign over Israel.

16[1] And Yehvah said to Samuel, “How long will you mourn for Saul? And I, I have rejected him from being king over Israel. Fill your horn with oil and go. I am sending you to Jesse, a Bethlehemite,¹⁹⁴ for I have seen¹⁹⁵ for me a king among his sons.” [2] And Samuel said, “How do I go? So, Saul will hear, and he will kill me.”¹⁹⁶ And Yehvah said, “Take a heifer of cattle in your hand and say, ‘I have come to sacrifice to Yehvah.’ [3] And invite Jesse for the sacrifice, and I will let you know what you shall do; and you shall anoint for me who I say to you.”

[4] And Samuel did what Yehvah spoke, and went to House of Bread, and the elders of the city trembled to meet him.¹⁹⁷ And he said,¹⁹⁸ “Peace is your coming?” [5] And he said, “Peace, I have come to sacrifice to Yehvah. Sanctify yourselves and come with me in the sacrifice.” And he sanctified Jesse and his sons and called them to the sacrifice.

[6] And it was, in their coming, so he saw Eliab.¹⁹⁹ And he said, “Surely, before Yehvah is his anointed.” [7] And Yehvah said to Samuel, “Do not look to his appearance and to his exalted height, for I have rejected him. For it is not what man sees, for man sees to the eyes, and Yehvah sees to the heart.”

[8] And Jesse called to Abinadab, and he caused him to pass by Samuel, and he

191 נֶצַח (nêtsach) “eternal one”; CSB, CJB, EXB, ICB, NCV, OJB “Eternal One”; NKJV, KJV “Strength”; YLT “Pre-eminence”; NAS “Glory” - mostly used for everlastingness, e.g. used 2x in Isaiah 34:10 “forever and ever” (NKJV) לְנֶצַח נֶצַחִים (lenêtsach netsâchiym); 2 Samuel 2:26 for, Shall the sword devour “forever”?; Lamentations 3:18 BDB “my endurance,” NKJV “My strength.”

192 יָנַחַם (yinnâchêm) “repent” - same root as “sorry” in vs 11 & 35.

193 מַעְדָּנֹת (ma`adannot) “in fetters” ISV; “in chains” CEB, EXB, etc.; “cautiously” NKJV; “daintily” YLT – only also found in Job 38:31 “chains” (NAS), “cluster” (NKJV), “sweet influences” (YLT, KJV) of Pleiades.

194 בֵּית־הַלְחָמִי (bêyt-hallachmiy) “Bethlehemite” - found also in 1 Samuel 16:18; 17:58; 2 Samuel 21:19.

195 רָאִיתִי (râ'iytiy) “I have seen” YLT; “I have provided” NKJV – same exact word for “I have seen” (NKJV) in vs 16.

196 Wow! How did he have such insight that Saul was so evil now that he would kill him?

197 לִקְרָאתוֹ (liqrâ'to) “to meet him” YLT, NAS; “at his coming” NKJV, KJV

198 וַיֹּאמֶר (vayyo'mer) “And he said”; YLT “and one said”; NKJV, KJV, NAS “and said” (as if plural from “elders,” but verb is singular)

199 אֱלִיאָב (eliy'av) “Eliab” = “My God is father” - see footnote for Numbers 1:9

said, “Also, in this Yehvah has not chosen.” [9] And Jesse caused Sammah to pass by, and he said, “Also, in this Yehvah has not chosen.” [10] And Jesse caused seven of his sons to pass by before Samuel, and Samuel said to Jesse, “Yehvah has not chosen in these.”

[11] And Samuel said to Jesse, “Are the young men finished?” And he said, “The youngest yet remains, and behold, he is tending the flock.” And Samuel said to Jesse, “Send and get him, for we will not turn around²⁰⁰ until he comes here.” [12] And he sent and brought him, and he was red²⁰¹ with beautiful eyes²⁰² and good looking.²⁰³ And Yehvah said, “Arise, anoint him, for this is he.” [13] And Samuel took the horn of the oil and anointed him in the midst of his brothers. And Yehvah's spirit rushed to David from that day and onward. And Samuel arose and went to the Height.

[14] And Yehvah's spirit turned aside from with Saul, and a bad spirit from Yehvah terrified²⁰⁴ him. [15] And Saul's servants said to him, “Look now, a bad spirit of Gods²⁰⁵ is terrifying you. [16] Please tell your servants before you to seek a man knowing how to play on the lyre.²⁰⁶ And it shall be, when the bad spirit of Gods is upon you, he shall play with his hand, and you will be well.” [17] And Saul said to his servants, “Please look for me a man good at playing and bring to me.”

[18] And one from the young men answered and said, “Look, I see a son to Jesse the Bethlehemite who knows how to play, and a mighty man of valor, and a man of war, and prudent in speech, and a man of appearance, and Yehvah is with him.” [19] And Saul sent messengers to Jesse and said, “Send to me David, your son, who is with the flock.” [20] And Jesse took a donkey, bread, and a skin of wine, and one kid of the goats, and sent in David his son's hand to Saul.

[21] And David came to Saul and stood before him, and he loved him very much. And he was his equipment bearer. [22] And Saul sent to Jesse saying, “Please let David stand before me, for he has found favor in my eyes.” [23] And it was, when the spirit of Gods was to Saul, so David took the lyre and played with his hand. And Saul was relieved and was well, and the bad spirit turned aside from upon him.

17[1] And Philistines gathered their camps for war and gathered at Socoh which

200 נָסַב (nâsov) “turn around”; YLT “turn round”; NKJV, KJV, NAS “sit down”

201 אֲדָמוֹנִי ('admoniy) “red”; NKJV, etc. “ruddy” - same word used for Esau as a newborn in Genesis 25:25.

202 יָפֶה עֵינַיִם (yephêh `ênayim) “beautiful eyes” NAS; “beauty of eyes” YLT; “bright eyes” NKJV

203 טוֹב רֵאִי (tov ro'iy) “good looking” NABRE; “good-looking” NKJV; “good appearance” YLT

204 בִּעֲתָתוֹ (vi`atatu) “terrified him” YLT; “troubled him” NKJV, KJV; “terrorized him” NAS – same piel verb found also in 1 Samuel 16:15 (“terrifying” YLT); 2 Samuel 22:5 (“terrify” YLT); Job 3:5; 7:14; 9:34 (“terrify” NKJV); 13:11, 21 (“terrify” YLT); 15:24 (“terrify” NAS); 18:11 (“terrified” YLT); 33:7 (“terrify” NKJV); Psalm 18:4(H5, “terrified” NAS); Isaiah 21:4 (“terrified” YLT). See also Hebrews 10:26-31 (vs 27?).

205 רוּחַ-אֱלֹהִים (ruach-'elohiym râ`âh) “bad spirit of Gods” (Romans 11:36 “of Him . . . are all things”) - this phrase is also found in 1 Samuel 16:16; 18:10; and without the “bad” but in reference to the same spirit in 1 Samuel 16:23; see also רוּחַ יְהוָה | יְהוָה (ruach yehvâh râ`âh) “bad spirit of Yehvah” in 1 Samuel 19:9. 1 Samuel 16:14 says the bad spirit was “from Yehvah” מֵאֵת יְהוָה (mê`êt yehvâh). Elsewhere, “spirit of Gods” רוּחַ אֱלֹהִים (ruach 'elohiym) is in reference to God's spirit in Genesis 41:38; Exodus 31:3; 35:31; Numbers 24:2; 1 Samuel 10:10 (upon Saul); 11:6 (upon Saul); 19:20 (upon Saul's messengers), 23 (upon Saul, humiliating him [“naked” vs 24]); 2 Chronicles 15:1 (upon Azariah).

206 See footnote for 1 Samuel 10:5.

was Judah's. And they camped between Socoh and Azekah in Ephes Dammim.²⁰⁷ [2] And Saul and Israel's men gathered and camped in the Valley of the Terebinth²⁰⁸ and set in order for battle to meet Philistines. [3] And Philistines were standing toward the mountain²⁰⁹ on this side, and Israel was standing toward the mountain on this side. The valley was between them.

[4] And a man of the duelists²¹⁰ went out from Philistines' camps. Goliath was his name,²¹¹ from Winepress. His height was six cubits and a span.²¹² [5] And a helmet of bronze was upon his head, and he was wearing armor²¹³ of scales.²¹⁴ And the weight of the armor was five thousand shekels of bronze.²¹⁵ [6] And a greave²¹⁶ of bronze was upon his feet²¹⁷ and a javelin of bronze between his shoulders. [7] And his wood spear was like a weavers' beam, and his spear's blade was six hundred shekels of iron. And the bearer of the large shield²¹⁸ went before him.

[8] And he stood and called to the battle lines of Israel and said to them, "Why have you come out to set in order for battle? Am I not the Philistine and you servants to Saul? Eat²¹⁹ for yourselves a man, and let him come down to me. [9] If he is able to wage war with me and strike me, so we will be for you for servants. And if I am able to him, and strike him, so you will be for us for servants and serve us." [10] And the Philistine said, "I reproach the battle lines of Israel this day. Give to me a

207 אֶפְתָּס דַּמִּיִּם ('ephes dammiym) "Ephes Dammim" - only here.

208 עֵמֶק הָאֵלָה (êmeq hâ'êlâh) "the Valley of the Terebinth"; DRA, WYC "the valley of Terebinth"; DARBY "the valley of Terebinths"; NKJV "the Valley of Elah" - found also in 1 Samuel 17:19; 21:9(H10).

209 אֶל־הָהָר ('el-hâhâr) "toward the mountain"; NKJV, etc. "on the mountain" - same phrase also found in Exodus 24:15, 18 ("into the mountain" NKJV); 2 Kings 4:27 ("at the hill" NKJV); Isaiah 22:5 ("to the mountain" NKJV). "On the mountain" בְּהָרַ (bâhâr) is found e.g. in Genesis 31:54(2x); Exodus 24:18; 25:40, etc..

210 בְּנָיִם (bênayim) "duelists" (= "a person who fights a duel or duels" Oxford); YLT "duellists"; NKJV, etc. "champion"; CEV "hero" - dual plural form of the word for "between" בֵּין (bêyn) e.g. 1 Samuel 17:1. Found also only in 1 Samuel 17:23 (1 Samuel 17:51 "champion" is גִּבּוֹר [gibbor] "mighty man").

211 גִּלְיָת (gâlâyât) "Goliath" - found also in 1 Samuel 17:23; 21:9(H10); 22:10; 2 Samuel 21:19; 1 Chronicles 20:5 -

212 = about 9ft., 8in. - for a cubit see footnote for Genesis 6:15 and for a span Exodus 28:16.

213 שָׁרְיוֹן (shiryon) "armor" - see footnote for 1 Samuel 14:1.

214 קֶשֶׁשִׁים (qasqassiyim) "scales" DARBY, DRA, ERV, JUB; "coat of mail" YLT, NKJV - same word as "scales" (NKJV) in Leviticus 11:9-10, 12; Deuteronomy 14:9-10 (all Hebrew singular); Ezekiel 29:4(2x, Hebrew plural).

215 CSB, CEB, CEV, EXB "one hundred twenty-five pounds"

216 מִצָּחַת (mitschat) "greave" ("a piece of armor used to protect the shin" Oxford); NAS, KJV "greaves"; NKJV "armor"; YLT "frontlet" - only found here.

217 רַגְלָיו (raglâyv) "his feet" YLT; "his legs" NKJV, etc.; - this is more literally "feet," yet this word can mean "leg" e.g. in Exodus 25:26; 37:13 for the "legs" of a table. This armor is likely protecting both feet and shins. There is also כַּרְעִים (kerâ'ayim) the "legs" of animals (e.g. Leviticus 9:14) and insects (e.g. Leviticus 11:21), or שִׁקְיִם (shoqayim) for "legs" (e.g. Proverbs 26:7) sometimes translated "thigh" (e.g. 1 Samuel 9:24).

218 צִנְהָ (tsinnâh) "large shield" - BDB "large shield (covering whole body)"

219 בָּרוּ (beru) "Eat" (Qal) - this is what the Hebrew says. Greek (LXX) says "Choose" ἐκλέξασθε (eklexasthe) translating it as if it were as in 1 Kings 18:25 בַּחֲרוּ (bacharu) "Choose" for yourselves. Lamentations 4:10 uses this word in the Piel form for "their children became food for them." Elsewhere, qal 2 Samuel 12:17; 13:6, 10 ("eat"); Hiphil 2 Samuel 3:35; 13:5 ("eat").

man, and we will fight together.” [11] And Saul and all Israel heard these words of the Philistine, and they were dismayed and feared greatly.

[12] And David, son of this Ephraimite²²⁰ man from House of Bread, Judah, and his name was Jesse, and he had eight sons. And the man in the days of Saul was old coming in among men.²²¹ [13] And the three oldest²²² of Jesse's sons went going after Saul to battle, and the name of the three of his sons who went in the battle: Eliab the firstborn, and his second Abinadab, and his third Shammah. [14] And David was the youngest, and the three oldest went after Saul.

[15] And David was going and returning from with Saul to tend his father's flock at House of Bread. [16] And the Philistine drew near, the early morning and the evening, and stationed himself forty days. [17] And Jesse said to David his son, “Please take to your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers. [18] And these ten cuts of the cheese²²³ bring to the leader of the thousand. And visit your brothers for peace²²⁴ and take their pledge.”²²⁵

[19] And Saul and they and all Israel's men were in the Valley of the Terebinth fighting with Philistines. [20] And David rose early in the morning and left the flock to a keeper and carried and went just as Jesse commanded him. And he came in to the trench,²²⁶ and the army was going out to the battle line; and they shouted in the battle. [21] And Israel set in order and Philistines, battle line to meet battle line.

[22] And David left the supplies from upon him over to the hand of the keeper of the supplies and ran to the battle line. And he came in and asked to his brother for peace.²²⁷ [23] And he was speaking with them. And behold, the man of the duelists²²⁸ was coming up, Goliath the Philistine was his name from Winepress from caves²²⁹ of Philistines. And he spoke according to these words and David heard. [24] And when all Israel's men saw the man, so they fled from before him and were very afraid.

[25] And Israel's men said, “Have you seen²³⁰ this man coming up? For he comes up to reproach Israel. And it shall be, the man who strikes him, the king shall make him rich, great riches, and he will give his daughter to him. And his father's house he will make free in Israel.” [26] And David said to the men standing with him, saying, “What shall be done for the man who strikes this Philistine and takes away

220 אֶפְרַתִּי (ephraṭi) “Ephraimite” CEB; “Ephrathite” YLT, NKJV, KJV, NAS, etc. - “Ephrathite” = “Ephraimite” see Judges 12:5 (& footnote) where this same word is translated “Ephraimite” by YLT, NKJV, KJV, NAS, etc..

221 בָּא בְּאֲנָשִׁים (bâ' va'anāshiyim) “coming in among men”; KJV “went among men”; NKJV “advanced in years”

222 גְּדֹלִים (gedoliym) “oldest” - more literally, “greatest,” used in the sense of greater in age.

223 חֶלֶב (châlâv) “cheese” - same word for “milk” (e.g. Judges 5:25)

224 לְשָׁלוֹם (leshâlom) “for peace” (i.e. see how they are doing); YLT “for welfare”; “look into the welfare” NAS

225 עֲרֻבָתָם (arubâtâm) “their pledge” YLT, KJV (“take their pledge”); bring back “news of them” NKJV, NAS - “pledge” also only found in Proverbs 17:18.

226 מַעֲגָלָה (ma'ggâlâh) “trench” KJV, BRG, JUB; “barricade” Green; “path” YLT; “camp” NKJV; “circle of the camp” NAS – similar usage found also in 1 Samuel 26:5; 26:7.

227 לְשָׁלוֹם (leshâlom) “for peace” (i.e. see how they are doing); YLT “of welfare”; NKJV “greeted”; KJV “saluted”

228 בְּנֵי־יָד (bênayim) “duelists” - see footnote for vs 4.

229 written מִמַּעֲרוֹת (mimma'arot) [written] “from caves”; read מִמַּעֲרוֹת (mimma'archot) “from battle lines”

230 רָאִיתָם (re'iytem) “you seen” - plural “you”

reproach from upon Israel? For who is this foreskinned Philistine that reproaches battle lines of living Gods?”²³¹ [27] And the people said to him according to this word, saying, “Thus shall be done to the man who strikes him.”

[28] And his older brother, Eliab, heard his words to the men, and Eliab's anger burned against David. And he said, “Why is this? You have come down, and with who did you leave those few of the flock in the wilderness? I know your insolence and your bad heart. For you came down in order to see the battle.”²³² [29] And David said, “What have I done now? Was it not a word?”²³³ [30] And he turned from beside him to another in front and spoke according to this word. And the people returned him a word as the first word. [31] And the words that David spoke were heard and told before Saul, and he took him.

[32] And David said to Saul, “Let no man's heart fall over him. Your servant will go and fight with this Philistine.” [33] And Saul said to David, “You are not able to go to this Philistine to fight with him, for you are a youth; and he is a man of war from his youth.” [34] And David said to Saul, “Your servant was tending among his father's flock and the lion came, and the bear, and carried a sheep from the herd. [35] And I went out after him and struck him and snatched from his mouth. And he arose over me, and I grabbed him in his beard and struck him and killed him. [36] Both the lion and the bear your servant has stricken, and this foreskinned Philistine will be as one of them. For he has reproached battle lines of living Gods.”²³⁴ [37] And David said, “Yehvah, who has delivered me from the hand of the lion and from the hand of the bear, he will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and Yehvah be with you.”²³⁵

[38] And Saul clothed David with his garments²³⁶ and put a bronze helmet upon his head and clothed him with armor. [39] And David girded his sword upon his garments²³⁷ and tried to walk, for he had not tested. And David said to Saul, “I am not able to walk in these, for I have not tested.” And David took them off from upon him.

[40] And he took his staff in his hand and chose for himself five smooth stones from the brook and put them in the shepherds²³⁸ container²³⁹ that he had and in the pouch,²⁴⁰ and his sling in his hand, and he drew near to the Philistine. [41] And the Philistine walked, coming and approaching to David, and the man carrying the

231 אֱלֹהִים חַיִּים (‘elohiym chayyiym) “living Gods” - plural noun, plural adjective. See footnote for Deuteronomy 5:26.

232 Proverbs 17:17b “a brother is born for adversity.”

233 הֲלוֹא דָבָר הוּא (halo' dâvâr hu) “Was it not a word?”; YLT “is it not a word?”; Green, ESV “Was it not but a word?”; NKJV, KJV “Is there not a cause?”; NAS “Was it not just a question?”

234 אֱלֹהִים חַיִּים (‘elohiym chayyiym) “living Gods” plural noun, plural adjective – see also vs 26.

235 Saul is wicked at this point, yet he still speaks God's name (Isaiah 29:13).

236 מַדְיָיו (maddâyv) “his garments” NAS; “his long robe” YLT; “armor” NKJV – used in this context of military attire also in 1 Samuel 17:39; 18:4; 2 Samuel 20:8; and perhaps Judges 3:16; 5:10; 1 Samuel 4:12; Psalm 109:18; also a priest's attire in Leviticus 6:3; and “measures” in Jeremiah 13:25.

237 מַדְיָיו (maddâyv) – “his garments” - same word as Saul's garments in vs 38.

238 רֹעִים (ro'im) plural participle, “shepherds” YLT; “shepherd's” NKJV, etc.

239 כֶּלִי (keliy) “container”; NKJV, etc. “bag”; “habiliments” (“characteristic apparatus” Webster) YLT – this is a very general term, not specific.

240 וּבִלְקוּט (uvayyalqut) “and in the pouch”; CSB “in the pouch”; NKJV “in a pouch”; YLT “even in the scrip” (scrip = “archaic: a small bag or wallet” Webster); KJV “even in a scrip” - only found here.

shield was before him. [42] And the Philistine looked and saw David and despised him, for he was a youth, red with beautiful appearance.

[43] And the Philistine said to David, “Am I a dog that you come to me with the staff?” And the Philistine cursed David in his gods. [44] And the Philistine said to David, “Come to me and I will give your flesh to the birds of the heavens and to the beasts of the field.” [45] And David said to the Philistine, “You come to me in a sword and in a spear and in a javelin. And I come to you in Yehvah of hosts name, Gods of battle lines of Israel, whom you have reproached. [46] This day Yehvah will deliver you into my hand and will strike you and take away your head from upon you and give a corpse of Philistines' camp to the birds of the heavens and to the life of the earth. And all the earth shall know that there are Gods to Israel. [47] And this whole assembly will know that not in a sword nor in a spear does Yehvah save, for the battle is Yehvah's; and he will give you into our hand.”²⁴¹

[48] And it was, that the Philistine arose and went and approached to meet David, and David hurried and ran to the battle line to meet the Philistine. [49] And David sent his hand to the container and took from there a stone and slung and struck the Philistine at his forehead, and the stone sank into his forehead; and he fell upon his face to earth. [50] So David was stronger²⁴² than the Philistine in the sling and in the stone and struck the Philistine and killed him. And there was no sword in David's hand.

[51] And David ran and stood at the Philistine and took his sword and drew her out from her sheath and killed him and cut off his head with her. And the Philistines saw that their mighty one was dead and fled. [52] And men of Israel and Judah arose and shouted and pursued the Philistines unto your going to a valley and unto gates of Ekron. And slain Philistines fell on Two Gates²⁴³ way and unto Winepress and unto Ekron. [53] And sons of Israel returned from chasing after Philistines and plundered their camps.

[54] And David took the Philistine's head and brought him to Jerusalem, and his gear he put in his tent. [55] And when Saul saw David going out to meet the Philistine, he said to Abner, the leader of the army, “Whose son is this young man, Abner?” And Abner said, “Your soul lives, the king, if I know.” [56] And the king said. “You, ask, whose son is this young man.” [57] And when David returned from striking the Philistine, so Abner took him and brought him before Saul; and the Philistine's head was in his hand. [58] And Saul said to him, “Whose son are you, young man?” And David said, “Son of your servant Jesse, the Bethlehemite.”

18[1] And it was, as his finishing to speak to Saul, so Jonathan's soul was bound with David's soul, and Jonathan loved him as his soul.²⁴⁴ [2] And Saul took him on that day, and did not let him return to his father's house. [3] And in his love with him as his soul, Jonathan and David cut a covenant. [4] And Jonathan stripped

241 “Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things” (Jeremiah 9:23-24 NAS). See also Psalm 147:10-11; Zechariah 4:6

242 מִן־הַפְּלִשְׁתִּי ... יָחֵזֶק (yehezaq dâvid min-hapelishtiy) “stronger than . . . the Philistine” YLT; “prevailed over the Philistine” NKJV, KJV, NAS – syntax dictates “stronger than.” It more literally reads, “strong . . . from the Philistine” which is how “stronger than the Philistine” would be worded.

243 שְׁעָרִים (sha`arayim) “Two Gates” (dual form of the word “gate”) - see footnote for Joshua 15:36.

244 Proverbs 19:8 (“loves his soul”), more literally, “he who buys heart loves his soul.”

himself of the robe that was upon him and gave it to David, and his garments,²⁴⁵ and unto his sword, and unto his bow and unto his belt.

[5] And David went out in all that Saul sent him acting prudently. And Saul set him over the men of war, and he did good in the eyes of all the people and also in the eyes of Saul's servants. [6] And in was, in their coming in, in David's return from striking the Philistine, the women went out from all of Israel's cities to sing and dance to meet Saul the king with tambourines, with joy, and with musical instruments. [7] And the women who were celebrating²⁴⁶ sang and said, "Saul has struck his thousands²⁴⁷ and David his tens of thousands."²⁴⁸ [8] And Saul was very angry, and this thing was bad in his eyes. And he said, "They give to David tens of thousands and to me they give the thousands. And yet to him is only the kingship." [9] And Saul was guilty²⁴⁹ with David from that day and onward.

[10] And it was on the next day, so a bad spirit of Gods rushed to Saul and he prophesied in the midst of the house, and David played with his hand as on other days.²⁵⁰ And the spear was in Saul's hand. [11] And Saul cast the spear and said, "I will strike in David and in the wall." And David turned around from before him twice. [12] And Saul was afraid of David, for Yehvah was with him and had turned aside from with Saul. [13] And Saul took him away from with him and put him leader of a thousand. And he went out and came in before the people. [14] And David was prudent in all his ways, and Yehvah was with him. [15] And Saul saw that he was very prudent, and he dreaded²⁵¹ him. [16] And all Israel and Judah loved David, for he was going out and coming in before them.

[17] And Saul said to David, "Look, my oldest daughter, Merab, I will give her to you for a woman,²⁵² only be for me for a son of valor and fight Yehvah's battles." And Saul said, "My hand shall not be against him. So, Philistines' hand will be against him." [18] And David said to Saul, "Who am I and what is my life from my father's family in Israel that I should be son-in-law to the king?" [19] And it was, when it was time to give Merab, Saul's daughter, to David, so she was given to Adriel²⁵³ the Meholathite²⁵⁴ for a woman.

245 מָדָיו (maddâyv) "his garments" - see footnote for 1 Samuel 17:38.

246 מְשַׁחֲקוֹת (mesachaqot) "celebrating" GW, NOG; "playing" YLT; "danced" NKJV – used in similar context in 2 Samuel 6:5 ("celebrating" NAS), 21 ("celebrate" NAS); 1 Chronicles 13:8 ("celebrating" NAS).

247 Written אֲלָפָיו ('alâphâv) "his thousands"; read אֲלָפָיו ('alâphâyv) "his thousands" - see next vs "thousands."

248 רִבְבוֹתָיו (rivvotâyv) "his tens of thousands" (plural); NKJV, KJV, NAS "his ten thousands"; YLT "myriads" - see footnote for Genesis 24:60.

249 Written עֹון ('âon) "guilty"; read עֵינַן ('oyên) "eyed" NKJV – verb only found here.

250 כִּיּוֹם | בְּיוֹם (keyom beyom) "as at other times" - more literally, "as day in day"

251 יָגַר (yâgâr) "dreaded" NAS; "was afraid of" NKJV, KJV – same word as e.g. in Numbers 22:3 "dread" NKJV.

252 David was already suppose to receive one of Saul's daughters (1 Samuel 17:25).

253 עַדְרִיאֵל ('adriy'êl) "Adriel" (= "God is my help") - found also in 2 Samuel 21:8 (see footnote) where Adriel, son of Barzillai the Meholathite" (2 Sam. 21:8), is noted as having 5 sons (NAS "born to Adriel" יֵלְדָה) via Michal , Saul's daughter, David's wife! So, Michal was given to David in 1 Samuel 18:27, later given to Palti, son of Laish, in 1 Samuel 25:44, then given back to David in 2 Samuel 3:13. At some point, by 2 Samuel 21:8, she had committed adultery with Adriel, resulting in five sons! Also, 2 Samuel 6:23 says, "for Michal . . . there was not to her a child unto the day of her death." Thus, the greater and immediate context dictates via David.

254 מְחֹלָתִי (mecholâtiy) "Meholathite" - found also in 2 Samuel 21:8.

[20] And Michal, Saul's daughter, loved David, and they told Saul; and the thing was right²⁵⁵ in his eyes. [21] And Saul said, "I will give her to him, and she shall be to him for a snare, and Philistines' hand shall be against him." And Saul said to David a second time, "Be a son-in-law to me today."

[22] And Saul commanded his servants, "Speak to David in secret, saying, 'Look, the king delights in you and all his servants love you, so now, be a son-in-law to the king.'" [23] And Saul's servants spoke these words in David's ears. And David said, "Is it a slight thing in your eyes to be son-in-law to the king? And I am a poor man and lightly esteemed." [24] And Saul's servants told him, saying, "According to these words David spoke." [25] And Saul said, "Thus you shall say to David, 'There is no delight in a dowry to the king, except in a hundred Philistines' foreskins to take vengeance on the king's enemies.'" And Saul thought to cause David to fall by Philistines' hand. [26] And his servants told David these words, and the thing was right in David's eyes to be son-in-law to the king; and the days were not fulfilled.

[27] And David arose and went, he and his men, and struck in the Philistines two hundred men. And David brought their foreskins and fulfilled them to the king to be son-in-law to the king. And Saul gave to him Michal his daughter for a woman.

[28] And Saul saw and knew that Yehvah was with David. And Michal, Saul's daughter, loved him. [29] And Saul was yet more afraid of David, and Saul was an enemy of David all the days. [30] And the Philistines' leaders went out, and it was, as often as their going out, David acted more prudently than all Saul's servants. And his name was very highly esteemed.

19[1] And Saul spoke to Jonathan his son and to all his servants to kill David. And Jonathan, Saul's son, delighted in David very much. [2] And Jonathan told David, saying, "Saul, my father, seeks to kill you. So now, please keep watch in the morning, and stay in the secret place and hide yourself. [3] And I will go out and stand beside²⁵⁶ my father in the field where you are. And I will speak about you to my father and see what and tell you.

[4] And Jonathan spoke about David good to Saul his father and said to him, "Let not the king sin against his servant, against David, for he has not sinned against you; and because his deeds are very good to you. [5] And he put his soul in his palm and struck the Philistine, and Yehvah worked great salvation for all Israel. You saw and rejoiced. So, why do you sin against innocent blood to kill David for nothing?" [6] And Saul listened to Jonathan's voice, and Saul swore, "Yehvah lives. He shall not be killed." [7] And Jonathan called to David, and Jonathan told him all these words. And Jonathan brought David to Saul, and he was before him as in times past.

[8] And there was the war again. And David went out and fought against the Philistines and struck them a great slaughter, and they fled from before him. [9] And a bad spirit of Yehvah was to Saul, and he was sitting in his house. And his spear was in his hand, and David was playing by hand. [10] And Saul sought to strike his spear in David and in the wall. And he got away from before Saul. And he struck the spear into the wall. And David fled and escaped in that night.²⁵⁷

[11] And Saul sent messengers to David's house to watch him and to kill him in

255 יָשָׁר (yishar) "right" YLT; "pleased" NKJV; "agreeable to" NAS

256 לְיָד (leyad) "beside" - more literally, "to hand of" - i.e. "to my father's hand"

257 As recorded, this is the third time Saul tried to pin David to the wall. See 1 Samuel 18:11 for the other two.

the morning. And Michal, his woman, told David, saying, “If you do not escape with your soul tonight, tomorrow you will be killed.” [12] And Michal let David down through the window, and he went and fled and escaped. [13] And Michal took the teraphim²⁵⁸ and put to the bed and put a net²⁵⁹ of the goats at his head and covered in the garment.

[14] And Saul sent messengers to take David, and she said, “He is sick.” [15] And Saul sent the messengers to see David, saying, “Bring him up in the bed to me to kill him.” [16] And the messengers came in, and behold, the teraphim to the bed and a net of the goats at his head. [17] And Saul said to Michal, “Why did you deceive me so and send away my enemy and he escaped?” And Michal said to Saul, “He said to me, ‘Send me away. Why should I kill you?’”

[18] And David fled and escaped and came to Samuel to the Height and told him all that Saul did to him. And he and Samuel went and stayed in Naioth.²⁶⁰ [19] And it was told to Saul, saying, “Behold, David is in Naioth in Height.” [20] And Saul sent messengers to take David. And seeing the company of prophets prophesying and Samuel standing presiding over them, so Gods' spirit was upon Saul's messengers; and they also prophesied. [21] And they told Saul, and he sent other messengers. And they also prophesied. And Saul again also sent messengers a third time, and they also prophesied.

[22] And he also went to Height and came unto the great well that was in Sechu,²⁶¹ and asked and said, “Where are Samuel and David?” And he said, “Behold, in Naioth in the Height.” [23] And he went there, to Naioth in the Height. And Gods' spirit was upon him also, and he went walking and prophesied until he came in to Naioth in the Height. [24] And he also stripped off his clothes, and he also prophesied before Samuel and fell naked all that day and all the night. Therefore, they say, “Is Saul also among the prophets?”²⁶²

20[1] And David fled from Naioth in the Height and came and said to Jonathan, “What have I done? What is my iniquity, and what is my sin before your father that he seeks my soul?” [2] And he said to him, “Far be it! You shall not die. Behold, my father, for him, he does²⁶³ a great thing or a small thing and does not reveal in my ear? And why would my father hide from me this thing? This is not so.” [3] And again David swore and said, “Your father surely knows that I have found favor in your eyes and said, ‘Do not let Jonathan know this, lest he be grieved.’ But indeed, Yehvah lives and your soul lives, for it's as a step between me and the death.” [4] And Jonathan said to David, “What your soul says, so I will do for you.”

[5] And David said to Jonathan, “Behold, tomorrow is a new moon,²⁶⁴ and I should surely sit with the king to eat. So, send me away, and I will be hidden in the field

258 תְּרָפִים (terāphim) “teraphim” - see footnote for Genesis 31:19.

259 כְּבִיר (keviyr) “net” DARBY, NRSV; “mattress” YLT; “pillow” KJV; “cover” NKJV; “quilt” NAS – found also in 1 Samuel 19:16 – exact meaning unknown.

260 Written נַיֹּת (nāvyot); read נַיֹּת (nāyot) “Naioth” - found also in 1 Samuel 19:19, 22-23; 20:1.

261 שֶׁכּוּ (sekhu) “Sechu” - only here.

262 See also 1 Samuel 10:10-12.

263 Written לוֹ-עָשָׂה (lo-`âsâh) “for him, he does”; read לֹא-יַעֲשֶׂה (lo'-ya`aseh) “does not do” LEB, “doth not do” YLT, “will do nothing” NKJV. The written makes sense if it is as a question.

264 חֹדֶשׁ (chodesh) “new moon” - this can mean either “new moon” or “month” (e.g. Genesis 7:11) depending on context.

until the third evening. [6] And if your father missing, he misses me, so you shall say, 'David earnestly asked from me to run to House of Bread, his city, because the sacrifice of the days is there for all the family.' [7] If thus he says, 'Good.' Peace is to your servant. If he is really angry, know that the bad is determined by him. [8] And do kindness upon your servant, for in a covenant of Yehvah you have brought your servant with you. And if there is in me iniquity, you kill me. So, why should you bring me to your father?"

[9] And Jonathan said, "Far be it for you! For if I surely knew that the bad was determined from my father to come upon you, then would I not tell you?" [10] And David said to Jonathan, "Who will tell me, if what your father answers you is harsh?" [11] And Jonathan said to David, "Come, and let's go out to the field." And the two of them went out to the field.

[12] And Jonathan said to David, "Yehvah, Gods of Israel, when I have searched my father about this time tomorrow, the third,²⁶⁵ and behold, good is toward David, and I do not then send to you and uncover your ear, [13] thus may Yehvah do to Jonathan and thus may he add. If the bad upon you is good to my father, so I will uncover your ear. And I will send you away, and you will go in peace. And may Yehvah be with you just as he was with my father. [14] And am I not yet alive, and will you not deal with me Yehvah's kindness and I not die? [15] And you shall not cut off your kindness from with my house forever, not even when Yehvah cuts off David's enemies, each one from upon the face of the ground." [16] And Jonathan cut with David's house, "May Yehvah seek from David's enemies' hand." [17] And Jonathan again caused David to swear in his love for him, for he loved him, love of his soul.

[18] And Jonathan said to him, "Tomorrow is a new moon, and you shall be missed, because your seat will be missed. [19] And doing three,²⁶⁶ you shall go down quickly and come to the place where you were hid on the day of the deed and stay beside the stone, the Ezel.²⁶⁷ [20] And I will shoot three arrows to a side to send for me for a target. [21] And behold, I will send the boy, 'Go, find the arrows.' If saying, I say to the boy, 'Behold, the arrows are from you. Get it and come.' That is peace to you. So, there is nothing. Yehvah lives. [22] And if I say thus to the young man, 'Behold, the arrows are from you and onward.' Go, for Yehvah has sent you away. [23] And the word that we have spoken, I and you, behold, Yehvah be between me and you forever."

[24] And David hid in the field, and there was the new moon. And the king sat by²⁶⁸ the bread to eat. [25] And the king sat on his seat as other times, to the seat of the wall, and Jonathan arose, and Abner sat beside Saul. And David's place was missed. [26] And Saul didn't say anything that day, because he said, "Something has happened. He is not clean, indeed not clean."

[27] And it was, on the second day of the new moon, David's place was missed.

265 שְׁלֹשִׁיט (sheloshiyt) "third"; NKJV, YLT "or the third day" - see 1 Samuel 20:5, there he speaks of the "third evening."

266 שְׁלֹשָׁתָּה (shillashâtâ) "doing three"; YLT "on the third day"; NKJV "you have stayed three days" - context weighs heavily on this word. It is literally "doing three . . .," here context implies three days. Yet, e.g. in Deuteronomy 19:3 it equals "making into three" (TT) sections of land, or 1 Kings 18:34 to do something three times (2x).

267 אֵזֶל (ezel) "Ezel" YLT, etc.; "Departure" Stone CJB; "Going-Away" Rock CEV - related verb, אָזַל (âzal) "gone" e.g. Deuteronomy 32:36; 1 Samuel 9:7; Proverbs 20:14.

268 Written עַל ('al) "by" YLT, Green; read אֵל ('el) "to" the meal GNT

And Saul said to Jonathan, his son, “Why has Jesse' son not come, both yesterday and today, to the bread?” [28] And Jonathan answered Saul, “Asking, David asked from me unto House of Bread. [29] And he said, 'Please send me away, for we have a family sacrifice in the city; and my brother himself commanded me. And now, if I have found favor in your eyes, please let me escape and see my brothers.' Therefore, he has not come to the table of the king.”

[30] And Saul's anger burned against Jonathan, and he said to him, “Son of the perverse rebellious woman! Do I not know that you are choosing Jesse's son to your shame and to the shame of your mother's nakedness? [31] For all the days that Jesse' son lives upon the ground, you and your kingdom shall not be established. And now, send and bring him to me, for he is a son of death.” [32] And Jonathan answered Saul his father and said to him, “Why should he be killed? What did he do?” [33] And Saul cast the spear at him to strike him. And Jonathan knew that it had been determined by his father to kill David. [34] And Jonathan rose from the table burning with anger. And he did not eat bread on the second day of the new moon, for he was grieved for David; because his father humiliated him.

[35] And it was in the morning, so Jonathan went out to the field at the appointed time with David, and a small boy was with him. [36] And he said to his boy, “Run. Please find the arrows that I am shooting.” The boy ran and he shot the arrow to pass over him. [37] And the boy came to the place of the arrow that Jonathan shot. And Jonathan called out after the boy and said, “Is not the arrow from you and onward?”²⁶⁹ [38] And Jonathan called after the boy, “Hurry, make haste. Do not stand.” And Jonathan's boy gathered the arrow²⁷⁰ and came to his lords.²⁷¹ [39] And the boy did not know anything, but Jonathan and David knew the matter.

[40] And Jonathan gave his things to the boy who was his and said to him, “Go, bring to the city.” [41] The boy went, and David arose from the south and fell to his face to earth and bowed down three times. And they kissed each other and wept with each other, but David more so. [42] And Jonathan said to David, “Go in peace in which we have sworn, both of us, in Yehvah's name, saying, 'Yehvah be between me and you and between my seed and your seed forever.’” [H21:1] And he arose and went, and Jonathan went in the city.

21[1H2] And David went to Nob²⁷² to Ahimelech²⁷³ the priest. And Ahimelech trembled to meet David and said to him, “Why are you by yourself and no men²⁷⁴ are

269 This is what Jonathan said in vs 22 to signify to David that his father wants to harm him.

270 Written **חֶצִי** (chêtsiy) “arrow”; read **חִצִּים** (chitstsiym) “arrows”

271 **אֲדֹנָיו** ('adonâyv) “his lords” - see footnote for Genesis 24:9.

272 **נוֹב** (nov) “Nob” - found also in 1 Samuel 22:9, 11, 19; Nehemiah 11:32; Isaiah 10:32.

273 **אֲחִימֶלֶךְ** ('achiymelek) “Ahimelech” = my brother is king; LXX **Αβιμελεχ** (Abimelech) Hebrew = “my father is king” – found also in 1 Samuel 21:2, 8, 22:9, 11, 14, 16, 20; 23:6; 26:6 “the Hitite” LXX **Αχιμελεχ** (Achimelech); 2 Samuel 8:17 LXX **Αχιμελεχ**; 1 Chronicles 24:3 LXX **Αχιμελεχ** “of the sons of Ithamar,” 6 LXX **Αχιμελεχ** “son of Abiathar,” 31 LXX **Αχιμελεχ**; Psalm 52:1. See also Mark 2:26 and footnotes.

274 **אִישׁ** ('iysh) “men” LEB; “man” YLT, KJV; “one” NKJV, NAS – this is more literally “man” (singular), but this same exact word is used to mean “men” often (e.g. 1 Samuel 17:24 “men” of Israel, **אִישׁ יִשְׂרָאֵל** ['iysh yisrâ'êl]). And context dictates this is plural in meaning, since David was a captain (1 Samuel 18:13) and commonly coming and going with an army (1 Samuel 18:16). And, there were also some “young men,” **נְעָרִים** (ne`âriym), here with David (vs. 4-5). So, context (greater and immediate) does not dictate he was absolutely by himself, but abnormally “alone” (i.e. no army).

with you?” [2H3] And David said to Ahimelech the priest, “The king commanded me something and said to me, ‘Do not let a man know anything of the matter that I am sending you and what I have commanded you. And the young men I have directed to such and such a place.’ [3H4] And now, what is there under your hand? Five bread give into my hand, or what is found.”

[4H5] And the priest answered David and said, “There is no common bread under my hand, except there is holy bread. If only the young men have been kept from a woman.”²⁷⁵ [5H6] And David answered the priest and said to him, “A woman has been restrained from us about three days²⁷⁶ ago in my going out. And the vessels of the young men are holy, and it is in a way common, even though that today it was holy in the vessel.” [6H7] And the priest gave to him holiness,²⁷⁷ for there was no bread there except the bread of the presence which was taken from before Yehvah to put hot bread on the day²⁷⁸ of it being taken.

[7H8] And a man was there from Saul's servants on that day detained before Yehvah, and his name was Doeg²⁷⁹ the Edomite, the chief of the shepherds that were Saul's. [8H9] And David said to Ahimelech, “And is there not here under your hand a spear or a sword, for both my sword and my equipment I did not take in my hand; because the king's matter was urgent.” [9H10] And the priest said, “Goliath's sword, the Philistine who you struck in the valley of the Terebinth, behold, she is wrapped in the garment behind the ephod. If you take for yourself, take, for there is not another besides this one.” And David said, “There's none like her. Give her to me.” [10H11] And David arose and fled on that day from before Saul, and he came to Achish,²⁸⁰ king of Winepress.

[11H12] And servants of Achish said to him, “Is this not David, the king of the land? Do they not sing to this one in the dances, saying, ‘Saul has struck his thousands and David his tens of thousands?’” [12H13] And David put these words in his heart and was very afraid before Achish, king of Winepress. [13H14] And he changed his discretion²⁸¹ in their eyes and acted insane²⁸² in their hand. And he marked upon the doors of the gate and caused his saliva to go down to his beard. [14H15] And Achish said to his servants, “Look, you see a man who is crazy.²⁸³ Why did you bring him to me? [15H16] Am I lacking crazies that you bring me this one to

275 Kept from a woman? See Exodus 19:15 and footnote.

276 “Three days” is the same amount of time given in Exodus 19:11, 15-16 (“third day”).

277 קֹדֶשׁ (qodesh) “holiness” (e.g. Exodus 15:11 “holiness” NKJV); “holy thing” YLT; “holy bread” NKJV. See also Joshua's comment on this event in Matthew 12:1-4//Luke 6:1-4.

278 The bread was to be there “always” (Exodus 25:30 see footnote) and replaced every Sabbath (e.g. 1 Chronicles 9:32).

279 דֹּעַג (do'êg) “Doeg” - found also in 1 Samuel 22:9, 18 & 22 (דֹּעַיִג [doyêg]); Psalm 52:1. Same root word as “anxious” in 1 Samuel 9:5 & 10:2. Same exact word as “worried” (CSB) in Jeremiah 38:19 (NKJV “afraid”).

280 אַכִּישׁ ('ākhiysh) “Achish” (evidently also called, “Abimelech,” Psalm 34:1//1 Samuel 21:13) - found also in 1 Samuel 21:11-12, 14; 27:2-3, 5-6, 9-10, 12; 28:1-2; 29:2-3, 6, 8-9; 1 Kings 2:39-40.

281 טַעֲמוֹ (ta' mo) noun w/suffix, “his discretion”; NKJV “his behavior”; disguised “his sanity” NAS – this word is used for “taste” in Exodus 16:31; Numbers 11:8; 1 Samuel 14:24 (verb); 29 (verb), 43 (verb); 2 Samuel 3:35 (verb); 19:35 (H36, verb); Job 6:6; 12:11 (verb); 34:3 (verb); Jeremiah 48:11; and for “discretion” in 1 Samuel 25:33 (YLT); Job 12:20 (“discernment” NKJV); Psalm 119:66 (“discernment” NKJV); Proverbs 11:22; 26:16 (“sensibly” NKJV); 31:18 (“perceives” NKJV); Jonah 3:7 (noun, “decree,” verb “taste” NKJV); NKJV translates this word “behavior” in Psalm 34:1 and “taste” (NKJV) in Psalm 34:9, in this same context with David and Achish.

282 יִתְהַלֵּל (yitholêl) hithpoel verb, “acted insane” - GW; NOG; “acted insanely” NAS; “feigned himself mad” KJV, YLT; “feigned madness” NKJV – used in this same way in Jeremiah 25:16 (“go mad” NAS); 46:9 (“drive madly” NAS); 50:38 (“they are mad” NAS); 51:7 (“going mad” NAS); Nahum 2:4(H5, “race madly” NAS).

act crazy by me? Will this one come in to my house?”

22[1] And David went and escaped to a cave of Adullam. And his brothers and all his father's house heard and went down to him there. [2] And everyone who was distressed, and everyone who had a creditor,²⁸⁴ and everyone bitter of soul, gathered together to him, and he was over them for a leader. And they were with him, about four hundred men.

[3] And David went from there to Moab's Lookout, and he said to Moab's king, “Please let my father and mother come with you until I know what Gods, he does to me.” [4] And he led them before Moab's king, and they stayed with him all the days David was in the stronghold.²⁸⁵

[5] And Gad, the prophet, said to David, “Do not stay in the stronghold. Go and come in to Judah's land.” So David went and came in Hereth's²⁸⁶ forest.²⁸⁷ [6] And Saul heard that David, and men who were with him, were discovered. And Saul was sitting on the Hill under the tamarisk in the Height, and his spear was in his hand and all his servants standing by him. [7] And Saul said to his servants standing by him, “Listen now, Benjamites, will Jesse's son also give to you-all fields and vineyards and make you-all leaders of thousands and leaders of hundreds? [8] For all of you have conspired against me, and no one uncovers my ear, my son cutting with Jesse's son. And no one of you is sick²⁸⁸ for me. And no one uncovers my ear that my son has raised up my servant against me to lie in wait, as it is this day.”

[9] And Doeg, the Edomite (so he was standing by Saul's servants)²⁸⁹ answered and said, “I saw Jesse's son coming in to Nob to Ahimelech, son of Ahitub. [10] And he asked for him in Yehvah and gave to him food and gave to him Goliath the Philistine's sword.” [11] And the king sent to call Ahimelech, son of Ahitub, the priest, and all his father's house, the priests who were in Nob. And all of them came to the king.

[12] And Saul said, “Listen now, son of Ahitub.” And he said, “Here I am, my lord.” [13] And Saul said to him, “Why have you²⁹⁰ conspired against me, you and Jesse's son, in giving to him bread and a sword; and asking for him in Gods, to arise

283 מִשְׁתַּגֵּעַ (mishttagê'a) “who is crazy”

284 אִשְׁר־לוֹ נִשָּׂא ('sher-lo noshe') “who had a creditor,” more lit. “who was to him a creditor,” i.e. “who was in debt.” Proverbs 22:7b “the borrower *is* servant to the lender.”

285 מְצוּדָה (metsudâh) “stronghold” NKJV, NAS; “fortress” YLT; “hold” KJV – It appears the “cave of Adullam” = “the stronghold,” see 1 Samuel 22:1 (cave), 4 (stronghold); 2 Samuel 23:13 (cave)-14 (stronghold)//1 Chronicles 11:15 (cave)-16 (stronghold). If so, Adullam was *then* not considered part of Judah (1 Samuel 22:5), but later was (2 Chronicles 11:5-7). The Hebrew word here for “stronghold” is used of David's stronghold in 1 Samuel 22:5; 24:22; 2 Samuel 5:17; 23:14; 1 Chronicles 11:16; [12:8 & 16 מְצַד (metsad)]; for the stronghold of Zion in 2 Samuel 5:7, 9; 1 Chronicles 11:5, 7; for God being a stronghold in 2 Samuel 22:3; Psalm 18:2; 31:2 (plural, “a house of strongholds”), 3; 71:3; 91:2; 144:2; for the stronghold of Tyre in 2 Samuel 24:7; an eagle's stronghold in Job 39:28. Same word also used for “net” (NKJV) Psalm 66:11; Ezekiel 12:13 & 17:20 “snare” (NKJV); and for “prey” in Ezekiel 13:21. Finally, the mountain fortress in Israel, Masada, מְצַדָּה (metsâdâh), is from this same root.

286 חֶרֶת (châhet) “Hereth” - only found here – LXX Σαριχ (Sarich) “Saric” LXA

287 יַעַר ('a'ar) “forest”; LXX πόλει (polei) “city”

288 חֹלֶה (choleh) “sick” (e.g. same exact word as in 1 Samuel 19:14 “sick”); NKJV “sorry”; YLT “grieving”

289 “who was standing by the servants of Saul” NAS; “who was set over the servants of Saul” NKJV – can mean either.

290 קִשְׁרָתֶם (qeshartem) “you conspired” - “you” here is plural.

against me, to lie in wait, as it is this day?” [14] And Ahimelech answered the king and said, “And who among all your servants is as David, faithful, and son-in-law of the king, and who turns²⁹¹ to your guard,²⁹² and is honored in your house? [15] Today I begin to ask for him in Gods? Far be it to me! Let not the king place a thing on his servant, on all my father's house, for your servant did not know in all this matter, little or great.”

[16] And the king said, “Dying, you shall die, Ahimelech, you and all your father's house.” [17] And the king said to the runners, those standing by him, “Turn around and kill Yehvah's priests, for their hand is also with David; and because they knew he was fleeing and did not uncover his ear.”²⁹³ And the servants of the king were not willing to send their hand to attack Yehvah's priests. [18] And the king said to Doyeg,²⁹⁴ “You turn around and attack the priests.” And Doyeg the Edomite turned around and attacked the priests and killed on that day eighty five men²⁹⁵ who carried a linen ephod.

[19] And Nob, the city of the priests, he struck by a sword's mouth, from man and unto woman, from child and unto infant, and cattle, and donkey, and flock by a sword's mouth.²⁹⁶ [20] And one son to Ahimelech, son of Ahitub, escaped, and his name was Abiathar;²⁹⁷ and he fled after David. [21] And Abiathar told David that Saul killed Yehvah's priests.

[22] And David said to Abiathar, “I knew on that day that Doyeg²⁹⁸ the Edomite was there, that he would surely tell Saul. I have brought this around on every soul of your father's house. [23] Stay with me. Do not fear, for he who seeks my soul seeks your soul. You will be safe with me.”

23[1] And they declared to David, saying, “Behold, Philistines are fighting against Keilah, and the y are plundering the threshing floors.” [2] And David asked in Yehvah, saying, “Should I go and strike against these Philistines?” And Yehvah said to David, “Go and strike against the Philistines, and you shall save Keilah.” [3] And David's men said to him, “Behold, we are afraid here in Judah, and how much more when we go to Keilah to Philistines' battlelines!” [4] And David once again asked in Yehvah, and Yehvah answered and said, “Arise, go down to Keilah, for I will give Philistines in your hand.” [5] And David and his men went to Keilah and fought against the Philistines and drove their cattle and struck them, a great slaughter. And David saved Keilah's inhabitants.

291 סָר (sâr) “turns”; YLT “turned”; NKJV “goes at”; NAS “captain” (as if it was שָׂר [sar] e.g. Genesis 37:36 NKJV)

292 מִשְׁמַעְתָּךְ (mishma'tekhâ) “your guard” NAS; “your council” YLT; “your bidding” NKJV, specific meaning unknown – found also in 2 Samuel 23:23//1 Chronicles 11:25 (“guard” NAS, NKJV, YLT, KJV); Isaiah 11:14 (“subject to” NAS; “obey” NKJV). As can be see by the variance in translation, this is an unknown phrase, “who turns to your guard” סָר אֶל־מִשְׁמַעְתָּךְ (sâr 'el- mishma'tekhâ).

293 Written אָזְנוֹ ('âzno) “his ear”; read אָזְנִי ('âzniy) “my ear”

294 Written דּוֹיֵג (doyêg) “Doyeg”; read דּוֹעֵג (do'êg), also in vs. 22.

295 Sounds like James 5:6, “You have murdered the just. He does not resist you.” 85 to 1, and the one kills them all!

296 Saul was quite the murderer (Revelation 21:8 “murderers”) killing Gibeonites also. See 2 Samuel 21:1.

297 אֲבִיָּתָר ('evyâtâr) “Abiathar” - found also in 1 Samuel 22:21-22; 23:6, 9; 30:7; 2 Samuel 8:17; 15:24, 27, 29, 35; 17:15; 19:11; 20:25; 1 Kings 1:7, 19, 25, 42; 2:22, 26-27, 35; 4:4; 1 Chronicles 15:11; 18:16; 24:6; 27:34; Mark 2:26 Ἀβιάθαρ (Abiathar) same as LXX.

298 See Psalm 52.

[6] And it was, when Abiathar, son of Ahimelech, fled to David to Keilah, he came down with a ephod in his hand. [7] And it was told to Saul that David had come to Keilah. And Saul said, “Gods, he has regarded²⁹⁹ him in my hand, for he has been shut in by going in a city of doors and bar.”³⁰⁰ [8] And Saul summoned all the people for war to go down to Keilah to besiege against David and against his men.

[9] And David knew that Saul plotted the bad against him, and said to Abiathar the priest, “Bring near the ephod.” [10] And David said, “Yehvah, Gods of Israel, hearing, your servant has heard that Saul seeks to come in to Keilah to destroy the city on account of me. [11] Will Keilah's lords deliver me into his hand? Will Saul come down just as your servant has heard? Yehvah, Gods of Israel, please declare to your servant.” And Yehvah said, “He will come down.” [12] And David said, “Will Keilah's lords deliver me and my men into Saul's hand?” And Yehvah said, “They will deliver.” [13] And David and his men, about six hundred men,³⁰¹ arose and went from Keilah and walked wherever they could walk. And it was declared to Saul that David escaped from Keilah, and he ceased to go out.

[14] And David dwelt in the wilderness in the strongholds, and he dwelt in the mountain in Ziph's wilderness. And Saul sought him all the days, and Gods, he did not give him into his hand. [15] And David saw that Saul went out to seek his soul, and David was in Ziph's wilderness in the forest.

[16] And Jonathan, son of Saul, arose and went to David to a forest and strengthened his hand in Gods. [17] And he said to him, “Do not fear, for the hand of Saul my father will not find you. And you shall reign over Israel, and I will be to you second.³⁰² And also Saul my father knows this.” [18] And the two of them cut a covenant before Yehvah. And David dwelt in the forest, and Jonathan went to his house.

[19] And Ziphites³⁰³ went up to Saul to the Hill, saying, “Is not David hiding with us in the strongholds in the forest on the hill of Hachilah³⁰⁴ which is right³⁰⁵ of the wasteland? [20] And now, to all your soul's desire, the king to come down, come down, and ours is to deliver him into the king's hand.” [21] And Saul said, “Blessed are you to Yehvah, for you have had pity on me. [22] Please go, and make sure again, and know and see his place, where his foot is; who has seen him there. For it has been said to me, 'He is very crafty.' [23] And see and know from all the hideouts where he hides there. And return to me to be certain. And I will come with you, and it shall be, if he is there in the land, so I will search him out among all Judah's thousands.”

[24] And they arose and went to Ziph before Saul, and David and his men were in

299 נִכַּר (nikar) “regarded”; YLT “made . . . known”; NKJV, KJV, NAS “delivered”; Green “estranged” - same exact word, different context, e.g. in Job 34:19 “regard” (NKJV), root idea is “regard” or “recognize” (Job 21:29 NAS).

300 בָּרִיַח (beriyach) “bar” YLT; “bars” KJV, NKJV, NAS, etc.. See Deuteronomy 3:5 and footnote.

301 In 1 Samuel 22:2 four hundred came to David. His total now at this point is six hundred.

302 מִשְׁנֶה (mishneh) “second” YLT; “next” NKJV – when used in this kind of context = “second” in command, e.g. 2 Chronicles 28:7 (“second” to the king); Esther 10:3; 1 Chronicles 15:18; 16:5 (NAS); 2 Chronicles 31:12 (NAS).

303 זִפְתִּים (ziphiym) “Ziphites” - found also in 1 Samuel 26:1; Psalm 54:1.

304 חֲכִילָה (chakhiylâh) “Hachilah” - found also in 1 Samuel 26:1, 3.

305 מִימִינִי (miymiyn) “right”; DRA, JUB “right hand”; GNV, WYC “right side”; YLT, NKJV, etc. “south” - evidently facing eastward, “right” is used for “south” on occasion, e.g. Psalm 89:12(H13); Ezekiel 16:46.

Dwelling's³⁰⁶ wilderness in the plain to the right of the wasteland. [25] And Saul and his men went to seek, and they told David. And he went down the rock and dwelt in Dwelling's wilderness. And Saul heard and pursued after David to Dwelling's wilderness.

[26] And Saul went on this side of the mountain, and David and his men were on this side of the mountain. And David made haste to go from before Saul. And Saul and his men were surrounding David and his men to seize them. [27] And a messenger came to Saul, saying, "Hurry and come, for Philistines are raiding against the land." [28] And Saul returned from pursuing after David and went to encounter Philistines. Therefore, they call that place, Rock of the Slips.³⁰⁷ [29H24:1] And David went up from there and dwelt in strongholds of Spring of Gedi.³⁰⁸

24[1H2] And it was, just as Saul returned from going after Philistines, so they declared to him, saying, "Behold, David is in Spring of Gedi's wilderness." [2H3] And Saul took three thousand chosen men from all Israel and went to seek David and his men on the face of the rocks of the mountain goats. [3H4] And he came to the sheepfolds by the road, and there was a cave. And Saul went in to cover his feet,³⁰⁹ and David and his men were staying in the recesses of the cave.

[4H5] And David's men said to him, "Behold, today is where Yehvah said to you, 'Behold, I am giving your enemies³¹⁰ in your hand, and you shall do to him just as is good in your eyes.'" And David arose and cut the edge of Saul's robe in secret. [5H6] And it was, afterward, David's heart struck him, because he cut an edge that was Saul's. [6H7] And he said to his men, "Far be it for me from Yehvah, if I do this thing to my lord, to Yehvah's anointed, to send my hand against him; for he is Yehvah's anointed." [7H8] And David dispersed³¹¹ his men in the words and did not give them to rise against Saul. And Saul arose from the cave and went on the road.

[8H9] And David arose afterward and went out from the cave and called out after Saul, saying, "My lord, the king." And Saul looked after him, and David knelt down nostrils³¹² to earth, and bowed down. [9H10] And David said to Saul, "Why do you listen to words of man,³¹³ saying, 'Behold, David seeks your harm'? [10H11] Look, this day your eyes see where Yehvah gave you today into my hand in the cave. And it was said to kill you, and she³¹⁴ had pity on you. And I said, 'I will not send my hand against my lord, for he is Yehvah's anointed.' [11H12] And my father, see also,

306 מְעוֹן (mâ'on) "Dwelling"; NKJV "Maon" - see footnote for Joshua 15:55.

307 מַחְלֵקוֹת (machleqot) "Slips" [plural]; "Slippery" ERV, NOG; "Escape" NKJV, NAS; "Selahammahlekoth" (transliteration of Rock and Slips) KJV; "Divisions" YLT - root verb has two basic ideas, "division" (e.g. Deuteronomy 4:19) or "slippery" or "smooth" (e.g. Psalm 55:21). Context favors slippery here.

308 עֵין-גֶּדִי ('ên-gediy) "Spring of Gedi"; NKJV "En Gedi"; KJV, NAS "Engedi" - see Joshua 15:62 and footnote.

309 לְהַסֵּךְ אֶת-רַגְלָיו (lehâsêkh 'et-raglâyv) "to cover his feet" i.e. to go poop. See Judges 3:24 and footnote. See also Leviticus 4:11 for more on poop.

310 Written אֹיְבֵיךָ ('oyveykhâ) "your enemies"; read אֹיְבִיךָ ('oyivkhâ) "your enemy"

311 יָשַׁסַּע (yeshassa', piel verb) "dispersed" MEV; "checked" WEB; "restrained" NKJV; "subdueth" YLT; "persuaded" NAS - in piel used elsewhere for "split" (Leviticus 1:17); tear in two (Judges 14:6).

312 אֶפְיִים ('apayim) "nostrils" - same word as "nostrils" (NKJV) e.g. in Genesis 2:7; 7:22; Exodus 15:8; etc..

313 אָדָם ('âdâm) "man"

314 תָּחַס (tâchâs) "she had pity" - feminine verb referring to David's "hand" (feminine noun).

see your robe's edge in my hand. For in my cutting off your robe's edge and I did not kill you, know and see there is no harm and transgression in my hand. And I have not sinned against you. And you lie in wait for my soul to take it. [12H13] Yehvah judge between me and you, and Yehvah avenge me from you. And my hand will not be against you. [13H14] Just as the proverb of the ancients says, 'Wickedness goes out from wicked ones.' And my hand shall not be against you. [14H15] After who has the king of Israel gone out? After who are you pursuing? After a dead dog? After one flea? [15H16] And Yehvah be for judge, and he judge between me and you. And may he see and plead my case and judge³¹⁵ me from your hand."

[16H17] And it was, when David finished speaking these words to Saul, so Saul said, "Is this your voice, my son David." And Saul lifted up his voice and wept. [17H18] And he said to David, "You are more righteous than I. You have dealt me the good, and I have dealt you the bad. [18H19] And you have declared today with which you have done me good, wherein Yehvah delivered me in your hand; and you did not kill me. [19H20] If a man finds his enemy, will he send him away in a good way? So Yehvah repay you good for what you did to me this day. [20H21] And now, behold, I know that you shall surely reign, and Israel's kingdom shall arise in your hand. [21H22] And now, swear to me in Yehvah you will not cut off my seed after me nor exterminate my name from my father's house." [22H23] And David swore to Saul, and Saul went to his house. And David and his men went up on the stronghold.

25[1] And Samuel died, and all Israel gathered together and lamented for him. And they buried him at his house in the Height. And David arose and went down to Paran's wilderness.³¹⁶ [2] And a man was in Dwelling³¹⁷ and his work was in the Carmel.³¹⁸ And the man was very great and had three thousand sheep and a thousand goats. And he was shearing his sheep in the Carmel. [3] And the name of the man was Fool,³¹⁹ and his woman's name was Abigail.³²⁰ And the woman was of good prudence and beautiful appearance. And the man was hard and of bad practices, and he was as his heart.³²¹

[4] And David heard in the wilderness that Fool was shearing his sheep. [5] And David sent ten young men. And David said to the young men, "Go up to Carmel and

315 יִשְׁפֹּטֵנִי (yishpetênîy) "judge me"; DARBY "do me justice"; NIV "may he vindicate me"; NKJV, etc. "deliver me" - same root verb as the prior "judge" (NKJV).

316 This is in the south where Moses sent spys to spy out the land. See Numbers 13.

317 מְעוֹן (mâ'on) "Dwelling" (e.g. same word in 1 Samuel 2:29, 32 "dwelling" NAS) - NKJV, etc. "Maon"

318 כַּרְמֶל (karmel) "Carmel" - this is the southern city of Carmel. The mountain is in the North (see Joshua 15:55ft).

319 נָבָל (nâvâl) "Fool" (= "fool" e.g. Psalm 14:1; see also 1 Samuel 25:25); NKJV, etc. "Nabal" - found for this man's name also in 1 Samuel 25:4-5, 9-10, 19, 25-26, 34, 36-39; 30:5; 2 Samuel 2:2; 3:3.

320 אַבְגַּיִל (avigâyil) "Abigail" (= my father is joy) - found also in 1 Samuel 25:14, 18, 23, 32, 36, 39-40, 42; 27:3; 30:5; 2 Samuel 2:2; 3:3; 17:25; 1 Chronicles 3:1. This is also the name of David's sister, see 2 Samuel 17:25 & 1 Chronicles 2:15-17.

321 Written כְּלִיבוֹ (khelebo) "as his heart" LEB; read כְּלִיבִי (khâlibiy) "Calebite" YLT, NAS; "of the house of Caleb" NKJV; LXX "dog-like" or "mean," κυνικός (kunikos). κυνός (kunos) = "dog," thus, κυνικός (kunikos) = "dog-like." In Hebrew "dog" is כֶּלֶב (khelev), same root word as "Caleb."

go to Fool and ask him in my name for peace.³²² [6] And say thus, “To the life.³²³ And you, peace. And your house, peace. And all who are yours, peace. [7] And now, I hear that you have shearers. Now, the shepherds who are yours have been with us. We have not humiliated them nor has anything been lacking to them all the days of their being in the Carmel. [8] Ask your young men and they will tell you. And may the young men find favor in your eyes, for on a good day we have come. Please give what you may find in your hand for your servants and for your son David.”

[9] And David's young men came and spoke to Fool according to all these words in David's name and rested.³²⁴ [10] And Fool answered David's servants and said, “Who is David, and who is Jesse's son? Today there are many servants who are breaking away each from his lords³²⁵ face. [11] So, should I take my bread and my water and my meat that I have slaughtered for my shearers and give to men who I don't know where they are from?” [12] And David's young men turned to their way and returned and came and told him according to all these words.

[13] And David said to his men, “Gird each his sword.” And they girded each his sword, and David also girded his sword. And they went up after David, about four hundred men. And two hundred stayed by the supplies. [14] And one young man, from the young men, told to Abigail, Fool's woman, saying, “Behold, David sent messengers from the wilderness to bless our lords³²⁶ and he screamed³²⁷ at them. [15] And the men were very good to us, and we were not humiliated, nor did we miss anything all the days we walked with them in our being in the field. [16] They were a wall by us both night and day all the days while we were with them tending the flock. [17] And now, know and see what you do. For the bad is determined to our lords³²⁸ and upon all his house. And he is a son of Belial³²⁹ speaking to him.”³³⁰

[18] And Abigail³³¹ hurried and took two hundred loaves, and two skins of wine, and five done sheep, and five seahs³³² of roasted grain, and a hundred bunches of raisins, and two hundred bunches of figs, and put upon the donkeys. [19] And she said to her young men, “Pass over before me. Behold, I will come after you.” And to her man, Fool, she did not tell.

[20] And it was, she rode upon the donkey and came down in cover of the hill. And behold, David and his men were coming down to meet her, and she met them.

322 לְשָׁלוֹם (leshâlom) “for peace” - i.e. how things are going or how he's doing.

323 לַחַי (lechây) “To the life”; YLT “To life!”; “Have a long life” NAS; “to him who lives *in prosperity*” NKJV.

324 יָנוּחוּ (yânuchu) “rested” Green; “rest” YLT; “waited” NKJV, NAS – same root word as Noah's name, נֹחַ (noach).

325 אֲדֹנָיו ('adonâyv) “his lords” - see footnote for Genesis 24:9.

326 אֲדֹנָיו ('adonêynu) “our lords” (plural) – this exact form, “our lords,” when used for men is always in a singular context. Found also in 1 Samuel 25:17; 1 Kings 1:11, 43, 47. For its use for God, see Psalm 8:1, 9; 135:5; 147:5; Nehemiah 8:10; 10:29 (H30). See also footnotes for Genesis 15:2; 24:9.

327 יָעַט (yâ`at) “screamed” Green, CSB, EHV, ISV, NET, NLT, BDB; “scorned” NAS; “reviled” NKJV; “railed” KJV – typically only translated “screamed” here, but 1 Samuel 14:32 (read) & 15:19 could be “screamed” as well. This verb is the same root as the noun for “bird of prey” עֵיט ('ayit, e.g. Genesis 15:11) which both appear to be an onomatopoeia.

328 אֲדֹנָיו ('adonêynu) “our lords” - see above footnote.

329 בְּלִיַּעַל (beliyya`al) “Belial” KJV; “scoundrel” NKJV – see footnote for Deuteronomy 13:13.

330 Proverbs 9:7-8; 12:23a; 23:9; Amos 5:13.

331 Written אַבִּיגַיִל ('avogayil) “Abogail”; read אַבִּיגַיִל ('aviygail) “Abigail”

332 Seah = 7quarts (so it is said). See footnote for Genesis 18:6.

[21] And David said, “Surely in vain I guarded all this one has in the wilderness and nothing was missed from all that he had. And he has returned bad for good. [22] Thus shall Gods, he do to David's enemies and thus again, if I leave from all that is his, who urinates on a wall,³³³ till the morning.”

[23] And Abigail saw David and hurried and went down from upon the donkey and fell to David's nostrils³³⁴ upon her face and bowed herself to earth [24] and fell upon his feet and said, “On me, me, my lord, the iniquity be. And please let your maidservant speak in your ears and hear your maidservant's words. [25] Please do not let my lord put his heart to this Belial man, on Fool, for as his name is, so he is. Fool is his name, and folly³³⁵ is with him. And I, your maidservant, did not see my lord's young men whom you sent. [26] And now, my lord, Yehvah lives, and your soul lives, where Yehvah has withheld you from coming in blood and your hand saving you for yourself. And now, let your enemies be as Fool and those who seek bad for my lord. [27] And now, this blessing that your maidservant has brought³³⁶ to my lord, so let it be given to the young men who walk at my lord's feet. [28] Please, forgive your maidservant's transgression, for surely Yehvah will make for my lord a faithful³³⁷ house, and bad will not be found in you from your days. [29] And a man has arisen to pursue you and to seek your soul, and my lord's soul is bound in the bundle of the living with Yehvah your Gods. And your enemies soul he shall sling out in the palm of the sling. [30] And it shall be, when Yehvah does for my lord according to all the good that he has spoken over you and commanded you to be a ruler over Israel. [31] And this shall not be to you for a staggering³³⁸ and for a stumbling³³⁹ of heart for my lord, so to shed blood for nothing and my lord to save for himself. And Yehvah has done good to my lord, so remember your maidservant.”

[32] And David said to Abigail, “Blessed is Yehvah, Gods of Israel, that he sent you this day to meet me. [33] And blessed is your discretion,³⁴⁰ and blessed are you that you restrained me this day from going in blood and saving my hand for myself. [34] And indeed, Yehvah, Gods of Israel, lives, who has withheld me from doing you harm. For if you had not hastened and come to meet me, surely there would not have been left to Fool one who urinates on a wall³⁴¹ by the morning light.” [35] And David received from her hand that which she brought to him. And to her he said, “Go up in peace to your house. See, I have listened to your voice and lifted up your

333 מִשְׁתִּינ בְּקִיר (mashttiyn beqiy) “who urinates on a wall”; “one who urinates against a wall” Green, CEB, WEB;

“pisseth against the wall” KJV; “one male” NKJV, NAS – found also in 1 Samuel 25:34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8. See also Judges 3:24 and footnote.

334 אֶפְי (’apêy) “nostrils” - see footnote for 1 Samuel 24:8(H9).

335 נְבִלָה (nevâlâh) “Folly” - feminine form of same root word as “Fool,” נָבֵל (nâvâl).

336 הֵבִיא (hêviy) “has brought” - masculine noun, even though subject (“maidservant”) is feminine.

337 נְאֻמָּן (ne’emân) “faithful” WYC, DRA; “stedfast” YLT; “enduring” NKJV, NAS; “sure” KJV

338 פּוֹקֶה (puqâh) “staggering” Green; “stumbling-block” YLT; “grief” NKJV, KJV, NAS – only here – related verb

“totter” (NAS), “topple” (NKJV) in Jeremiah 10:4, יָפִיק (yâphiq); “totter” (NAS), “stumble” (NKJV) Isaiah 28:7 פָּקַד (pâqu).

339 מִכְשׁוֹל (mikhshol) “stumbling” Green; “offense” YLT, NKJV, KJV; “troubled” NAS – same word for e.g. “stumbling block” in Leviticus 19:14; Isaiah 57:14; Ezekiel 3:20.

340 טַעֲמֶךָ (ta’ mêch) “your discretion” - or “your taste” - see footnote for “discretion” in 1 Samuel 21:13(H14).

341 See footnote for 1 Samuel 25:22.

face.”³⁴²

[36] And Abigail went to Fool, and behold, to him a feast in his house, like the feast of the king. And Fool's heart was good upon him, and he was very drunk. And she did not tell him a thing, small or great, til the morning light. [37] And it was, in the morning when the wine was gone out from Fool, so his woman told him these things. And his heart died within him, and he was like a stone. [38] And it was, after ten days, so Yehvah struck Fool, and he died.

[39] And David heard that Fool died, and he said, “Blessed be Yehvah who has contended the case of my reproach from Fool's hand and withheld his servant from bad. And Yehvah has returned Fool's bad on his head.” And David sent and spoke with Abigail to take her for himself for a woman. [40] And David's servants went to Abigail at the Carmel and spoke to her, saying, “David has sent us to take you for himself for a woman.” [41] And she arose and bowed her nostrils to earth and said, “Behold, your maidservant for a maid to wash my lord's servants' feet.” [42] And Abigail hurried and arose and rode upon the donkey, and five of her young men walked at her feet. And she went after David's servants, and she was to him for a woman.

[43] And David took Ahinoam³⁴³ from Jezreel,³⁴⁴ and they both were also to him for women. [44] And Saul gave Michal his daughter, David's woman, to Palti son of Laish, who was from Heaps.³⁴⁵

26[1] And the Ziphites came to Saul at the Hill, saying, “Is not David hiding at the hill of Hachilah upon the face of the wasteland?”³⁴⁶ [2] And Saul arose and went down to Ziph's wilderness, and with him were three thousand chosen men of Israel, to seek David in Ziph's wilderness. [3] And Saul camped on the hill of Hachilah which was upon the face of the wasteland by the road. And David was staying in the wilderness, and he saw that Saul had come after him to the wilderness. [4] And David sent spies, so he knew that Saul had come for certain.

[5] And David arose and came to the place where Saul had camped, and David saw the place where Saul laid down, and Abner, son of Lamp, leader of his army. And Saul was lying in the trench,³⁴⁷ and the people were camping around him. [6] And David answered and said to Ahimelech the Hittite and to Abishai³⁴⁸ son of Zeruiah³⁴⁹ brother of Joab,³⁵⁰ saying, “Who will go down with me to Saul and to the

342 אִשָּׂא פָנֶיךָ ('essâ' pânâyikh) “lifted up your face” - see footnote for Genesis 32:21.

343 This is also the name of Saul's wife. See 1 Samuel 14:50.

344 “from Jezreel” - 1 Samuel 27:3; 30:5; 2 Samuel 2:2; 3:2; 1 Chronicles 3:1 note her as a “Jezreelitess.”

345 גָּלִיִּים (galliym) “Heaps” (= “heaps” e.g. 2 Kings 19:25; Isaiah 37:26); NKJV, etc. “Gallim” - found also for a location in Isaiah 10:30.

346 The Ziphites said this same thing in 1 Samuel 23:19.

347 מַעְגָּל (ma`ggâl) “trench” - see 1 Samuel 17:20.

348 אֲבִישַׁי (aviyshay) “Abishai” (= my father is Jesse), this is David's nephew, and brother of Joab and Asahel - found also in 1 Samuel 26:7-9; 2 Samuel 2:18, 24; 3:30; 10:10, 14; 16:9, 11; 18:2, 5, 12, 19:21; 20:6, 10; 21:17; 23:18; 1 Chronicles 2:16; 11:20, 18:12; 19:11, 15.

349 צְרוּיָה (tseruyâh) “Zeruiah” - this is David's sister, and the mother of Joab and Asahel (1 Chronicles 2:16) - found also in 2 Samuel 2:13, 18; 3:39; 8:16; 14:1; 16:9-10; 17:25; 18:2; 19:21-22; 21:17; 23:18, 37; 1 Kings 1:7; 2:5, 22; 1 Chronicles 11:6, 39; 18:12, 15; 26:28; 27:24.

350 יוֹאָב (yo'âv) “Joab” (David's nephew, see above) - found about 144 times. There is also another Joab in 1 Chronicles 14:4.

camp?” And Abishai said, “I will go down with you.”

[7] And David and Abishai came to the people at night, and behold, Saul was lying asleep in the trench. And his spear was stuck in the earth by his head. And Abner and the people were lying around him. [8] And Abishai said to David, “Gods, he has delivered your enemy today into your hand. And now, please let me strike him with a spear and in the earth one time, and I will not do to him again.” [9] And David said to Abishai, “Do not destroy him, for who can send his hand against Yehvah's anointed and be innocent?” [10] And David said, “Yehvah lives, for Yehvah will strike him; or his day will come; and he will die; or in the battle he will go down and be swept away. [11] Far be it for me from Yehvah to send my hand against Yehvah's anointed. And now, please take the spear by his head and jug of water, and let's go.”

[12] So, David took the spear and the jug of water by Saul's head, and they went. And no one saw, and no one knew; and none awoke. For they were all sleeping, because a deep sleep of Yehvah fell upon them. [13] And David crossed over the other side, and stood upon the top of the mountain. The place was with a great distance between them.

[14] And David called to the people and to Abner, son of Lamp, saying, “Do you not answer Abner?” And Abner answered and said, “Who are you, you calling out to the king?” [15] And David said to Abner, “Are you not a man? And who is like you in Israel? So, why did you not keep guard to your lords,³⁵¹ the king, for one came in the people to destroy the king, your lords. [16] This thing that you have done is not good. Yehvah lives. So, you³⁵² are sons of death, who did not keep guard³⁵³ over your lords,³⁵⁴ over Yehvah's anointed. And now, see. Where is the spear of the king, and the jug of water that was by his head?”

[17] And Saul recognized David's voice and said, “Is this your voice, my son, David?” And David said, “My voice, my lord, the king.” [18] And he said, “Why is this? My lord is pursuing after his servant. For what have I done, and what bad is in my hand? [19] And now, please hear, my lord the king, his servant's words. If Yehvah has incited you against me, let him smell³⁵⁵ an offering. And if sons of the Adam, cursed they are before Yehvah. For they have driven me today from joining in Yehvah's inheritance, saying, 'Go, serve other gods.' [20] And now, let not my blood fall to earth before Yehvah's face. For Israel's king has gone out to seek one flea, just as the partridge pursues on the mountains.”

[21] And Saul said, “I have sinned. Return, my son, David, for I will not do bad to you again; because my soul was precious in your eyes this day. Behold, I have acted foolishly and erred very greatly.” [22] And David answered and said, “Behold, the

351 אֲדֹנֶיךָ ('adoneykhâ) “your lords” - when used of men, this plural “lords” with the second singular suffix (“your”) is always found in a singular context. See Genesis 44:8; 1 Samuel 26:15 (2x); 29:1; 2 Samuel 9:9-10 (2x); 12:8; 16:3; 20:6; 1 Kings 18:8, 11, 14; 2 Kings 2:3, 5, 16; 9:7; 18:27 (2x); Isaiah 22:18; 36:12. It is used for God in Psalm 45:12 & Isaiah 51:22.

352 אַתָּם ('attem) “you” plural – thus, David is talking to more than just Abner.

353 שְׂמַרְתֶּם (shemartem) “keep guard” plural

354 אֲדֹנֵיכֶם ('adonêykhem) “your lords” - plural “your” - This plural noun with the second masculine plural suffix (“your”) for literally “your lords,” אֲדֹנֵיכֶם ('adonêykhem), is only found being used for men and is found in both a singular and plural context. For singular context, see also 2 Samuel 2:5, 7; 1 Kings 1:33; 2 Kings 10:2-3 (2x), 6; 19:6; Isaiah 37:6. For a plural context, see Jeremiah 27:4.

355 יָרַח (yârach) “smell” GNV, JUB, WYC; “accept” NKJV, YLT, NAS, KJV – same verb as e.g. Genesis 8:21; 27:27 (“smelled”); Deuteronomy 4:28 (“smell”); etc.

spear of the king, so let one from the young men cross over and take her. [23] And may Yehvah return to each his righteousness and his faithfulness, where Yehvah gave you today in my hand, and I was not willing to send my hand against Yehvah's anointed. [24] And behold, just as your soul was great this day in my eyes, so may my soul be great in Yehvah's eyes; and may he deliver me from every distress.”

[25] And Saul said to David, “Blessed are you, my son, David. Also, you shall surely accomplish, and you are surely capable.” And David went to his way, and Saul returned to his place.

27[1] And David said to his heart, “Now, I will be swept away one day by Saul's hand.³⁵⁶ There's nothing good for me, except to escape. I shall escape to Philistines' land. And Saul will despair from seeking me again in all Israel's border, and I shall escape from his hand.” [2] And David arose, and he crossed over, and his six hundred men who were with him, to Achish, son of Maoch,³⁵⁷ king of Winepress. [3] And David dwelt with Achish in Winepress, and his men, each his household, David and his two women, Ahinoam the Jezreelite, and Abigail, woman of Fool, the Carmelites.³⁵⁸ [4] And it was told to Saul that David fled to Winepress, and he did not continue to seek him.

[5] And David said to Achish, “Please, if I have found favor in your eyes, let them give to me a place of the cities of the field, and I shall dwell there. And why should your servant dwell in the royal city with you?” [6] And Achish gave him on that day Ziklag, therefore Ziklag has been to Judah's kings unto this day. [7] And the number of days that David dwelt in Philistines' field was days³⁵⁹ and four months.

[8] And David and his men went up and raided the Geshurite and the Girzite³⁶⁰ and the Amalekite, for they inhabited the land from of old, in your going to Shur and unto Egypt's land. [9] And David struck the land, and did not keep a man or a woman alive. And he took sheep and cattle and donkeys and camels and garments and returned and went in to Achish.

[10] And Achish said, “Have you not raided³⁶¹ today?” And David said, “Against Judah's south and against the southern Jerahmeelite³⁶² and to the south of the Kenite.” [11] And a man or a woman David did not keep alive to bring to Winepress, saying, “Lest they tell on us, saying, ‘Thus David did.’” And thus was his judgment all the days while he dwelt in Philistines' field. [12] And Achish trusted in David, saying, “He surely stinks among his people in Israel, and he will be my servant forever.”

356 Even though David had spared Saul's life twice now (1 Samuel 24 & 26), and Saul twice acknowledged his error, David *still* doesn't trust him.

357 מַעֲוֹךְ (mâ'okh) “Maoch” - only here.

358 כַּרְמֵלִית (karmeliyt) “Carmelites” - feminine, see 1 Samuel 30:5 for masculine “Carmelite.”

359 יָמִים (yâmiym) “days” - this is what it says literally, but the meaning is a “year.” See Exodus 13:10 and footnote.

360 Written גִּרְזִי (girziy) “Girzite” NKJV; read גִּזְרִי (gizriy) “Gezrites” KJV

361 אֶל-פֶּשַׁטְתֶּם (al-peshattem) “Have you not raided” DARBY (more literal); “Where have you made a raid” NKJV, NAS – this is abnormal Hebrew construction, perhaps explained by Achish's poor Hebrew? אֶל (al) is an adverb of negation (“no” or “not”) not otherwise found with the perfect tense, as here. LXX reads, ἐπὶ τίνα (epi tiva) “Upon whom . . .”

Also, the verb here, “you raided,” is a plural “you.”

362 יֶרַחְמֵאֵלִי (yarchem'eliy) “Jerahmeelite” YLT; “Jerahmeelites” NKJV – found also in 1 Samuel 30:29.

28[1] And it was in those days, so Philistines gathered their camps for war to fight against Israel. And Achish said to David, “You surely know that you will go out with me in the camp, you and your men.” [2] And David said to Achish, “So, you know what your servant does.” And Achish said to David, “So, I will put you guard to my head all the days.”

[3] And Samuel died, and all Israel lamented for him. And they buried him in Height, in his city. And Saul removed the mediums³⁶³ and the familiar spirits from the land. [4] And Philistines gathered and came in and camped in Shunem. And Saul gathered all Israel and camped in Gilboa.³⁶⁴ [5] And Saul saw Philistines' camp and feared, and his heart trembled greatly. [6] And Saul asked in Yehvah, and Yehvah did not answer him, neither in the dreams, nor in the Urim,³⁶⁵ nor in the prophets.

[7] And Saul said to his servants, “Seek for me a woman, an owner of necromancy,³⁶⁶ so I may go to her and inquire in her.” And his servants said to him, “Behold, a woman, an owner of necromancy, is in Spring of Dor.” [8] And Saul disguised himself and wore other garments, and he, and two men with him, went. And they came to the woman at night. And he said, “Please, divine for me in the necromancy and bring up for me who I say to you.” [9] And the woman said to him, “Look, you know what Saul did, where he cut off the mediums and the familiar spirit from the land. So, why are you trying to ensnare my soul to kill me?” [10] And Saul swore to her in Yehvah, saying, “Yehvah lives, no punishment will encounter you in this matter.”

[11] And the woman said, “Who shall I bring up for you?” And he said, “Bring up Samuel for me.” [12] And the woman saw Samuel, and cried out in a loud voice. And the woman said to Saul, saying, “Why have you deceived me! So, you are Saul!” [13] And the king said to her, “Do not fear. So, what do you see?” And the woman said to Saul, “Gods,³⁶⁷ I see, going up³⁶⁸ from the earth?” [14] And he said to her, “What is his form?” And she said, “An old man is coming up wrapped with a robe.” And Saul knew that he was Samuel. And he knelt down nostrils to earth and bowed.

[15] And Samuel said to Saul, “Why have you disturbed me to cause me to come up?” And Saul said, “I am very distressed, and Philistines are fighting against me. And Gods, he has turned aside from upon me and does not answer either by the hand of the prophets nor dreams. So, I have called to you to make known to me what I should do.” [16] And Samuel said, “And why ask me? So, Yehvah has turned aside from over you, and he is your foe.³⁶⁹ [17] And Yehvah will do for himself just as he spoke in my hand, and Yehvah will tear the kingdom from your hand and give her to your friend,³⁷⁰ to David. [18] Because, you did not listen to Yehvah's voice,

363 אֲבוֹת ('ovot) “mediums” NKJV, NAS; “familiar spirits” YLT, KJV – see footnote for Leviticus 19:31.

364 גִּלְבּוֹעַ (gilbo'a) “Gilboa” - found also in 1 Samuel 31:1, 8; 2 Samuel 1:6, 21; 21:12; 1 Chronicles 10:1, 8.

365 אֲוִרִים ('uriym) “Urim” - see Exodus 28:30 and footnote.

366 אוֹב ('ov) “necromancy” = “medium” - same Hebrew word, see footnote for Leviticus 19:31.

367 אֱלֹהִים ('elohiym) “Gods” - plural noun, subject of the following plural participle.

368 עֹלִים ('oliym) “going up” - plural participle

369 עֶרֶב (ârekhâ) “your foe” - עָרַב ('âr) “foe” is only also found in Psalm 139:20 (“enemies” NAS, NKJV).

370 רֵעַ (rê'a) “friend” CEB; “fellow countryman” CJB; “colleague” ISV; “fellow” TLV; “neighbor” NKJV, etc.. This can

and you did not do his burning anger against Amalek. Therefore, Yehvah has done this thing to you this day. [19] And Yehvah has given also Israel with you into Philistines' hand, and tomorrow, you and your sons will be with me.³⁷¹ Also, Yehvah has given Israel's camp into Philistines' hand.”³⁷²

[20] And Saul hastened and fell his full height to earth, and was very afraid from Samuel's words. Also, there was no strength in him, for he had not eaten bread³⁷³ all the day and all the night. [21] And the woman came to Saul and saw that he was very dismayed. And she said to him, “Look, your maidservant listened to your voice and put my soul in my palm, and I listened to your words that you spoke to me. [22] And now, you also, please listen to your maidservant's voice. And I will put before you a morsel of bread and eat, and it shall be in you strength for going on the way.” [23] And he refused and said, “I will not eat.” And his servants, and also the woman, broke him down,³⁷⁴ and he listened to their voice. And he arose from the earth and sat at the bed.

[24] And the woman had a stall calf in the house and hastened and slaughtered him, and took meal and baked unleavened bread. [25] And she brought near before Saul and before his servants, and they ate and arose and went in that night.

29[1] And Philistines gathered all their camps to Aphek, and Israel was camped at the spring which was in Jezreel. [2] And Philistines' lords were crossing over by hundreds and by thousands, and David and his men were crossing over in the rear with Achish. [3] And Philistines' rulers said, “What are these Hebrews?” And Achish said to Philistines' rulers, “Is this not David, servant of Saul, king of Israel, who has been with me these days, or these years, and I have not found in him anything from the day of his fall³⁷⁵ unto this day.”

[4] And Philistines' rulers were angry with him, and Philistines' rulers said to him, “Make the man turn back and return to his place where you have appointed him there. And he will not go down with us in the battle and not be to us for an adversary³⁷⁶ in the battle. And in what might this one reconcile himself to his lords,³⁷⁷ if not with the heads of these men? [5] Is this not David of whom they have sung to him in the dances, saying, 'Saul has struck in his thousands and David his tens of thousands?’”

[6] And Achish called to David and said to him, “Yehvah lives. For you have been

be translated “friend” (e.g. Proverbs 17:17; 18:24; 27:9) or “neighbor” (e.g. Exodus 20:16-17; 21:14; 22:8 etc.). David was indeed his friend, sparing his life twice! See also David's response to Saul's death (2 Samuel 1:17-24).

371 This statement is often perverted to assume Saul went to heaven. But, “Do not be deceived” (1 Cor. 6:9-10; etc.).

“Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.” (1 John 3:15; Revelation 21:8 “murderers”). Saul was clearly a murderer, hating and wanting to kill David. He also murdered 85 priests and the entire city of Nob (1 Samuel 22:17-19). See also 1 Chronicles 10:13. Leviticus 20:6 was fulfilled against Saul.

372 Sad consequence to Saul's wickedness. One man's sin, as here, can seriously affect others, e.g. Jonathan's death and others' death and distress in Israel. Likewise, Genesis 3 (one man's sin ruined all his children), Exodus 20:5 (e.g. 2 Kings 24:1-4); Joshua 7 (Achan); Ezekiel 21:3-4 (“both righteous and wicked”). See also Hosea 14:9.

373 לֶחֶם (lechem) “bread” - here's an example of how “bread” is also used for “food” in general.

374 יִפְרֹצוּ (yiphretsu) “broke . . . down” (e.g. Isaiah 5:5 “break down”; Psalm 80:12; 89:40 “broken down”); Green “forced”; “compelled” KJV; “urged” NKJV.

375 נָפַל (nâphlo) “his fall”; “his falling” YLT; “he fell” KJV, Green; “his falling away” DARBY; “he defected” NKJV

376 שָׂטָן (sâtân) “adversary” - see footnote for Numbers 22:22.

377 אֲדֹנָיו (ʾadonâyv) “his lords” - see footnote for Genesis 24:9.

upright and good in my eyes, your going out and your coming in with me in the camp. For I have not found in you bad from the day of your coming to me until this day. But, in the eyes of the lords you are no good. [7] And now, turn and go in peace, and don't do bad in Philistines' lords' eyes.” [8] And David said to Achish, “For what have I done and what have you found in your servant from the day that I was before you unto this day, that I am not coming and fighting against the enemies of my lord the king?”

[9] And Achish answered and said to David, “I know, for you are good in my eyes, as a messenger of Gods.³⁷⁸ However, Philistines' rulers have said, 'He cannot go up with us in the battle.' [10] So now, rise early in the morning, and your lords'³⁷⁹ servants who have come with you, and you-all³⁸⁰ shall rise early in the morning, and you have light, so go.” [11] So, David arose early, he and his men, to go in the morning to return to Philistines' land, and Philistines went up to Jezreel.

30[1] And it was, in David and his men coming in to Ziklag on the third day, so Amalekites had raided the South and Ziklag, and struck Ziklag, and burnt her in the fire. [2] And they took captive the women who were in her, from small unto great, they did not kill any. And they lead away and went on their way.

[3] And David and his men came in to the city, and behold, burned in the fire. And their women and their sons and their daughters were taken captive. [4] And David and the people who were with him lifted up their voice and wept until there was no strength in them to weep. [5] And David's two women were taken captive, Ahinoam the Jezreelite, and Abigail, woman of Fool, the Carmelite.³⁸¹

[6] And David was very distressed, for the people said to stone him; because the soul of all the people was bitter, each over his sons and over his daughters. And David strengthened himself in Yehvah his Gods. [7] And he said to Abiathar the priest, son of Ahimelek, “Please bring near to me the Ephod.” And Abiathar brought near the Ephod to David. [8] And David asked in Yehvah, saying, “Shall I pursue after this troop? Shall I overtake him?”³⁸² And he said to him, “Pursue, for you shall surely overtake and surely deliver.”

[9] And David went, he and six hundred men who were with him. And they came to the brook Besor, and those left behind stayed. [10] And David, he and four hundred men, pursued, and two hundred, who were too faint to cross the brook Besor, stayed.

[11] And they found an Egyptian man in the field, and they took him to David. And they gave to him bread, and he ate, and water to drink. [12] And they gave to him a piece of a cake of figs and two bunches of raisins, and he ate and his spirit returned³⁸³ to him; for he had not eaten bread nor drank water for three days and three nights. [13] And David said to him, “To whom do you belong? And where are you from?” And he said, “I am an Egyptian boy, servant to an Amalekite man. And my lord left me, because I became sick three days ago. [14] We had raided south of

378 אֱלֹהִים ('elohiym) “Gods” - see footnote for Genesis 1:1.

379 אֲדֹנָיִךְ ('adoneykhâ) “your lords” - see footnote for 1 Samuel 26:15.

380 הַשְּׂכָמְתֶּם (hishkamtem) “you-all rise early” - plural “you” thus, “you-all” to bring across what is being said.

381 כַּרְמֶלִי (karmeliy) “Carmelite” - masculine, thus referring to Fool. See 1 Samuel 27:3 in reference to Abigail.

382 הָאֲשִׁיגֵנוּ (ha'assigenu) “Shall I overtake him” - “him” refers to the “troop” (masculine singular), גִּדּוּד (gedud).

383 תָּשָׁב רִחוּוֹ (tâshâv rucho) “his spirit returned” - see Judges 15:19 and footnote.

the Cherethite,³⁸⁴ and over where is Judah's, and over south of Caleb, and Ziklag we burned in the fire.” [15] And David said, “Will you bring me down to this troop?” And he said, “Swear to me in Gods you won't kill me and won't deliver me into my lord's hand, and I will bring you down to this troop.”

[16] And he brought him down. And behold, spread out upon the face of all the land, eating and drinking and feasting in all the great spoil that they took from Philistines' land and Judah's land. [17] And David struck them from the twilight and unto the evening to their next day. And not a man escaped from them, except four hundred young men who were riding upon the camels; and they fled. [18] And David recovered all that the Amalekites took, and David recovered his two women. [19] And there was not lacking to them, from the small and unto the great, and unto sons and unto daughters, and from spoil and from all that they took for them, David brought back everything. [20] And David took all the flocks and the herds. They lead before that livestock and said, “This is David's spoil.”

[21] And David came to the two hundred men who were too faint to go after David, and they dwelt there at the brook Besor. And they went out to meet David and to meet the people who were with him, and David drew near the people and asked them for peace.³⁸⁵ [22] And all the bad men and of Belial³⁸⁶ from the men who went with David, answered and said, “On account that they did not go with me,³⁸⁷ we will not give to them from the spoil that we have obtained. Except, each his woman and his sons, and they shall lead away and go.” [23] And David said, “You shall not do thus, my brethren, with what Yehvah has given to us. And he has kept us, and given the troop that came against us into our hand. [24] And who will listen to you, to this word, for as the portion of the one who went down in the battle, so as the portion of the one who stayed by the supplies. They shall divide together.” [25] And it was, from that day and onward, he put her for a statute and for a judgment for Israel until this day.

[26] And David came in to Ziklag and sent from the spoil to elders of Israel, to his friends, saying, “Behold, for you, a blessing from spoil of Yehvah's enemies.” [27] To whom was in House of God, and to whom was in south Heights, and to whom was in Jattir, [28] and to whom was in Aroer, and to whom was in Siphmoth,³⁸⁸ and to whom was in Eshtemoa, [29] and to whom was in Rachal,³⁸⁹ and to whom was in the cities of the Jerahmeelite, and to whom was in the cities of the Cainite,³⁹⁰ [30] and to whom was in Hormah,³⁹¹ and to whom was in Smoke Pit,³⁹² and to whom was in

384 כֶּרֶתִי (kerêtiy) “Cherethite” - found also in 2 Samuel 8:18; 15:18; 20:7, 23; 1 Kings 1:38, 44; 1 Chronicles 18:17; Ezekiel 25:16; Zephaniah 2:5.

385 לְשָׁלוֹם (leshâlôm) “for peace” - i.e. how things are going or how he's doing.

386 בְּלִיעַל (veliyya'al) “Belial” - see footnote for Deuteronomy 13:14.

387 עִמִּי ('immiy) “with me” Green; “with us” NKJV, KJV, YLT, NAS, etc.

388 שִׁפְמוֹת (siphmot) “Siphmoth” - only here.

389 רַכָּחַל (râkhâl) “Rachal” - only here.

390 קַיִנִּי (qêyniy) “Cainite” - see footnote for Genesis 15:19.

391 חֶרְמָה (chârmâh) “Hormah” - see footnote for Numbers 14:45.

392 בּוֹר־עָשָׁן (vor-âshân) “Smoke Pit”; “smoking pit” BDB; “Chorashan” NKJV; “Bor-ashan” NAS – only here. עָשָׁן

(âshân) is “smoke” (e.g. Joshua 20:40), בּוֹר (vor) or בּוֹר (bor) is “pit” (e.g. Exodus 21:34).

Athach,³⁹³ [31] and to whom was in Hebron, and to all the places where David, he and his men, would go there.

31[1] And Philistines were fighting against Israel. And men of Israel fled from before Philistines, and fell slain on mount Gilboa. [2] And Philistines followed hard after³⁹⁴ Saul and his sons, and Philistines struck Jonathan and Abinadab and Melchi-Shua, Saul's sons. [3] And the battle was heavy to Saul, and the men shooting with the bow found him, and he was severely pained³⁹⁵ from the archers.

[4] And Saul said to his equipment bearer, "Draw your sword and pierce me with her, lest these foreskined come and pierce me and abuse me." And his equipment bearer was unwilling, for he was very afraid. And Saul took the sword and fell upon her. [5] And his equipment bearer saw that he was dead, and he also fell upon his sword and died with him. [6] So, Saul died, and his three sons, and his equipment bearer, also all his men on that day together.

[7] And men of Israel who were beyond the valley and who were beyond the Jordan saw that men of Israel fled, and that Saul and his sons were dead. So, they left the cities and fled. And Philistines came in and dwelt in them. [8] And it was on the next day, so Philistines came to strip the slain, and they found Saul and his three sons fallen on mount Gilboa. [9] And they cut off his head and stripped off his equipment and sent in Philistines' land roundabout to proclaim among the house of their idols and the people. [10] And they put his equipment at the house of Ashtoreths, and his body they fastened on House of Shan's³⁹⁶ wall.

[11] And inhabitants of Jabesh Gilead heard about him, what Philistines did to Saul. [12] And every valiant man arose and walked all night, and took Saul's body and his sons' bodies from House of Shan's wall, and came into Jabesh and burnt them there. [13] And they took their bones and buried under the tamarisk tree in Jabesh. And they fasted seven days.

393 עֲתָךְ (ʿatâkh) "Athach" - only here.

394 יָדְבִקוּ (yadbequ) "followed hard after" - same root word for "cling" in Genesis 2:24 (see footnote), except here Hiphil.

395 יָחַל (yâchel) "pained" YLT; "wounded" NKJV, KJV, NAS – this verb is used for the pain of childbirth (e.g. Isaiah 51:2), for dancing (e.g. Judges 21:23), and for waiting longingly (e.g. Job 35:14).

396 בֵּית שָׁן (bêyt shân) "House of Shan" (means "ease" i.e. house of ease) - found also in 1 Samuel 31:10, 12; 2 Samuel 21:12. See also "House of Shean" in Joshua 17:11.

2 Samuel¹

1[1] And it was, after Saul's death, so David returned from striking the Amalekite. And David stayed in Ziklag two days. [2] And it was, on the third day, and behold, a man came from the camp from with Saul, and his clothes were torn and dirt was upon his head. And it was, in his coming to David, so he fell to earth and bowed. [3] And David said to him, "Where from this do you come?" And he said to him, "I escaped from Israel's camp."

[4] And David said to him, "What is the word? Please tell me." And he said that, "The people fled from the battle, and also many fell from the people and died. And also, Saul and Jonathan his son are dead." [5] And David said to the young man telling him, "How do you know that Saul and Jonathan his son are dead?"

[6] And the young man telling him said, "I happened to meet on mount Gilboa, and behold, Saul leaning upon his spear. And behold, the chariots and those possessing horses followed hard after him. [7] And he turned after me and saw me and called to me. And I said, 'Here I am.' [8] And he said to me, 'Who are you?' And I said² to him, 'I am an Amalekite.' [9] And he said to me, 'Please stand over me and kill me, for the agony³ has seized me, for my soul is all still in me.' [10] And I stood over him and killed him, for I knew that he would not live after his fall. And I took the crown which was upon his head and a bracelet that was upon his arm and have brought them here to my lord."

[11] And David grabbed his clothes and tore them, and so did all the men who were with him. [12] And they lamented and wept and fasted until the evening over Saul and over Jonathan his son and over all Yehvah's people and over Israel's house, because they fell by the sword.

[13] And David said to the young man telling him, "Where from this are you?" And he said, "Son of a sojourner man, I am an Amalekite." [14] And David said to him, "How were you not afraid to send your hand to destroy Yehvah's anointed?" [15] And David called to one from the young men and said, "Draw near. Attack him." And he struck him, and he died. [16] And David said to him, "Your bloods⁴ are upon your head, for your mouth answered against you, saying, 'I killed Yehvah's anointed.'" [17] And David recited⁵ this elegy⁶ over Saul and over Jonathan his son, [18] and he said to teach Judah's sons, "Bow."⁷ Behold, it is written upon the book of the Upright.⁸

¹ This is the Hebrew title. The Greek (LXX) title is "2 Kings."

² Read אָמַר ('omar) "I said"; written יֹאמַר (yo'mer) "he said." LXX has "I said" εἶπα (eipa).

³ הַשְׁבִּיץ (hashâvâts) "the agony"; uncertain word, only found here. LXX "terrible darkness" σκότος δεινόν (skotos deinon).

⁴ Written דָּמַיִךְ (dâmeykhâ) "your bloods"; read דָּמְךָ (dâmkhâ) "your blood"

⁵ יָקַנָּה (yeqonên) "recited" MEV; "chanted" NAS; "sang" Green; "lamented" NKJV – this verb is from the same root as the following "elegy."

⁶ קִינָה (qiynâh) "elegy" ("a poem of serious reflection, typically a lament for the dead" Oxford) BDB; "dirge" TLB; "death-dirge" Green; "lamentation" NKJV – this noun is also found in 2 Chronicles 35:25(2x); Jeremiah 7:29; 9:10(H9), 20(H19); Ezekiel 2:10; 19:1, 14(2x); 26:17; 27:2, 32; 28:12; 32:2, 16; Amos 5:1; 8:10, and for a location in Joshua 15:22 (footnote).

⁷ קָשֶׁת (qâshet) "Bow"; YLT "the Bow"; NKJV "the Song of the Bow."

[19] “The gazelle⁹ of Israel is slain upon your high places. How mighty ones have fallen! [20] Tell not in Winepress. Proclaim no news¹⁰ in Ashekron's streets, lest Philistine's daughters rejoice; lest the daughters of the foreskinned triumph. [21] The mountains at Gilboa, no dew and no rain upon you, nor fields of offerings. For there mighty ones' shields were cast away, Saul's shield not anointed in the oil. [22] From blood of slain ones, from fat of mighty ones, Jonathan's bow did not turn back, and Saul's sword did not return empty. [23] Saul and Jonathan were the beloved ones and the pleasant ones in their lives, and in their deaths they were not divided. They were swifter than eagles, mightier than lions. [24] Daughters of Israel, weep to Saul, the one who clothed you, scarlet with luxury, ornaments of gold upon your clothing. [25] How the mighty ones have fallen in the midst of the battle. Jonathan, slain upon your high places. [26] Distress is to me, over you, my brother Jonathan. You were very pleasant to me. Your love was more wonderful to me than love of women. [27] How mighty ones have fallen, and weapons of war have perished.”

2[1] And it was, after this, David asked in Yehvah, saying, “Shall I go up in one of Judah's cities.” And Yehvah said to him, “Go up.” And David said, “Where shall I go up?” And he said, “To Hebron.” [2] And David went up there, and also his two women, Ahinoam the Jezreelite, and Abigail, woman of Fool the Carmelite. [3] And David went up, and his men who were with him, each and his house, and they dwelt in Hebron's cities.

[4] And Judah's men came and anointed David there for king over Judah's house. And it was told to David, saying, “Men of Jabesh Gilead are who buried Saul.” [5] And David sent messengers to Jabesh Gilead's men and said to them, “Blessed are you to Yehvah who has done this kindness with your lords,¹¹ with Saul; so you have buried him. [6] And now, Yehvah do with you kindness and truth. And also I will do with you this good, because you did this thing. [7] And now, let your hands be strong and be sons of valor, for your lords Saul is dead, and also Judah's house has anointed me for king over them.”

[8] And Abner, son of Lamp, ruler of the army that was Saul's, took Man of Shame,¹² Saul's son, and made him cross over to Two Camps,¹³ [9] and made him king to the Gilead and to the Ashurite and to Jezreel and over Ephraim and over Benjamin and over all Israel. [10] And Man of Shame, son of Saul, was a son of forty years in his reigning over Israel, and he reigned two years. Only Judah's house was after David. [11] And the number of days that David was king in Hebron over Judah's house was seven years and six months.

[12] And Abner, son of Lamp, went out, and servants of Man of Shame, son of

8 יָשָׁר (yâshâr) “Upright” - see Joshua 10:13 and footnote.

9 צִבְי (tseviy) “gazelle” NIV; “gazelles” MSG; “beauty” NKJV; “glory” JUB - Can be either “gazelle” (Deuteronomy 12:15; Isaiah 13:14) or “beauty” (e.g. Isaiah 4:2; 13:19) or “glory” (e.g. Isaiah 24:16). Asahel is likened to a gazelle (same word) in 2 Samuel 2:18, and some Gadites are likened to gazelles in 1 Chronicles 12:8.

10 תְּבַשְּׂרוּ (tevasseru) “Proclaim . . . news” - same verb and idea (contextually) in 1 Samuel 31:9.

11 אֲדֹנֵיכֶם ('adonêykhem) “your lords” - both “your” and “lords” are plural.

12 אִישׁ בֹּשֶׁת ('iysh boshet) “Man of Shame”; NKJV “Ishbosheth”; NAS “Ish-bosheth” - אִישׁ ('iysh) is “man” (2 Samuel 1:2) and בֹּשֶׁת (boshet) is “shame” (e.g. 1 Samuel 20:30[2x]).

13 מַחֲנַיִם (mahanâyim) “Two Camps”; NKJV “Mahanaïm” - see footnote for Genesis 32:2.

Saul, from Two Camps to Gibeon. [13] And Joab, son of Zeruiah, and servants of David went out and met them by Gibeon's pool, together. And these sat by the pool from this, and these by the pool from this.¹⁴ [14] And Abner said to Joab, "Please, let the young men arise and let them compete before us." And Joab said, "Let them arise." [15] And they arose and crossed over in number, twelve for Benjamin and for Man of Shame, son of Saul, and twelve from David's servants. [16] And they each seized his neighbor's head and his sword in his neighbor's side and fell together. And they called that place, the Plot¹⁵ of Rocks¹⁶ which is in Gibeon.

[17] And the battle was very severe that day, and Abner and Israel's men were beaten before David's servants. [18] And the three sons of Zeruiah were there, Joab, and Abishai, and Asahel,¹⁷ and Asahel was swift in his feet, as one of the gazelles who is in the field. [19] And Asahel pursued after Abner and did not turn to go to the right or the left from after Abner.

[20] And Abner turned after him and said, "Is that you Asahel?" And he said, "I." [21] And Abner said to him, "Turn to your right or your left and grab for yourself one from the young men and take for yourself his spoil." And Asahel was unwilling to turn aside from after him. [22] And Abner added again saying to Asahel, "Turn aside for yourself from after me. Why should I strike you to earth? And how would I lift up my face to Joab your brother?" [23] And he refused to turn aside. And Abner struck him with the back¹⁸ of the spear to the belly,¹⁹ and the spear came out from his back,²⁰ and he fell there; and died where he was. And all who came to the place where Asahel fell there and died, so they stood.

[24] And Joab and Abishai pursued after Abner, and the Sun was coming in. And they came unto Hill of Cubit²¹ which is upon the face of Giah, way of Gibeon's wilderness. [25] And sons of Benjamin gathered together after Abner, and they became one troop and stood on top of one hill. [26] And Abner called to Joab and said, "Will a sword consume forever? Do you not know that it will be bitter in the end? And until when will you not say to the people to turn back from after their brethren?" [27] And Joab said, "The Gods is alive.²² For if you had not spoken, surely then by morning the people would have given up each from after his brother." [28] And Joab blew in the horn, and all the people stood and did not again pursue after Israel. And they did not continue to fight.

14 In other words, "they sat down, one on one side of the pool and the other on the other side of the pool." (NKJV)

15 חֶלְקֶת (chelqat) "Plot" (= a plot or portion of ground, e.g. Genesis 33:19); LXX μερίς (= part or portion e.g. 1 Samuel 30:24); NKJV, Green "Field"; YLT "Helkath" (transliteration).

16 צִרִים (tsuriym) "Rocks" (e.g. same exact word e.g. in Numbers 23:9) Green; "Sharp Swords" NKJV; "Blades" CBS; "Daggers" CEV; "Enemies" NOG; "Hazzurim" YLT (transliteration).

17 עֲשָׂהאֵל ('asâh'êl) "Asahel" = "God made" - found also in 2 Samuel 2:19-23, 30, 32; 3:27, 30; 23:24; 1 Chronicles 2:16 (see footnote); 11:26; 27:7; 2 Chronicles 17:8; 31:13; Ezra 10:15.

18 אַחָרַי ('acharây) "back"; EXB "back [butt] end" EXB; Green, CSB, EHV, ESV, GW "butt"; NAS, JUB "butt end," NKJV "blunt end" NKJV; YLT "hinder part." Same root word as the following "back" in this same verse.

19 חֹמֶשׁ (chomesh) "belly" - this particular word for belly is used only in this same kind of context. Found also in 2 Samuel 3:27; 4:6; 20:10.

20 אַחָרָיו ('acharâyv) "his back"

21 אַמָּה ('ammâh) "Cubit" (= "cubit" e.g. in Genesis 6:15-16); "Ammah" NKJV, etc. - only here for a location.

22 חַי הָאֱלֹהִים (chay hâ'elohiym) "The Gods is alive" - חַי (chay) "alive" is a singular adjective, הָאֱלֹהִים (ha'elohiym) "The Gods" plural noun, see footnote for Genesis 1:1.

[29] And Abner and his men went on the plain all that night, and they crossed over the Jordan and went all the Bithron²³ and came into Two Camps. [30] And Joab turned back from after Abner and gathered all the people, and they were missing nineteen men from David's servants, and Asahel. [31] And David's servants struck from Benjamin and among Abner's men three hundred and sixty men died. [32] And they carried Asahel and buried him in his father's grave which was in House of Bread. And Joab and his men went all the night and it became light to them in Hebron.

3[1] And the war was long between Saul's house and David's house. And David's house grew stronger,²⁴ and Saul's house grew weaker.²⁵ [2] And there were sons born to David in Hebron, and his firstborn was Amnon²⁶ to Ahinoam the Jezreelitess, [3] and his second, Chileab²⁷ to Abigail, woman of Fool the Carmelite, and the third Absalom,²⁸ son of Maachah daughter of Talmai king of Geshur, [4] and the forth, Adonijah,²⁹ son of Haggith,³⁰ and the fifth, Shephatiah,³¹ son of Abital,³² [5] and the sixth, Ithream,³³ to Heifer³⁴ David's woman. These they bore to David in Hebron.

[6] And it was, during the war between Saul's house and David's house, so Abner was strengthening himself in Saul's house. [7] And Saul had a concubine, and her name was Rizpah,³⁵ daughter of Ajah.³⁶ And he said to Abner, “Why have you gone in to my father's concubine?” [8] And Abner became very angry at Man of Shame's words, and said, “Am I a dog's head that belongs to Judah? Today I do kindness to

23 בִּיתְרוֹן (bitron) “Bithron” - only here.

24 הִלָּךְ וְחֻזַּק (holêkh vechâzêq) “grew stronger” - singular participle and adjective

25 הִלָּכִים וְדָלִים (holkhiym vedalliyim) “grew weaker” - plural participle and adjective

26 אֲמֹנֹן ('amnon) “Amnon” - found also in 2 Samuel 13:1-4, 6-10, 15, 20(אֲמִינֹן ['amiynon] w/definite article), 22, 26-29, 32-33, 39; 1 Chronicles 3:1; and 1 Chronicles 4:20 for Shimon's son.

27 כִּלְאֵב (kilâv) “Chileab” - only here; LXX Δαλουία (Dalouia); also called “Daniel” דָּנִיֵּאל (dāniyyê'l) in 1 Chronicles 3:1.

28 אַבְשָׁלֹם ('avshâlom) “Absalom” (= father is peace) – found in 2 Samuel 13-19; 20:6; 1 Kings 1:6; 2:7, 28; 1

Chronicles 3:2; 2 Chronicles 11:20-21 (= 1 Kings 15:2, 10, אַבְיִשָׁלֹם ['aviyshâlom] = my father is peace); Psalm 3:1.

29 אֲדֹנִיָּה ('adonuyyâh) “Adonijah” (= my lord is Yah) – found also in 1 Kings 1:5, 7-9, 11, 13, 18, 24-25, 41-43, 49-51; 2:13, 19, 21-24, 28; 1 Chronicles 3:2; 2 Chronicles 17:8 (a Levite); Nehemiah 10:16 (a leader).

30 חַגִּית (chaggiyt) “Haggith” (= festive, חֵג [chag] is “feast” e.g. Judges 21:19; see also the male version of this word in Genesis 46:16) - 1 Kings 1:5, 11; 2:13; 1 Chronicles 3:2.

31 שֶׁפְּטִיָּה (shephatyâh) “Shephatiah” (= “Yah judged”) - found also in 1 Chronicles 3:3; 9:8; 12:5(שֶׁפְּטִיָּהוּ [shephatyâhu]); 27:16(שֶׁפְּטִיָּהוּ [shephatyâhu]); 2 Chronicles 21:2(שֶׁפְּטִיָּהוּ [shephatyâhu]); Ezra 2:4, 57; 8:8; Nehemiah 7:9, 59; 11:4; Jeremiah 38:1.

32 אַבִּיטָל ('aviytâl) “Abital” (= “my father is dew” - Dew is seen as a good thing, e.g. Genesis 27:28) - found also in 1 Chronicles 3:3.

33 יִתְרָעַם (yitre'âm) “Ithream” - found also in 1 Chronicles 3:3.

34 עֵגְלָה ('egklâh) “Heifer” (same exact word as in 1 Samuel 16:2 “heifer” NKJV); “Eglah” NKJV, etc. - as a name found also in 1 Chronicles 3:3.

35 רִצְפָּה (ritspâh) “Rizpah” (= “burning coal” e.g. Isaiah 6:6 NKJV) – found also as a name in 2 Samuekl 21:8, 10-11.

36 אַיָּה ('ayyâh) “Ajah” (= “kite” TT or “falcon” NKJV e.g. Leviticus 11:14 [see footnote]) – see footnote for Genesis 36:24

Saul's house, your father, to his brethren and to his friends,³⁷ and I have not made you found in David's hand. And you put on me an iniquity of the woman today! [9] Thus, Gods, may he do to Abner and thus add to him, if just as Yehvah swore to David, so thus shall I do for him, [10] to transfer the kingdom from Saul's house and to raise up David's throne over Israel and over Judah from Dan to Beer Sheba.” [11] And he was not able again to return Abner a word from his fear of him.

[12] And Abner sent messengers on his behalf to David, saying, “Whose is the land?” Saying, “Cut your covenant with me. And behold, my hand is with you to turn to you all of Israel.” [13] And he said, “Good, I will cut with you a covenant. However, one thing I require from you,” saying, “you shall not see my face, unless you first bring Michal, Saul's daughter, when you come to see my face.”

[14] And David sent messengers to Man of Shame, Saul's son, saying, “Give my woman, Michal, whom I betrothed to myself for a hundred Philistines' foreskins.” [15] And Man of Shame sent and took her from with a man, from with Paltiel,³⁸ son of Lush.³⁹ [16] And her man went with her, walking and weeping after her unto Young Men.⁴⁰ And Abner said to him, “Go, return.” And he returned.

[17] And Abner's word was with elders of Israel, saying, “Even yesterday, even three days ago,⁴¹ you were seeking David for king over you. [18] So now, do it, for Yehvah has said to David, saying, 'In David my servant's hand, saving my people Israel from Philistines' hand and from all their enemies hand.'” [19] And Abner also spoke in Benjamin's ears, and Abner also went to speak in David's ears in Hebron all that was good in Israel's eyes and eyes of all Benjamin's house.

[20] And Abner came to David at Hebron, and with him were twenty men. And David made a feast for Abner and for the men who were with him. [21] And Abner said to David, “I will arise and go and gather together to my lord the king all Israel. And they shall cut a covenant with you, and you shall reign in all your soul desires.” And David sent Abner, and he went in peace.

[22] And behold, David's servants and Joab came from the troop, and they brought much spoil with them. And Abner was not with David in Hebron, for he sent him and he went in peace. [23] And Joab and all the army that was with him came, and they declared to Joab, saying, “Abner, son of Lamp, came to the king, and he sent him and he went in peace.” [24] And Joab went to the king and said, “What have you done? Look, Abner came to you. For what is this? You sent him, and he surely went? [25] You know Abner, son of Lamp, that he came to deceive you and to know your going out and your coming in, and to know all that you are doing.”

[26] And Joab went out from with David, and sent messengers after Abner, and they brought him back from well of Sirah.⁴² And David did not know. [27] And Abner returned to Hebron, and Joab turned him aside to the midst of the gate to speak

37 מַרְעֵהוּ (mêrê'êhu) “his friends” - “friend” is singular, but translated plural due to meaning is not limited to a single friend. This same word is used in this same way in Proverbs 19:7 with the singular noun “friend” and a plural verb.

38 פִּלְטִיֵּאֵל (paltiy'êl) “Paltiel” - named “Palti” פִּלְטִי (palti) in 1 Samuel 25:44.

39 Read לַיִשׁ (layish) “Lion,” written לוֹשׁ (lush) “Lush” (= to “knead” e.g. 2 Samuel 13:8) – named “Lion” לַיִשׁ (layish) in 1 Samuel 25:44 (see footnote).

40 בַּחֲרִיִּים (bachuriym) “Young Men” (= “young men” e.g. Numbers 11:28); NKJV, etc. “Bahurim.”

41 גַּם־תְּמוֹל גַּם־שְׁלֹשׁ (gam-temol gam shilshom) “Even yesterday, even three days ago” - this is a figure of speech meaning, “In time past.”

42 סִרָּה (sirâh) “Sirah” - only here.

with him in private. And he struck him there in the belly, and he died for the blood of Asahel his brother.

[28] And David heard afterwards and said, “I and my kingdom are innocent before Yehvah forever from the blood of Abner, son of Lamp. [29] May it whirl⁴³ upon Joab's head and to all his father's house. And from Joab's let there not be cut off a discharge and a leper and one who grabs on the spindle⁴⁴ and who falls by the sword, and lacks bread.” [30] And Joab and Abishai his brother killed Abner, because he killed Asahel their brother in Gibeon in the battle.

[31] And David said to Joab and to all the people who were with him, “Tear your clothes and gird on sackcloth and lament for Abner.” And the king went after the coffin. [32] And they buried Abner in Hebron. And the king lifted up his voice and wept at Abner's grave, and all the people wept. [33] And the king recited to Abner and said, “As the death of a fool Abner died? [34] Your hands were not bound. Your feet not drawn near to fetters. As falling before sons of injustice⁴⁵ you fell.” And all the people began to weep again over him.

[35] And all the people came to persuade David to eat bread while yet the day. And David swore saying, “Thus Gods, may he do to me and thus do again, if before the coming in of the Sun I taste bread or anything else.” [36] And all the people took notice, and it was good in their eyes, as all that the king did was good in the eyes of all the people. [37] And all the people and all Israel knew on that day that it was not from the king to put Abner, son of Lamp, to death. [38] And the king said to his servants, “Do you not know that a ruler and a great one has fallen this day in Israel? [39] And I today am weak and anointed king, and these men, sons of Zeruiah, are too harsh for me. Yehvah repay to the doer of bad according to his bad.”

4[1] And Saul's son heard that Abner had died in Hebron, and his hands became feeble and all of Israel were dismayed.⁴⁶ [2] And there were of Saul's son two men, leaders of troops. The name of the one was Baanah,⁴⁷ and the name of the second, Rechab,⁴⁸ sons of Pomegranate the Beerothite⁴⁹ from sons of Benjamin (for Beeroth was also considered in Benjamin, [3] and the Beerothites fled to Gattaim;⁵⁰ and they have been there sojourning until this day). [4] And Jonathan, Saul's son, had a son with crippled feet. He was a son of five years when the news of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it was, in her haste to flee, so he fell and became lame. And his name was Mephibosheth.⁵¹

[5] And sons of Pomegranate the Beerothite, Rechab and Baanah, went and came

43 יָחַלּוּ (yâchlu) “whirl” Green, NET, TLV; “rest” NKJV; “fall” NAS; “stay” YLT – this verb is also used for dancing (e.g. Judges 21:23), for pain (e.g. 1 Samuel 31:3), and for waiting longingly (e.g. Job 35:14).

44 פֶּלֶךְ (pelekh) “spindle” (= “spindle” Proverbs 31:19 NKJV) CSB, NET, WYC, etc.; “distaff” NAS; “staff” NKJV.

45 בְּנֵי-עוֹלָה (venêy-`avlâh) “sons of injustice”; YLT “sons of evil” - עוֹלָה (`avlâh) = “injustice” (e.g. Job 6:29 NKJV).

46 נִבְהָלוּ (nivhâlu) “were dismayed” - plural verb, i.e. *they* were dismayed.

47 בַּעֲנָה (ba`anâh) “Baanah” - found also in 2 Samuel 4:5-6, 9, and others by this name in 2 Samuel 23:29; 1 Kings 4:16; 1 Chronicles 11:30; Ezra 2:2; Nehemiah 7:7; 10:27(H28).

48 רֶכָב (rêkhâv) “Rechab” - found also in 2 Samuel 4:5-6, 9; 2 Kings 10:15, 23; 1 Chronicles 2:55; Nehemiah 3:14; Jeremiah 35:6, 8, 14, 16, 19.

49 בְּאֶרֶתִי (be'eroti) “Beerothite” - found also in 2 Samuel 4:3, 5, 9; 23:37; 1 Chronicles 11:39 (בְּרֶתִי [bêrotiy]) “Berothite”

50 גִּתַּימָה (gittâyâmâh) “Gittaim” - found also in Nehemiah 11:33.

during the heat of the day to Man of Shame's house, and he was lying down, the lying down of noon. [6] And they came in unto the midst of the house taking wheat, and they struck him to the belly. And Rechab and Baanah his brother escaped. [7] So, they came in the house, and he was lying upon his bed in his bedroom. And they struck him and killed him and removed his head and took his head and went the way of the plain all the night.

[8] And they brought Man of Shame's head to David, and said to the king, "Behold, head of Man of Shame, son of Saul, your enemy who sought your soul, so, Yehvah has given to my lord, the king, vengeance this day from Saul and from his seed." [9] And David answered Rechab and Baanah his brother, sons of Pomegranate the Beerothite, and said to them, "Yehvah lives, who has redeemed my soul from every distress, [10] when one told me saying, 'Behold, Saul died.' And it was as good news in his eyes. So, I grabbed him and killed him in Ziklag, what I gave him for news. [11] How much more, when wicked men have killed Man of Shame in his house upon his bed. And now, will I not seek his blood from your hands and burn⁵² you from the earth." [12] And David commanded the young men and they killed them, and they cut off their hands and their feet and hung them by the pool in Hebron. And Man of Shame's head they took and buried in Abner's grave in Hebron.

5[1] And all of Israel's tribes came to David at Hebron, and they spoke saying, "We are your bone and your flesh. [2] Also, yesterday, also three days ago,⁵³ in Saul being king over us, you were going out⁵⁴ and the one bringing in Israel, and Yehvah said to you, 'You shall Shepherd my people Israel, and you shall be for a ruler over Israel.'" [3] And all the elders came to the king at Hebron, and the king, David, cut for them a covenant in Hebron before Yehvah. And they anointed David for king over Israel.

[4] And David was a son of thirty years in his reign. He reigned forty years. [5] In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty three years over all Israel and Judah.

[6] And the king and his men went to Jerusalem, to the Jebusite inhabiting the land, and he⁵⁵ spoke to David, saying, "You shall not come in here, but the blind and the lame will turn you away," saying, "David shall not come in here." [7] And David captured the stronghold of Zion. She is David's city.

[8] And David said on that day, "Whoever strikes the Jebusite, so let him reach in the water shaft, and the lame and the blind hated of David's soul." Therefore, they say, "Blind and lame shall not come in to the house." [9] And David dwelt in the stronghold, and called her, "City of David." And David built around from the Millo⁵⁶ and inward. [10] And David went on and became great, and Yehvah, Gods of hosts, was with him.

51 מִפִּיבִּשֶׁת (mephiyvoshet) "Mephibosheth" - found also in 2 Samuel 9:6, 10-13; 16:1, 4; 19:24-25, 30; 21:7, 8 (vs 8 is a different Mephibosheth).

52 בָּעֲרַתִּי (vi'artiy) "burn" - see footnote Deuteronomy 13:5.

53 גַּם-אֶתְמֹל גַּם-שִׁלְשֹׁם (gam-'etmol gam-shilshom) "Also, yesterday, also three days ago" - figure of speech for "Also, in time past."

54 Written מוֹצִיא (motsiy) "going out"; Read הַמוֹצִיא (hammotsiy) "the one going out"

55 "he" = the Jebusite

56 מִלּוֹ (millo) "Millo" = exact meaning unknown. See footnote for Judges 9:6.

[11] And Hiram,⁵⁷ king of Tyre, sent messengers to David, and cedar trees, and craftsmen of wood and craftsmen of stone wall. And they built a house for David. [12] And David knew that Yehvah had established him for king over Israel, and that he exalted his kingdom for the sake of his people Israel.

[13] And David took again concubines and women from Jerusalem after his coming in from Hebron. And sons and daughters were born again to David. [14] And these are the names of those born to him in Jerusalem: Shammua, and Shobab,⁵⁸ and Nathan,⁵⁹ and Solomon,⁶⁰ [15] and Ibhar,⁶¹ and Elishua,⁶² and Nepheg, and Japhia, [16] and Elishama, and Eliada,⁶³ and Eliphalet.⁶⁴

[17] And Philistines heard that they had anointed David for king over Israel, and all Philistines went up to seek David. And David heard and went down to the stronghold. [18] And Philistines came and spread out in Rephaim⁶⁵ Valley. [19] And David asked in Yehvah, saying, “Shall I go up to Philistines? Will you give them in my hand?” And Yehvah said to David, “Go up, for I have surely given the Philistines in your hand.”

[20] And David came in to Lord of Breakthroughs,⁶⁶ and David struck them there. And he said, “Yehvah has broken through my enemies before me as a breakthrough of water.” Therefore, the name of that place was called Lord of Breakthroughs. [21] And they left their idols⁶⁷ there, and David and his men carried them away.

[22] And Philistines again went up and spread out in Rephaim Valley. [23] And David asked in Yehvah. And he said, “Do not go up. Circle around to behind them and come to them from in front of balsam trees.⁶⁸ [24] And it shall be, when you

57 חִירָם (chiyrâm) “Hiram” - found also in 1 Kings 5:1-2(H15-16), 7-8(H21-22), 10-12(H24-26), 18(H32); 9:10—12, 14, 27; 10:11; 1 Chronicles 14:1; 2 Chronicles 9:10. This king of Tyre (“Hiram”) is also called חִירָם (churâm) “Hiram” in 2 Chronicles 2:2(H3), 11-12(H10-11); 8:2, 18; 9:21. There is also a Benjamite named “Hiram” in 1 Chronicles 8:5. There is also a different “Hiram” in 1 Kings 7:13 (see footnote).

58 שׁוֹבָב (shovâv) “Shobab” - for a name also found in 1 Chronicles 2:18; 3:5; 14:4. Elsewhere, adjective used for “backsliding” (NKJV) in Isaiah 57:17; Jeremiah 3:14, 22.

59 נָתָן (nâtân) “Nathan” - found also in 2 Samuel 7:2-4, 17; 12:1, 5, 7, 13, 15, 25; 23:36; 1 Kings 1:8, 10-11, 22-24, 32, 34, 38, 44-45; 4:5; 1 Chronicles 2:36; 3:5; 11:38; 14:4; 17:1-3, 15; 29:29; 2 Chronicles 9:29; 29:25; Ezra 8:16; 10:39; Psalm 51:1; Zechariah 12:12.

60 שְׁלֹמֹה (shelomoh) “Solomon”; LXX Σαλωμων (Salômôn) – found close to 300 times in the OT. He is also named “Jedidiah” יְדִידְיָהּ (yedydyâh) = “Beloved of Yah” (2 Samuel 12:25).

61 יִבְחָר (yivchâr) “Ibhar” (= “he chose” or “he chooses”) - found also in 1 Chronicles 3:6; 14:5.

62 אֱלִישׁוּעַ (eliyishu`a) “Elishua” (= “God is salvation”) - found also in 1 Chronicles 14:5.

63 אֱלִיָּאָה (elyâdâ) “Eliada” (= “God knew” or “God knows”) - found also in 1 Kings 11:23 (same name, NKJV “Eliadah,” NAS “Eliada”); 1 Chronicles 3:8; 2 Chronicles 17:17.

64 אֱלִיפָלֶט (eliyphâlet) “Eliphalet” (= “God is deliverance”) - found also in 2 Samuel 23:34; 1 Chronicles 3:6, 8; 8:39; 14:7; Ezra 8:13; 10:33. See also 1 Chronicles 14:5 אֶלְפָּלֶט (elpâlet) “Elpalet.”

65 רֶפְחַיִּים (rephâ'iyim) “Rephaim” - see footnote for Genesis 14:5.

66 בַּעַל פְּרָצִיִּים (baal perâtsiyim) “Lord of Breakthroughs” - found also in 1 Chronicles 14:11.

67 עֲצַבְיָהֶם (atsabbêyhem) “idols” (see appendix) // 1 Chronicles 14:12 אֱלֹהֵיהֶם (elohêyhem) “their gods”

68 בִּכְאִים (bekhâ'iyim) “balsam” NAS; “mulberry” NKJV, KJV; “weeping” Green, LXX (κλαυθμῶνος [klauthmônos] = “weeping”). LXX translates this same word in the // passage (1 Chronicles 14:14-15) as ἀπὼν (apiôn) “pear tree.”

hear a sound of marching on the top of the balsam trees, then you shall move. For then Yehvah will have gone out before you to strike in Philistines' camp.” [25] And David did just as Yehvah commanded him, and he struck Philistines from Geba unto your going to Gezer.

6[1] And David gathered every chosen one in Israel, thirty thousand. [2] And David, and all who were with him from Judah's Lords, arose and went to bring up from there the ark of the Gods, whose name has been called, name of Yehvah of hosts, inhabiting the cherubs above him. [3] And they caused the ark of the Gods to ride on a new cart, and they carried it from Abinadab's house, which was on the hill. And Uzza⁶⁹ and Ahio,⁷⁰ sons of Abinadab, were driving the new cart.

[4] And they carried it from Abinadab's house which was on the hill with the ark of the Gods, and Ahio went before the ark. [5] And David and all Israel's house played before Yehvah with all fir woods and with lyres and with harps and with tambourines and with rattles⁷¹ and with cymbals. [6] And they came unto Nachon's⁷² threshing floor, and Uzza reached out to the ark of the Gods and grabbed it; because the oxen stumbled. [7] And Yehvah's anger burned against Uzzah,⁷³ and the Gods, he struck him there for the fault.⁷⁴ And he died there with the ark of the Gods.

[8] And David became angry because Yehvah burst forth an outbreak⁷⁵ against Uzzah. And he called that place Outbreak⁷⁶ of Uzzah unto this day. [9] And David feared Yehvah on that day and said, “How can Yehvah's ark come to me?” [10] And David was unwilling to take for himself Yehvah's ark unto David's city. And David turned it aside to Servant of Edom's⁷⁷ house, the Gittite.

[11] And the ark stayed at Servant of Edom's house, the Gittite, three months. And Yehvah blessed Servant of Edom and all his house. [12] And it was told to David the king, saying, “Yehvah has blessed Servant of Edom's house and all that he has, because of the ark of the Gods.” And David went and brought up the ark of the Gods from Servant of Edom's house to David's city in gladness.

[13] And it was, when those carrying Yehvah's ark took six steps, so they sacrificed oxen and fatlings.⁷⁸ [14] And David danced in all strength before Yehvah girded with a linen ephod. [15] And David and all Israel's house brought up Yehvah's

69 **עֶזָּא** ('uzzâ) “Uzza” LEB; “Uzzah” NKJV only in 2 Samuel, elsewhere “Uzza” - found also in 2 Samuel 6:6; 2 Kings 21:18, 26; 1 Chronicles 8:7; 13:7, 9-11; Ezra 2:49; Nehemiah 7:51. See also 2 Samuel 6:7 “Uzzah” **עֶזָּה** ('uzzâh).

70 **אֲחִיּוֹ** ('achyo) “Ahio” - found also in 2 Samuel 6:4; 1 Chronicles 8:14, 31; 9:37; 13:7.

71 **מִנְעֻנְעִים** (mena'an'iyim) “rattles” CEB, CJB, EXB, NET, etc.; “sistrums” NKJV (sistrum - a musical instrument of ancient Egypt consisting of a metal frame with transverse metal rods which rattled when the instrument was shaken” Oxford); “castanets” NAS; “cornets” KJV – uncertain, only found here.

72 **נַכְחֹן** (nâkhon) “Nachon” - only here.

73 **עֶזָּה** ('uzzâh) “Uzzah” - found also in 2 Samuel 6:8; 1 Chronicles 6:29.

74 **שָׁל** (shal) “fault” Green; “error” NKJV, etc. - uncertain, only here.

75 **פְּרִץ** (perets) “outbreak” - see also 1 Chronicles 15:13.

76 **פְּרִץ** (perets) “Outbreak”

77 **עֹבֵד-אֶדֹם** ('ovêd-'edom) “Servant of Edom”; “Obed-Edom” NKJV, etc. - found also in 2 Samuel 6:11-12; 1 Chronicles 13:13-14; 15:18, 21, 24-25; 16:5, 38; 26:4, 8, 15; 2 Chronicles 25:24.

78 **שׁוֹר וּמְרִיא** (shor umeriy) “oxen and fatlings” KJV; “ox and a fatling” YLT – although both words are singular, the collective (plural) is likely the meaning, see e.g. same words in 1 Kings 1:9, 19, 25 (19 & 25 add “in abundance”).

ark with shouting and horn blast. [16] And Yehvah's ark was coming into David's city, and Michal, Saul's daughter, looked down through the window and saw David the king leaping and dancing before Yehvah; and she despised him in her heart.

[17] And they brought Yehvah's ark in and placed it in his place in the midst of the tent where David pitched it. And David offered up burnt offerings and peace offerings before Yehvah. [18] And David finished the burnt offerings and peace offerings and blessed the people in Yehvah of hosts' name. [19] And he distributed to the multitude of Israel to both man and woman to each, one loaf of bread and one eshpar⁷⁹ and one raisin cake. And all the people each went to his house.

[20] And David returned to bless his house, and Michal, Saul's daughter, went out to meet David. And she said, "How Israel's king was honored today when he uncovered himself today in the eyes of maid-servants, his servants, as the uncovering of one of the empty⁸⁰ uncovers." [21] And David said to Michal, "Before Yehvah, who has chosen me, instead of your father, commanding me to be ruler over Yehvah's people, over Israel. And I will play before Yehvah. [22] And I will be slighted more than this and be low in my own eyes. And with the maid-servants of whom you spoke, with them I will be honored." [23] And Michal, Saul's daughter, had no child unto the day of her death.⁸¹

7[1] And it was, when the king dwelt in his house and Yehvah had given him rest roundabout from all his enemies, [2] so the king said to Nathan the prophet, "See now, I am dwelling in a house of cedar, and the ark of the Gods dwells in the midst of the curtain." [3] And Nathan said to the king, "All that is in your heart, go do, for Yehvah is with you."

[4] And it was, on that night, so Yehvah's word was to Nathan, saying, [5] "Go and say to my servant, to David, 'Thus Yehvah said, "Will you build a house for me for my dwelling? [6] For I have not dwelt in a house from the day I brought Israel's sons from Egypt and unto this day. And I have walked about in a tent and in a dwelling. [7] In all that I have walked about among all Israel's sons, have I spoken a word with one of Israel's tribes whom I have commanded to shepherd my people Israel, saying, 'Why have you not built for me a house of cedar?'"'"

[8] "And now, thus shall you say to my servant, to David, 'Thus Yehvah of hosts said, "I took you from the sheepfold, from after the flock, to be ruler over my people, over Israel. [9] And I have been with you in all that you have gone, and I have cut off all your enemies from before you. And I have made for you a great name, as the name of the great ones that are on the earth. [10] And I have set a place for my people, for Israel, and planted him, and he has settled under him, and move no more. Nor sons of injustice again afflict him as in the beginning. [11] And from the day when I commanded judges over my people, Israel, so I have given you rest from all your enemies. And Yehvah has declared to you that Yehvah shall build a house for you.'"'"

[12] "When your days are fulfilled and you lay down with your fathers, so I shall raise up your seed after you who has gone out from your belly,⁸² and I will establish

79 אֶשְׁפָּר ('eshpâr) "eshpar" YLT; "piece of meat" NKLV; "dates" NAS – unknown word only also found in 1 Chronicles 16:3.

80 רִקְיִם (rêqiyim) "empty" = morally empty, see footnote for Judges 9:4.

81 See footnote for Adriel in 1 Samuel 18:19. See also 2 Samuel 21:8 and footnote.

82 מֵעֵקְחָ (mê'eykhâ) "your belly" - see footnote in Genesis 25:23.

his kingdom. [13] He will build a house for my name. And I will establish a throne of his kingdom forever. [14] I will be for him for a father, and he will be to me for a son. When in his committing iniquity, so I will correct him with a rod of men and with strokes of sons of Adam. [15] And my kindness will not turn aside from him as I turned from with Saul, whom I removed from before you. [16] And your house and your kingdom shall be confirmed forever before you, and your throne will be established forever.”⁸³ [17] According to all these words and according to all this vision, thus Nathan spoke to David.

[18] And David the king went and sat before Yehvah, and said, “Who am I, Lords Yehvih,⁸⁴ and what is my house that you have brought me unto here? [19] And this is yet small in your eyes, Lords Yehvih. And you have spoken also to your servant's house to a distance, and this the law of the Adam,⁸⁵ Lords Yehvih. [20] And what more can David yet speak to you, and you know your servant, Lords Yehvih. [21] For your word's sake, and according to your heart you have done all this greatness to make your servant know.”

[22] “Therefore, you are great, Lords Yehvih, for there is none like you; and there are no Gods except you in all that we have heard with our ears. [23] And who is like your people, like Israel, one nation on the earth that Gods went⁸⁶ to redeem for himself for a people and to set for himself a name and to make for yourselves the greatness and fearful things for your land before your people whom you redeemed for yourself from Egypt, nations, and his gods.⁸⁷ [24] And you established for yourself your people Israel for yourself for a people forever. And you, Yehvah, shall be to them for Gods.”

[25] “And now, Yehvah Gods, the word that you spoke about your servant and about his house, raise up forever, and do just as you have spoken. [26] And may your name be great forever, saying, 'Yehvah of hosts, Gods over Israel.' And may your servant David's house be established before you. [27] For you, Yehvah of hosts, Gods of Israel, have uncovered your servants ear, saying, 'I will build for you a house.' Therefore, your servant has found with his heart to pray to you this prayer. [28] And now, Lords Yehvah, you are the Gods, and your words are truth, and you have spoken to your servant this good.”

[29] “And now, be willing and bless your servant's house to be forever before you, for you, Lords Yehvih, have spoken and from your blessing, your servant's house will be blessed forever.”

8[1] And it was, after this, so David struck Philistines and subdued them. And

83 After the split in 1 Kings 12, the Northern kingdom dynasties did not last very long. David's lasted all the way to the Babylonian captivity. Moreover, David will yet rule Israel, see Jeremiah 30:9; 34:23-24; Ezekiel 37:24-25; Hosea 3:5. Notice also Jeremiah 33:17, “David shall never lack a man to sit on the throne.” Furthermore, David's throne is established forever also via Christ (Isaiah 9:7; Matthew 1:1 “son of David”). See also Psalm 89 in which Ethan bemoans and questions God about His promise to David.

84 יְהוִי (yehvih) “Yehvih” - see footnote for Genesis 2:4.

85 זֹאת תּוֹרַת הָאָדָם (zo't torat hâ'âdâm) “this the law of Adam” - easy Hebrew, uncertain in meaning. Various translated, e.g. NKJV “*is* this the manner of man . . .?”; NAS “this is the custom of man”; YLT “this *is* the law of the Man”; Green “is this the law of men . . .?”

86 הָלְכוּ (hâlkhu) “went” - plural verb, i.e. “they went.” Thus, “Gods went” הָלְכוּ-אֱלֹהִים (hâlkhu-'elohiym).

87 What gods? See Exodus 18:11 and footnote.

David took the bridle⁸⁸ of the mother city⁸⁹ from Philistines' hand. [2] And he struck Moab and measured with a line laying them down to earth. And he measured two lines to be put to death, and the full line to be kept alive. And Moab was to David for servants bearing tribute.

[3] And David struck Hadadezer,⁹⁰ son of Rechob, king of Zobah, in his going to return his hand in Euphrates River. [4] And David captured from him a thousand seven hundred horsemen and twenty thousand footmen. And David hamstrung⁹¹ all the chariot horses, and he spared from them a hundred chariot horses.

[5] And Aram⁹² of Damascus came to help Hadadezer, king of Zobah, and David struck among Aram twenty two thousand men. [6] And David put garrisons in Aram of Damascus, and Aram became to David for servants bearing tribute. And Yehvah saved David wherever he went. [7] And David took the shields of gold that had belonged to Hadadezer's servants, and he brought them into Jerusalem.

[8] And from Betach⁹³ and Berothai,⁹⁴ cities of Hadadezer, David, the king, took very much bronze. [9] And Toi,⁹⁵ king of Hamath, heard that David had struck the entire army of Hadadezer, king of Zobah. [10] And Toi sent Joram⁹⁶ his son to David, the king, to ask for him for peace and to bless him. Because, he had been warring against Hadadezer and struck him. For a man of wars with Toi was Hadadezer. And in his hand were vessels of silver and vessels of gold and vessels of bronze.

[11] Also, these, David the king, sanctified to Yehvah with the silver and the gold that he sanctified from all the nations that he subdued, [12] from Aram, and from Moab, and from sons of Ammon, and from Philistines, and from Amalek, and from spoils of Hadadezer, son of Rechob, king of Zobah. [13] And when he returned from his striking Aram, David made a name in Valley of Salt,⁹⁷ eighteen thousand. [14] And he put garrisons in Edom. Throughout Edom he put garrisons, and all of Edom were servants to David. And Yehvah saved David wherever he went.

[15] And David reigned over all Israel, and David was doing judgment and righteousness to all his people. [16] And Joab, son of Zeruiah, was over the army, and Jehoshaphat,⁹⁸ son of Ahilud⁹⁹ was recorder.¹⁰⁰ [17] And Zadok,¹⁰¹ son of Ahitub,

88 מֶתֶג (meteg) “bridle” (e.g. Psalm 32:9; Proverbs 26:3) ASV, YLT, WEB; “Metheg” NKJV; “control” NAS

89 אֲמָה ('ammâh) “mother city” ASV, WEB; “Ammah” NKJV; “chief city” NAS; “metropolis” YLT – see also 2 Samuel 20:19 “mother” אִם ('êm) of Israel.

90 הַדָּדְעָר (hadad' ezer) “Hadadezer” (= “Hadad is help”) - found also in 2 Samuel 8:5, 7-10. 12; 10:16, 19; 1 Kings 11:23; 1 Chronicles 18:3, 5, 7-10; 19:16, 19.

91 See also Joshua 11:6-9.

92 אֲרָם ('aram) “Aram” - this is both a name and a people. See footnote for Genesis 10:22.

93 בֶּטַח (betach) “Betach”; NKJV “Betah” - same word as found in Genesis 34:25 (see footnote) – only here for a name.

94 בְּרוֹתַי (bêrotay) “Berothai” - only here.

95 תֹּעִי (to'iy) “Toi” - found also in 2 Samuel 8:10 & “Tou” תֹּעִי (to'u) in 1 Chronicles 18:9-10.

96 יֹרָם (yorâm) “Joram” - named “Hadoram” הַדּוֹרָם (hadorâm) in 1 Chronicles 18:10. There is also the king of Judah in 2 Kings 8:21, 23-24; 11:2; 1 Chronicles 3:11, also named “Jehoram” יְהוֹרָם (yehorâm) in 1 Kings 22:51; 2 Kings 1:17; 8:16, 25, 29; 12:19; 2 Chronicles 21:1, 3-5, 9, 16; 22:1, 6, 11. There is also the king of Israel in 2 Kings 8:16, 25, 28-29; 9:14, 16, 29; 2 Chronicles 22:5, 7, also named “Jerhoram” in 2 Kings 1:17; 3:1, 6; 9:15, 17, 21-23; 2 Chronicles 22:5-7. There is also a Levite in 1 Chronicles 26:25, and “Jerhoram” a priest in 2 Chronicles 17:8.

97 Valley of Salt was in the northern part of Edom just south of the Dead Sea.

and Ahimelech, son of Abiathar, were priests, and Seraiah¹⁰² a scribe, [18] and Benayahu,¹⁰³ son of Jehoiada,¹⁰⁴ and the Cherethite and the Pelethite,¹⁰⁵ and David's sons were priests.¹⁰⁶

9[1] And David said, “Is there still someone left to Saul's house, so I might do with him kindness for Jonathan's sake?” [2] And there was to Saul's house a servant and his name was Ziba,¹⁰⁷ and they called for him for David, and the king said to him, “Are you Ziba?” And he said, “Your servant.” [3] And the king said, “Is there not yet a man to Saul's house, so I might do with him Gods' kindness?” And Ziba said to the king, “There is yet a son of Jonathan's with crippled feet.” [4] And the king said to him, “Where is he?” And Ziba said to the king, “Behold, he is at Machir's house, son of Ammiel, in Lo Debar.” [5] And David, the king, sent and took him from Machir's house, son of Ammiel, from Lo Debar.¹⁰⁸

[6] And Mephibosheth, son of Jonathan, son of Saul, came to David and fell on his face and bowed down. And David said, “Mephibosheth.” And he said, “Behold, your servant.” [7] And David said to him, “Do not fear. For doing, I will do with you kindness for your father Jonathan's sake, and return to you all your father Saul's field. And you shall eat bread at my table always.” [8] And he bowed down and said,

98 יהושָפָט (yehoshâphât) “Jehoshaphat” (= Yah has judged) – found also in 2 Samuel 20:24; 1 Kings 4:3; 1 Chronicles 18:15, also king Jehoshaphat in 1 Kings 15:24, etc., and also father of king Jehu in 2 Kings 9:2, 14, and one of 12 governors of Solomon in 1 Kings 4:17, and one of David's mighty men in 1 Chronicles 11:43 “Joshaphat” יוֹשָפָט (yoshâphât), and a priest “Joshaphat” in 1 Chronicles 15:24, and the valley of Jehoshaphat in Joel 2:29(H3:2); 3:12(H4:12).

99 אַחִיִּלּוּד ('achiylud) “Ahilud” - found also in 2 Samuel 20:24; 1 Kings 4:3; 1 Chronicles 18:15, and father of Baana in 1 Kings 4:12.

100 מַזְכִּיר (mazkiyr) “recorder” NKJV; “historian” Green; YLT “remembrancer” - noun from the root verb to remember.

101 צָדוֹק (tsâdoq) “Zadok” - found also in 2 Samuel 15:24-25, 27, 29, 35; 17:15; 18:19, 22, 27; 19:11; 20:25; 1 Kings 1:8, 26, 32, 34, 38-39, 44-45; 2:35; 4:2, 4; 2 Kings 15:33; 1 Chronicles 6:8, 12, 53; 9:11; 12:28; 15:11; 16:39; 18:16; 24:3, 6, 31; 27:17; 29:22; 2 Chronicles 27:1; 31:10; Ezra 7:2; Nehemiah 3:4, 29; 10:21; 11:11; 13:13; Ezekiel 40:46; 43:19; 44:15; 48:11

102 שֶׂרָיָה (serâyâh) “Seraiah” - found also in 2 Kings 25:18, 23; 1 Chronicles 4:13-14, 35; 6:14(H5:40); Ezra 2:2; 7:1; Nehemiah 10:2(H3); 11:11; 12:1, 12; Jeremiah 40:8; 51:59, 61; 52:24, and also as שֶׂרָיָהּ (serâyâhu) in Jeremiah 36:26.

103 בְּנֵיָהוּ (benâyâhu) “Benayahu” (= Yehvah has built) - found also in 2 Samuel 8:23:20, 22, 30; 1 Kings 1:8, 10, 26, 32, 36, 38, 44; 2:25, 29-30, 34-35, 46; 4:4; 1 Chronicles 11:24; 15:18, 20, 24; 16:5-6; 18:17; 27:5-6, 34; 2 Chronicles 31:13; Ezekiel 11:1, and בְּנֵיָה (benâyâh) “Benaiah” (=Yah has built) in 2 Samuel 20:23; 1 Chronicles 4:36; 11:22, 31; 27:14; 2 Chronicles 20:14; Ezra 10:25, 30, 35, 43; Ezekiel 11:13.

104 יְהוֹיָדָע (yehoyâsdâ) “Jehoiada” - found also in 2 Samuel 20:23; 23:20, 22; 1 Kings 1:8, 26, 32, 36, 38, 44; 2:25, 29, 34-35, 46; 4:4; 2 Kings 11:4, 9, 15, 17; 12:3, 8-9(H10); 1 Chronicles 11:22, 24; 12:27(H28); 18:17; 27:5; 34; 2 Chronicles 22:11; 23:1, 8-9, 11, 14, 16, 18; 24:2-3, 6, 12, 14, 15, 17, 20, 22, 25; Jeremiah 29:26, and יוֹיָדָע (yoyâdâ) in Nehemiah 3:6; 12:10-11, 22; 13:28.

105 פֶּלֶתִי (pelêtiy) “Pelethite” - found also in 2 Samuel 15:18; 20:7, 23; 1 Kings 1:38, 44; 1 Chronicles 18:17.

106 כֹּהֲנִים (kohaniym) “priests” Green, CEB, CEV, EXB, JUB, etc; “chief ministers” NKJV; “ministers” YLT. See also 1 Chronicles 18:17 לְיָד הָרָאשִׁים (hârî'shoniym leyad) “the chiefs to the hand” of the king.

107 צִיבָא (tsiyvâh) “Ziba” - found also in 2 Samuel 9:3-4, 9-12; 16:1-4; 19:17, 29.

108 לֹא דִבָּר (lo devâr) “Lo Debar” - found also in 2 Samuel 9:5. Spelled also לֹא דִבָּר (lo' devâr) in 2 Samuel 17:27; Amos 6:13.

“What is your servant that you turn to the dead dog such as I?”

[9] And the king called for Ziba, Saul's young man, and said to him, “All that was Saul's and all that was his house's, I give to your lords'¹⁰⁹ son. [10] And you shall work for him the ground, you and your sons and your servants, and you shall bring in. And it shall be for your lords' son bread, and he shall eat it. And Mephibosheth, your lords' son shall eat bread always at my table.” And Ziba had fifteen sons and twenty servants.

[11] And Ziba said to the king, “According to all that my lord the king has commanded his servant, so shall your servant do.” “And Mephibosheth shall be eating at my table as one from the king's sons.” [12] And Mephibosheth had a young son and his name was Micha.¹¹⁰ And all who dwelt in Ziba's house were servants to Mephibosheth. [13] And Mephibosheth dwelt in Jerusalem, for he ate at the king's table always. And he was lame in both his feet.

10[1] And it was, after this, so a king died of sons of Ammon, and Hanun¹¹¹ his son reigned in his place. [2] And David said, “I will deal kindly with Hanun, son of Serpent, just as his father dealt kindly with me.” And David sent to comfort him through the hand of his servants concerning his father. And David's servants came into sons of Ammon's land. [3] And the rulers of sons of Ammon to Hanun, their lords,¹¹² said, “Does David honor your father in your eyes, because he sent comforters? Is it not for the sake of searching out the city and to spy and to overturn her, David sent his servants to you?” [4] And Hanun took David's servants and shaved half their beard and cut off their garments at the halfway unto their buttocks and sent them away. [5] And they told David, and he sent to meet them, for the men were very humiliated. And the king said, “Stay in Jericho until your beard grows back, then return.”

[6] And sons of Ammon saw that they were repulsive to David, and sons of Ammon sent and hired Aram, house of Rechob, and Aram of Zobah, twenty thousand footmen, and king of Maachah, a thousand men, and Good Man,¹¹³ twelve thousand men. [7] And David heard and sent all the army of the mighty men. [8] And sons of Ammon went out and set in order for battle at the entrance of the gate, and Aram of Zobah, and Rechob, and Good Man, and Maachah by themselves in the field. [9] And Joab saw that the face of the battle was to him from front and from behind, and he choose from all Israel's chosen ones, and set in order to meet Aram. [10] And the rest of the people he put in Abishai, his brother's hand, and set in order to meet sons of Ammon.

[11] And he said, “If Aram is stronger than I, so you will be for me for salvation. And if sons of Ammon are stronger than you, so I will come to save you. [12] Be strong and let us be strong for our people and for our Gods' cities. And may Yehvah do the good in his eyes.” [13] And Joab drew near, and the people who were with

109 אֲדֹנֵיךָ ('adoneykhâ) “your lords” - plural “lords” - see footnote for 1 Samuel 26:15.

110 מִיכָא (miykhâ) “Micha” - found also in 1 Chronicles 9:15; Nehemiah 11:22.

111 חַנּוּן (chânun) “Hanun” (= favored) – found also in 2 Samuel 10:2-4; 1 Chronicles 19:2-4, 6; Nehemiah 3:13, 30.

112 אֲדֹנֵיהֶם ('adonêyhem) “their lords” - plural noun with plural pronominal suffix (their) w/singular subject. See footnote e.g. 1 Samuel 26:15.

113 אִישׁ טוֹב ('iysh tov) “Good Man”; NKJV, YLT “Ish-Tob” (a transliteration); KJV “Ishtob”; NAS, Green “men of Tob” - there is also “Good Land” (NKJV “land of Tob”) in Judges 11:3, 5.

him, to the battle against Aram, and they fled from before him. [14] And sons of Ammon saw that Aram fled, so they fled from before Abishai, and they went in the city. And Joab returned from upon sons of Ammon and came into Jerusalem.

[15] And Aram saw that he was stricken before Israel, and they gathered together. [16] And Hadadezer sent and brought Aram who was beyond the river, and they came to Helam.¹¹⁴ And Shobach,¹¹⁵ ruler of Hadadezer's army, was in front of them. [17] And it was told to David, and he gathered all Israel, and crossed over the Jordan, and came to Halem. And Aram set in order to meet David, and they fought with him.

[18] And Aram fled from before Israel, and David killed from Aram seven hundred charioteers and forty thousand horsemen. And Shobach, ruler of his army, he struck and killed there. [19] And all the kings, servants of Hadadezer, saw that they were stricken before Israel, and they made peace with Israel. And they served them. And Aram was afraid to save sons of Ammon again.

11[1] And it was, at the return of the year at the time of the going out of the kings, so David sent Joab and his servants with him and all Israel. And they destroyed sons of Ammon, and besieged Rabbah. And David stayed in Jerusalem. [2] And it was, at the evening time, so David arose from upon his bed and walked upon the roof of the king's house. And he saw a woman bathing from upon the roof. And the woman was very good looking. [3] And David sent and inquired about the woman. And he said, "Is this not Bathsheba,¹¹⁶ daughter of Eliam,¹¹⁷ woman of Uriah¹¹⁸ the Hititte?"¹¹⁹ [4] And David sent messengers, and he took her and went in to her and lay with her, and she was sanctified from her uncleanness. And she returned to her house. [5] And the woman conceived and sent and told David, and said, "I am pregnant."

[6] And David sent to Joab, "Send me Uriah the Hititte." And Joab sent Uriah to David. [7] And Uriah came to him. And David asked how Joab was and the people were and how the battle was.¹²⁰ [8] And David said to Uriah, "Go down to your house and wash your feet." And Uriah went out from the king's house, and a portion¹²¹ from the king went out after him. [9] And Uriah laid down at the door of the king's house with all his servants of his lords', and did not go down to his house.

[10] And they told David, saying, "Uriah did not go down to his house." And David

114 חֵלָם (chêylâm) "Helam" - found also in 2 Samuel 10:17.

115 שׁוֹבַךְ (shovakh) "Shobach" - found also in 2 Samuel 10:18.

116 בַּת־שֶׁבַע (bat-sheva) "Bathsheba" (= "daughter of seven") - found also in 2 Samuel 12:24; 1 Kings 1:11, 15-16, 28, 31; 2:13, 18-19; Psalm 51:1. Also named, "Bathshua" בַּת־שׁוּעָ (bat-shua) "daughter of Ammiel" עַמִּיֶּיֶל ('ammiyêl) in 1 Chronicles 3:5.

117 אֱלִיָּעַם (eli'yâm) "Eliam" - also called "Ammiel" (1 Chronicles 3:5); also the name of a mighty man in 2 Samuel 23:34.

118 אֲוִיָּיָה ('uriyyâh) "Uriah" (= "my flame is Yah") - found also in 2 Samuel 11:6-12, 14-17, 21, 24, 26; 12:9-10, 15; 23:39; 1 Kings 15:5; 2 Kings 16:10-11 & 15-16 (NKJV "Urijah"); 1 Chronicles 11:41; Ezra 8:33; Nehemiah 3:4 & 21 (NKJV "Urijah"); 8:4 (NKJV "Urijah"); Isaiah 8:2.

119 That should have been the end of it (Leviticus 20:10; Proverbs 6:23-35).

120 לְשָׁלוֹם (lishlom) - all three are more literally, "to peace," but mean "how are they". In other words, it reads more literally, "David asked to peace of Joab, and to peace of the people, and to peace of the battle."

121 מַשְׂאָת (mas'at) "portion" - same word e.g. in Genesis 43:34 ("portions"/"portion").

said to Uriah, “Are you not from a journey? Why did you not go down to your house?” [11] And Uriah said to David, “The ark and Israel and Judah are dwelling in huts, and my lord Joab and my lord's servants are encamped upon the face of the field. And I, I will go in to my house to eat and to drink and to lay with my woman? Your life and the life of your soul, if I do this thing!” [12] And David said to Uriah, “Stay on this also today and tomorrow.¹²² I will send you.” And Uriah stayed in Jerusalem on that day and the next.¹²³

[13] And David called for him and he ate and drank and he made him drunk.¹²⁴ And he went out in the evening to lay down in his bed with his lords' servants, and he did not go down to his house. [14] And it was, in the morning, so David wrote a letter to Joab and sent it in Uriah's hand. [15] And he wrote in the letter, saying, “Set Uriah to the forefront of the hardest battle and turn back from after him and let him be stricken and die.”

[16] And it was, when Joab was keeping watch to the city, so he put Uriah to the place where he knew that valiant men were there. [17] And the men of the city came out and fought with Joab, and some from the people from David's servants fell; and also Uriah the Hittite died. [18] And Joab sent and told David all the matters of the war. [19] And he commanded the messenger, saying, “When you have finished speaking to the king all the matters of the war, [20] and it is, if the anger of the king comes up, and he says to you, 'Why did you go near to the city to fight? Do you not know that they will shoot from upon the wall? [21] Who struck Abimelech, son of Jerubbesheth?¹²⁵ Did not a woman throw an upper millstone upon him from upon the wall and he died in Thebez?¹²⁶ Why did you go near to the wall?' And you shall say, “Also, your servant Uriah the Hittite is dead.”¹²⁷

[22] And the messenger went and came in and told David all of which Joab had sent him. [23] And the messenger said to David, “For the men were strong upon us, and they came out to us at the field. And we were upon them unto the entrance of the gate. [24] And the archers shot from upon the wall toward your servant, and some from the king's servants died. And also your servant Uriah the Hittite is dead.” [25] And David said to the messenger, “Thus you shall say to Joab, 'Do not let this thing be bad in your eyes, for as this and as this the sword consumes. Strengthen your attack to the city and overthrow her.' So encourage him.”

[26] And Uriah's woman heard that Uriah her man had died, and she lamented over her husband.¹²⁸ [27] And the mourning past, and David sent and gathered her to his house. And she was to him for a woman, and she bore to him a son. And the thing that David did was bad in Yehvah's eyes.

12[1] And Yehvah sent Nathan to David, and he came in to him and said to him, “Two men came in one city. One was rich and one poor. [2] The rich had very many

122 מָחָר (mâchâr) “tomorrow” - this can mean “in time to come” (i.e. indefinite time in the future) e.g. Exodus 13:14.

123 מָחָרָה (mâchârâh) “the next” - from the same root as above used also for “tomorrow” or the next day.

124 Habakkuk 2:15, similar, but not identical.

125 יְרֻבְשֶׁת (yerubbeshet) “Jerubbesheth” (appears to mean “Let shame contend”) = “Jerubbaal” (see Judges 6:32) - only here.

126 Judges 9:50-57

127 Though physically committed by the enemy, God rightly blames David (2 Samuel 12:9). This is a big loss. Uriah was one of the mighty men (2 Samuel 23:39).

128 בַּעֲלָהּ (ba'lâh) “her husband” - here “Baal” is being used for “husband.” See appendix for more on “Baal.”

flocks and herds. [3] And the poor didn't have any, except one small ewe lamb which he had bought and nourished her. And she grew up with him and with his sons together. From his food she ate, and from his cup she drank. And in his bosom she lay, and was to him as a daughter.”

[4] “And a traveler came in to the rich man, and he spared to take from his flock and from his herd to prepare for the wanderer who came to him. And he took the poor man's ewe lamb, and prepared her for the man who came to him.”¹²⁹ [5] And David's anger burned against the man and said to Nathan, “Yehvah lives. For the man who did this is a son of death. [6] And he shall restore the ewe lamb fourfold, because he did this thing and because he had no pity.”

[7] And Nathan said to David, “You are the man. Thus Yehvah, Gods of Israel said, 'I anointed you for king over Israel, and I delivered you from Saul's hand. [8] And I gave to you your lords' house and your lords' women into your bosom, and I gave to you the house of Israel and Judah. And if too little, so I would have added to you as these and as these.’¹³⁰ [9] Why have you despised Yehvah's word to do the bad in his eyes.¹³¹ Uriah the Hittite you struck with the sword and took his woman for yourself for a woman. And you killed him with the sword of sons of Ammon. [10] And now, a sword will not turn aside from your house forever, because you despised me and took Uriah the Hittite's woman to be for you for a woman.”

[11] “Thus said Yehvah, 'Behold, I will raise up bad against you from your house, and I will take your women before your eyes and give to your neighbor. And he will lie with your women before the eyes of this Sun. [12] For you acted in secret, and I will do this thing before all Israel and before the Sun.”

[13] And David said to Nathan, “I have sinned to Yehvah.” And Nathan said to David, “Yehvah also has caused your sin to pass. You will not die. [14] However, because of this thing Yehvah's enemies will surely despise. Also, the son born to you will surely die.”

[15] And Nathan went to his house. And Yehvah struck the child whom Uriah's woman bore to David, and he became sick. [16] And David sought the Gods for the youth, and David fasted a fast. And went in and laid on the earth for the night. [17] And elders of his house arose upon him to raise him up from the earth, and he was unwilling; and did not eat bread with them.

[18] And it was, on the seventh day, so the child died. And David's servants were afraid to tell him that the child died. For they said, “Behold, when the child was alive we spoke to him and he did not listen to our voice. So, how can we say to him the child died? So, he might do harm.” [19] And David saw that his servants were whispering, and David discerned that the child died. And David said to his servants, “Did the child die?” And they said, “He died.”

[20] And David arose from the earth, and washed and anointed and changed his garment¹³² and went in Yehvah's house and worshiped. And he came in to his house and asked, and they set for him bread and he ate. [21] And his servants said to him, “What is this thing that you have done? You fasted and wept for the child while alive, and when the child died, you arose and ate bread?” [22] And he said, “While the child was alive I fasted and wept, for I said, 'Who knows, Yehvah may be

¹²⁹ In other words, he slaughtered the poor man's lamb.

¹³⁰ In other words, more of the same – women and houses.

¹³¹ Written בְּעֵינָיו (be'eynâv) “his eyes”; read בְּעֵינַי (be'eynay) “my eyes”

¹³² Written שְׂמֹלֶתוֹ (simlâtô) “his garment”; read שְׂמֹלֹתָיו (simlotâyv) “his garments”

gracious to me and the child will live.' [23] And now, he died. Why should I fast this? Am I able to bring him back again? I will go to him, and he will not return to me."

[24] And David comforted Bathsheba his woman and went in to her and lay with her, and she bore a son and he called¹³³ his name Solomon.¹³⁴ And Yehvah loved him. [25] And he sent by Nathan the prophet's hand and called his name Jedidiah¹³⁵ for Yehvah.

[26] And Joab fought against Rabbah of sons of Ammon and captured the royal city. [27] And Joab sent messengers to David and said, "I have fought against Rabbah and also captured the city of water. [28] And now, gather the rest of the people and encamp against the city and capture her, lest I capture the city and my name be called upon her." [29] And David gathered all the people and went to Rabbah and fought against her and captured her.

[30] And he took the crown of their king from upon his head and her weight was a talent of gold and precious stone, and she was upon David's head. And the spoil of the city brought out was very much. [31] And the people who were in her were brought out, and he set them to the saw and to iron cutters and iron axes. And he caused them to cross over to the brick works. And thus he did to all sons of Ammon's cities. And David and all the people returned to Jerusalem.

13[1] And it was, after this, so David's son Absalom¹³⁶ had a beautiful sister, and her name was Tamar. And David's son Amnon loved her. [2] And Amnon was distressed unto being ill because of Tamar his sister, for she was a virgin. And it was difficult¹³⁷ in Amnon's eyes to do anything to her. [3] And Amnon had a friend, and his name was Jonadab,¹³⁸ son of Shimeah¹³⁹ David's brother. And Jonadab was a very wise man.

[4] And he said to him, "Why are you like this, weak, the son of the king, morning after morning. Why don't you tell me?" And Amnon said to him, "I love Tamar, my brother Absalom's sister." [5] And Jehonadab¹⁴⁰ said to him, "Lie down upon your bed and make yourself sick, and your father will come in to see you. And you shall say to him, 'Please let Tamar my sister come in and give me bread to eat and make the food before my eyes, so that I may see and eat from her hand.'"

[6] And Amnon lay down and made himself sick. And the king came to see him, and Amnon said to the king, "Please let Tamar my sister come in and make a couple cakes, and let me eat from her hand." [7] And David sent to Tamar to the house, saying, "Please go to your brother Amnon's house and make for him the food."

133 Written יָקָרָא (yiqrâ) "he called"; read תִּקְרָא (tiqrâ) "she called"

134 שְׁלֹמֹה (shelomoh) "Solomon" - see footnote for 2 Samuel 5:14.

135 יְדִידְיָה (yedydyâh) "Jedidiah" = "Beloved of Yah"

136 Absalom was David's third born via Maacah (2 Samuel 3:3). Amnon was David's firstborn via Ahinoam (2 Samuel 3:2).

137 יָפֵלָא (yipâlê) "difficult" DARBY, JUB, LEB; "hard" KJV, YLT; "improper" NKJV – root idea is wonderful (e.g. 2 Chronicles 2:9[H8]) and depending on context, takes on different meanings.

138 יֹנָדָב (yonâdâv) "Jonadab" - found also in 2 Samuel 13:32, 35; Jeremiah 35:6, 10, 19. Jonadab (also named "Jehonadab"), being the son of David's brother (Shimeah), was therefore Amnon's cousin.

139 שִׁמְעָה (shim`âh) "Shimeah" = "Shimiy" (NKJV Shimea) שִׁמְעִי (shim`iy) in 2 Samuel 21:21 (David's brother) = "Shimea" (NKJV) in 1 Chronicles 2:13; 20:7 (David's brother).

140 יְהוֹנָדָב (yehonâdâv) "Jehonadab" - NKJV, etc. "Jonadab" - found also in 2 Samuel 13:5; 2 Kings 10:15, 23; Jeremiah 35:8, 14, 16, 18.

[8] And Tamar went to her brother Amnon's house, and he was lying down. And she took the dough and she knead and made cakes before his eyes and cooked the cakes. [9] And she took the pan and dished out before him, and he refused to eat. And Amnon said, "All men go out from upon me." And all men went out from upon him.

[10] And Amnon said to Tamar, "Bring the food to the room, and let me eat from your hand." And Tamar took the cakes which she made and brought to Amnon her brother to the room. [11] And she drew near to him for eating, and he grabbed her and said to her, "Come, lay with me, my sister." [12] And she said to him, "No, my brother, do not humble me, for such should not be done in Israel. Do not do this foolishness. [13] And I, where would I go with my reproach. And you will be as one of the fools in Israel. And now, please speak to the king, for he will not withhold you from me." [14] And he was unwilling to listen to her voice, and he was stronger than she and humbled her and lay with her.

[15] And Amnon hated her, a very great hatred. For the hatred which he hated her was greater than the love which he loved her. And Amnon said to her, "Arise, go." [16] And she said to him, "No, for this is greater bad than before what you did with me, to send me away!"¹⁴¹ And he was unwilling to listen to her. [17] And he called his young man who served him and said, "Please send this one from upon me to the outside and bolt the door behind her."

[18] And upon her was a full length robe,¹⁴² for thus the daughters of the king wore the virgin robes.¹⁴³ And his servant brought her outside and bolted the door after her. [19] And Tamar put ashes upon her head and tore the full length robe that was upon her and put her hand upon her head and went away and cried out. [20] And Absalom her brother said to her, "Has Amnon your brother been with you? And now my sister, quiet down. He is your brother. Do not put this thing with your heart." And Tamar was desolate and dwelt in Absalom her brother's house. [21] And David heard all these things and was very angry. [22] And Absalom did not speak with Amnon either bad or good, for Absalom hated Amnon; because he humiliated Tamar his sister.

[23] And it was, after two full years,¹⁴⁴ so they were shearing for Absalom in Baal Hazor near Ephraim. And Absalom invited all the king's sons. [24] And Absalom came in to the king and said, "Behold please, your servant has shearers, and please, let the king come, and his servants, with your servant." [25] And the king said to Absalom, "No my son, let us not all go, so we are not heavy upon you." And he urged him, and he was unwilling to go. And he blessed him. [26] And Absalom said, "If not, please let Amnon my brother go with us." And the king said to him, "Why should he go with you?" [27] And Absalom urged him, and he sent Amnon with him and all the king's sons.

[28] And Absalom commanded his young men, saying, "Please see, when Amnon is good of heart in the wine, so I will say to you, 'Strike Amnon.' And you shall kill

141 According to the law, Amnon was to be killed (Leviticus 18:9, 29). If mercy were given, there is also Matthew 19:6 & Deuteronomy 22:28-29, and Abraham's example (Genesis 20:12).

142 כֶּתֶנֶת פָּסִים (ketonet passiyim) "full length robe"; YLT "long coat"; NAS "long-sleeved garment"; NKJV "robe of many colors"; LXX "tunic to the wrist" χιτὼν καρπωτός (chitōn karpōtos) - see footnote for Genesis 37:3.

143 מְעִילִים (me'ilyim) "robes"

144 לְשְׁנָתַיִם יָמִים (lishnāyîm yāmiym) "after two full years" - more literally, "to two years, days"

him. Do not fear. For have I not commanded you? Be strong and be sons of valor.” [29] And Absalom's young men did to Amnon just as Absalom commanded. And all the king's sons arose and rode each on his mule and fled.

[30] And it was, while these were on the way, so the report came to David, saying, “Absalom struck all the king's sons, and not one remains from them.” [31] And the king arose and tore his garments and lay to earth. And all his servants stood with garments torn. [32] And Jonadab son of Shimeah David's brother, answered and said, “Let not my lord say all the young men, the king's sons, have been killed. For Amnon alone is dead, that upon Absalom's mouth was it set from the day of his humiliation of Tamar his sister. [33] And now, let my lord the king not set a thing to his heart, saying, 'all the king's sons are dead,' except Amnon alone is dead.”

[34] And Absalom fled. And the young man keeping watch lifted his eye¹⁴⁵ and looked and behold, many people coming from a road behind him from the side of the mountain. [35] And Jonadab said to the king, “Behold, the king's sons are coming as your servant said, so it is.” [36] And it was, as he finished speaking, so behold, the king's sons came and lifted up their voices and wept. And also the king and all his servants wept a very great weeping. [37] And Absalom fled and came to king of Geshur, Talmai, son of Ammichur.¹⁴⁶ And he mourned over his son every day.

[38] And Absalom fled and came to Geshur and was there three years. [39] And David the king longed to go to Absalom, for he was comforted over Amnon; for he was dead.

14[1] And Joab, son of Zeruah, knew that the king's heart was upon Absalom. [2] And Joab sent to Tekoa¹⁴⁷ and took from there a wise woman. And he said to her, “Please pretend to be a mourner, and please wear garments of mourning, and do not anoint with oil. And you shall have been this woman many days, mourning over the dead. [3] And you shall come in to the king and speak to him according to this word.” And Joab put the words in her mouth.

[4] And the Tekoa woman spoke to the king. So, she fell with her nose to earth and bowed and said, “Save the king.” [5] And the king said to her, “What is to you?” And she said, “Indeed, I am a widowed woman. So, my man is dead, [6] and your maid-servant has two sons. And the two of them were fighting in the field, and there was no deliverer between them. And the one struck the one and killed him. [7] And behold, the whole family rose up against your maid-servant and said, 'Give up the striker of his brother. And we will kill him for his brother's soul which he killed, and we will exterminate also the heir.' So, they would extinguish my coal that is left, to not set for my man a name and a remnant upon the face of the ground.”

[8] And the king said to the woman, “Go to your house, and I will command about you.” [9] And the Tekoa woman said to the king, “Upon me, my lord the king, is the iniquity, and upon my father's house. And the king and his throne are innocent.” [10] And the king said, “The one who speaks to you, so you shall bring him to me, and he will not yet again strike against you.” [11] And she said, “Please, let the king remember Yehvah your Gods, from anymore of the avenger of blood to destroy, and

145 Written עֵינָיו (ʿênâv) “his eye”; read עֵינָיו (ʿênâyv) “his eyes”

146 Written עַמִּיחֹר (ʿammichur) “Ammichur”; read עַמִּיחֻד (ʿammihud) “Ammihud” (NKJV) - “Ammichur” only here.
See footnote for “Ammihud” in Numbers 1:10.

147 תִּקְוָה (teqo`âh) “to Tekoa” - Tekoa also found in 1 Chronicles 2:24; 4:5; 2 Chronicles 11:6; 20:20; Jeremiah 6:1; Ezekiel 7:14; Amos 1:1.

they not exterminate my son.” And he said, “Yehvah lives, not a single hair of your son shall fall to earth.”

[12] And the woman said, “Please, let your maid-servant speak a word to my lord the king.” And he said, “Speak.” [13] And the woman said, “So why do you think as this against Gods' people? So, the king speaks this word as guilty, the king not returning his banished one. [14] For surely we will die, and as water is poured out to earth that is not gathered up. And Gods, he does not carry away a soul. And he thinks of thoughts to not banish a banished one from him.”¹⁴⁸

[15] “And now that I have come to speak to my lord the king this word, for the people made me afraid. And your maid-servant said, 'Please let me speak to the king. Perhaps, the king will do his maid's matter. [16] For the king will hear to deliver his maid from the palm of the man to exterminate me and my son together from Gods' inheritance.' [17] And your maid-servant said, 'Now the word of my lord the king will be for rest. For as the messenger of the Gods, so is my lord the king to hear the good and the bad. And may Yehvah your Gods be with you.’”

[18] And the king answered and said to the woman, “Please, do not hide from me a thing that I ask you.” And the woman said, “Please, speak my lord the king.” [19] And the king said, “Is Joab's hand with you in all this?” And the woman answered and said, “Your soul lives, my lord the king. None may go to the right or the left from all that my lord the king has spoken. For your servant Joab, he commanded me and he put all these words in your maid-servant's mouth, [20] to produce change with the face of the matter your servant Joab did this thing. And my lord is wise, as the wisdom of the messenger of the Gods, to know all that is in the land.”

[21] And the king said to Joab, “Please behold, I shall do this thing. So, go. Bring back the young man Absalom.” [22] And Joab fell with his face to earth and bowed and blessed the king. And Joab said, “Today, your servant knows that I have found favor in your eyes, my lord the king, that the king has done his servant's¹⁴⁹ matter.” [23] And Joab arose and went to Geshur and brought Absalom to Jerusalem. [24] And the king said, “Let him go around to his house and not see my face.” And Absalom went around to his house and did not see the king's face.

[25] And there was not in all Israel a man as handsome as Absalom, very praised. From the sole of his foot to the crown of his head, there was no blemish in him. [26] And when he shaved¹⁵⁰ his head at the end of every year (which he shaved because it was heavy upon him, so he shaved it), so the hair of his head weighed two hundred shekels, according to the stone of the king. [27] And to Absalom were born three sons¹⁵¹ and one daughter.¹⁵² And her name was Tamar. She was of beautiful appearance. [28] And Absalom dwelt in Jerusalem two full years¹⁵³ and did not see the king's face.

[29] And Absalom sent to Joab to send him to the king, and he was unwilling to

148 מִמֵּנּוּ (mimmenu) “from him” or “from us” (e.g. Genesis 3:22 מִמֵּנּוּ). Either fits the context.

149 Written עֲבָדִי ('avdo) “his servant”; read עֲבָדְךָ ('avdekhâ) “your servant”

150 בִּגְלָחוֹ (begallcho) “when he shaved” CSB, CEB, DARBY, etc.; “when he cut” NKJV, etc. - same verb as “shave” in e.g. Leviticus 14:8-9.

151 See 2 Samuel 18:18 and footnote.

152 Evidently, the memorial Absalom built (2 Samuel 18:18) was either before the sons were born, or they all died or were unable somehow to continue his name.

153 שְׁנַתַּיִם יָמִים (shenâtayim yâmiym) “two full years” - more literally, “two years, days”

come to him. And he sent again a second time, and he was unwilling to come. [30] And he said to his servants, "See, Joab's plot is beside mine, and he has barley. Go and burn it in the fire." And Absalom's servants burned the plot in the fire. [31] And Joab arose and went to Absalom, to the house. And he said to him, "Why did your servants burn my plot in the fire?" [32] And Absalom said to Joab, "Behold, I sent for you, saying, 'Come here, and let me send you to the king, saying, "Why did you bring me from Geshur? Better for me if I was still there. And now, let me see the king's face. And if there is iniquity in me, so kill me."'"

[33] And Joab came to the king and told him. And he called for Absalom, and he came to the king and bowed to him upon his nostrils to earth before the king. And the king kissed Absalom.

15[1] And it was, after this, Absalom made for himself a chariot and horses and fifty men running before him. [2] And Absalom would rise early and stand by the door of the gate. And it was, every man who had a dispute to bring to the king for judgment, so Absalom would call to him and say, "What city are you from?" And he would say, "Your servant is from one of Israel's tribes." [3] And Absalom would say to him, "Look, your matter is good things and upright things, and you have no one from the king who will hear you." [4] And Absalom would say, "Who will set me to judge in the land? So, unto me would every man come who has a dispute and judgment. So, I would give him justice." [5] And it was, when a man bowed down to him, so he would reach out his hand and bring it firm to him and kiss him. [6] So Absalom did according to this to all Israel, who came for judgment to the king. And Absalom stole the heart of the men of Israel.

[7] And it was, at the end¹⁵⁴ of forty years,¹⁵⁵ so Absalom said to the king, "Please let me go and pay my vow that I vowed to Yehvah in Hebron. [8] For your servant vowed a vow when I dwelt in Geshur in Aram, saying, 'If Yehvah surely brings me back to Jerusalem, so I will serve Yehvah.'" [9] And the king said, "Go in peace." And he arose and went to Hebron.

[10] And Absalom sent spies in all Israel's tribes, saying, "When you hear the sound of the horn, so you shall say, 'Absalom reigns in Hebron.'" [11] And with Absalom were two hundred men from Jerusalem, invited and coming with their integrity, and they knew not a thing. [12] And Absalom sent for Ahithophel¹⁵⁶ the Gilonite, a counselor of David, from his city, when he sacrificed the sacrifices. And the conspiracy was strong, and the people with Absalom continually increased.

[13] And one came telling David, saying, "Behold, the hearts of the men of Israel are after Absalom." [14] And David said to all his servants who were with him in Jerusalem, "Arise and let us flee, or we will have no escape from before Absalom. Hurry to go, lest he hurry and overtake us and the bad be thrust upon us; and he strike the city with the mouth of the sword." [15] And the king's servants said to the king, "According to all that my lord the king has chosen, behold, your servants."

154 מִקֵּץ (miqqêts) "at the end" - question here is, the end of what? When did the clock start ticking?

155 אַרְבָּעִים שָׁנָה ('arbâ'iyim shânâh) "forty years"; LXX τεσσαράκοντα ἐτῶν (tessarakonta etôn) "forty years" & Lucian text, τέσσαρα ἔτη (tessara etê) "four years"; VUL quattuor . . . annos "four . . . years"; Benjamin Kennicott in *Vetus Testamentum Hebraicum* (Vol. 1, pg. 580) notes in codices 70 & 96 יוֹם (yom) "day" = "days" (with the "forty") for "forty days."

156 אַחִיתּוֹפֶל ('achiytophel) "Ahithophel" - found also in 2 Samuel 15:31, 34; 16:15, 20-21, 23; 17:1, 6-7, 14-15, 21, 23; 23:34; 1 Chronicles 27:33-34.

[16] And the king went out and all his house at his feet. And the king left ten women, concubines, to keep the house. [17] And the king went out and all the people at his feet, and they stood at the distant house. [18] And all his servants passed by his side and every Cherethite¹⁵⁷ and every Pelethite and all the Gittites,¹⁵⁸ six hundred men who came at his feet from Wine Press, crossing over before the king.

[19] And the king said to Ittai¹⁵⁹ the Gittite, “Why should you also go with us? Return, and dwell with the king, for you are a foreigner. So also, you should depart to your place. [20] Your coming was just yesterday. So, today I wander you with us to go, and I am going, upon where am I going? Return, and bring back your brethren with you – kindness and truth.” [21] And Ittai answered the king and said, “Yehvah lives, and my lord the king lives, for surely in the place where my lord the king is there, if to death, if to life, for there will your servant be.” [22] And David said to Ittai, “Go, and pass over.” And Ittai the Gittite passed over, and all his men and every little one that was with him.

[23] And in all the land was a great voice of weeping, and all the people were passing over, and the king passed over at Kidron's brook. And all the people were passing over by the way of the wilderness. [24] And behold, also Zadok and all the Levites were with him carrying the ark of the covenant of the Gods. And they poured¹⁶⁰ the ark of the Gods. And Abiathar went up until all the people crossed over from the city. [25] And the king said to Zadok, “Return the ark of the Gods to the city. If I find favor in Yehvah's eyes, so he will bring me back and show me it and his habitation. [26] And if thus he should say, 'I do not delight in you,' here I am, let him do to me just as is good in his eyes.”

[27] And the king said to Zadok the priest, “Are you a seer? Return to the city in peace and your two sons with you, Ahimaaz your son and Jonathan son of Abiathar. [28] Look, I will wait at the fords¹⁶¹ of the wilderness until a word comes from you to declare to me.” [29] And Zadok and Abiathar returned with the ark of the Gods to Jerusalem and stayed there.

[30] And David went up the ascent of the olives, going up and weeping and his head covered. And he went barefoot. And all the people who were with him, each covered his head. And they went up, going up and weeping. [31] And David declared,¹⁶² saying, “Ahithophel is among the conspirators with Absalom.” And David said, “Yehvah, please make foolish the counsel of Ahithophel.”

[32] And it was, David came to the top, where he worshiped there to Gods. And behold, Hushai¹⁶³ the Archite came to greet him with his robe torn and dirt on his head. [33] And David said to him, “If you cross over with me, so you shall be a burden upon me. [34] But, if you turn back to the city and say to Absalom, 'Your

157 “Cherethite” see 1 Samuel 30:14.

158 גִּתִּימִים (gittiyim) “Gittites” = people from Gath גַּת (gat) = Wine Press

159 אִיטַי (ittay) “Ittai” - found also in 2 Samuel 15:21-22; 18:2, 5, 12, and also one of David's mighty men in 2 Samuel 23:29; 1 Chronicles 11:31 אִיִּיטַי ('iytay).

160 יָצַקוּ (yatsiqu) “poured” (e.g. 1 Kings 18:33[H34]) – BDB “set down (?)”

161 Written עֲבְרוֹת ('avrot) “fords” (NAS); read עֲרֻבוֹת ('arvot) “plains” (NKJV)

162 דָּוִד הִגִּיד לְאֶמֶר (dāvid higgidyd lē'mor) “David declared, saying” YLT; “someone told David, saying” NKJV

163 חוּשַׁי (chushay) “Hushai” - found also in 2 Samuel 15:37; 16:16-18; 17:5-8, 14-15; 1 Kings 4:16; 1 Chronicles 27:33.

servant, I am of the king. I was servant of your father, so I was at that time. And now, so I am your servant.' And you shall frustrate for me the counsel of Ahithophel. [35] And is not with you there Zadok and Abiathar the priests. And it shall be, every word you hear from the house of the king you shall tell to Zadok and Abiathar the priests. [36] Behold, there with them are their two sons, Ahimaaz to Zadok and Jonathan to Abiathar. So, you¹⁶⁴ shall send by their hand to me every word that you¹⁶⁵ hear." [37] So, Hushai, David's friend, went in to the city, and Absalom came in to Jerusalem.

16[1] And David crossed over a little from the top, and behold Ziba, Mephibosheth's young man, came to meet him with a pair of loaded donkeys, and upon them were two hundred loaves and a hundred clusters of raisins and a hundred summer fruits and a skin of wine. [2] And the king said to Ziba, "What are these you have?" And Ziba said, "The donkeys are for the king's house and to ride and for the bread and the summer fruits for the young men to eat. And the wine for the weary one to drink in the wilderness." [3] "And where is the son of your lords?" And Ziba said to the king, "Behold, dwelling in Jerusalem. For he said, 'Today Israel's house will return to me my father's kingdom.'" [4] And the king said to Ziba, "Behold, all that belongs to Mephibosheth is yours." And Ziba said to the king, "I bow. I have found favor in your eyes, my lord the king."

[5] And David the king came unto Young Men.¹⁶⁶ And from there came out a man from the family of Saul's house and his name was Shimei, son of Gera, coming out and continually cursing.¹⁶⁷ [6] And he threw stones at David and all the king's servants and all the people. And all the mighty men were on his right and his left. [7] And thus Shimei said in his cursing, "Go out, go out, the man of blood and the man of Belial! [8] Yehvah is returning upon you all the blood of Saul's house, where you have reigned instead of him. And Yehvah has given the kingdom into the hand of Absalom your son. And look at you in your bad, for you are a man of blood."

[9] And Abishai, son of Zeruiah, said to the king, "Why should this dead dog curse my lord the king? Please, let me cross over and take away his head." [10] And the king said, "What is it to me and to you, sons of Zeruiah? Let him curse, so for Yehvah said to him, 'Curse David.' So, who can say, 'Why are you doing this?'" [11] And David said to Abishai and to all his servants, "My son who has gone out from my own body seeks my soul. How much more now the Benjamite? Let him be, and let him curse, so Yehvah has said to him. [12] Perhaps, Yehvah will look upon my affliction, and Yehvah will return to me good instead of his curse this day." [13] And David and his men went on the road, and Shimei was going on the side of the mountain to his side and going along and cursing and throwing stones to his side and dusting¹⁶⁸ with the dust.¹⁶⁹ [14] And the king came in and all the people with him, weary, and they refreshed themselves there.

[15] And Absalom and all the people, men of Israel, came in to Jerusalem, and Ahithophel was with him. [16] And it was, just as Hushai the Archite, David's friend,

¹⁶⁴ Plural "you"

¹⁶⁵ Plural "you"

¹⁶⁶ בַּחֲרִיִּים (bachuriym) "Young Men" (= "young men" e.g. Numbers 11:28); NKJV, etc. "Bahurim."

¹⁶⁷ Exodus 22:28

¹⁶⁸ עָפַר ('ipar) "dusting"; YLT "dusted"; NAS "threw"; NKJV "kicked" - this verb only found here.

¹⁶⁹ עָפָר ('âphâr) "dust" - same word as in Genesis 2:7.

came in to Absalom, so Hushai said to Absalom, “May the king live. May the king live.” [17] And Absalom said to Hushai, “This is your kindness with your friend? Why didn't you go with your friend?” [18] And Hushai said to Absalom, “No, for whoever Yehvah and this people and every man of Israel choose, will I not be?¹⁷⁰ And with him I will dwell. [19] And the second, to whom should I serve? Should I not be before his son, just as I served before your father? So, I will be before you.”

[20] And Absalom said to Ahithophel, “Give for you¹⁷¹ counsel. What should we do?” [21] And Ahithophel said, “Go in to your father's concubines whom he set to keep the house. And all Israel will hear that you are repulsive to your father, and the hands of all who are with you will be strengthened.” [22] And they pitched for Absalom the tent upon the roof, and Absalom went in to his father's concubines in the eyes of all Israel. [23] And Ahithophel's counsel that he gave in those days was just as he asked the word of the Gods, so was all Ahithophel's counsel both to David and to Absalom.

17[1] And Ahithophel said to Absalom, “Please let me choose twelve thousand men, and let me arise and pursue after David tonight. [2] And I will come upon him, and he will be weary and slack of hands. And I will terrify him, and all the people who are with him will flee. And I will strike only the king. [3] And I will bring back all the people to you. When all return, except the man whom you seek, all the people will be at peace.” [4] And the word was right in Absalom's eyes and in all Israel's elders' eyes.

[5] And Absalom said, “Please also call Hushai the Archite, and we shall hear also him, what is in his mouth.” [6] And Hushai came to Absalom, and Absalom spoke to him, saying, “According to this word Ahithophel spoke. Should we do his word? If not, you speak.” [7] And Hushai said to Absalom, “The counsel that Ahithophel gave at this time is not good.” [8] And Hushai said, “You know your father and his men, that they are mighty men. And they are bitter of soul, as a bear bereaved¹⁷² in the field. And your father is a man of war and will not lodge with the people. [9] Behold now, he is hidden in one of the pits or one of the places. And it shall be, when a falling happens among them in the beginning, so it will surely be heard and said, 'There has been a slaughter among the people who are after Absalom.' [10] And even he who is a son of valor, whose heart is as the heart of a lion, shall surely melt. For all Israel knows that your father is a mighty man and sons of valor are with him. [11] So, I counsel all Israel be fully gathered unto you, from Dan and unto Beer Sheba, as the sand upon the sea for multitude, and your face going in the battle. [12] And we will come to him in one of the places where we find there. And we will be upon him, just as the dew falls upon the ground. And there will not be left among him and among all the men who are with him even one. [13] And if he assembles to a city, so all Israel will bring ropes to that city and we will drag it unto the brook; so that not even a pebble may be found there.”

[14] And Absalom and all Israel's men said, “Hushai the Archite's counsel is better than Ahithophel's counsel.” So, Yehvah commanded¹⁷³ to frustrate the good counsel

170 Written לֹא (lo') “not” (i.e. “will I not be?”); read לוֹ (lo) “his” (i.e. “his will I be”)

171 לָכֶם (lākhem) “for you” - plural “you”

172 שָׁכּוּל (shakul) “bereaved” = “robbed of her cubs” (NKJV) in this context.

173 צִוָּה (tsivvâh) “commanded” GW, NOG; “purposed” NKJV; “willed” YLT; “ordained” NAS; “appointed” KJV - same exact word e.g. in 2 Samuel 13:29 “commanded.”

of Ahithophel for the purpose of Yehvah bringing to Absalom the bad. [15] And Hushai said to Zadok and to Abiathar the priests, “According to this and according to this Ahithophel counseled Absalom and Israel's elders, and according to this and according to this I counseled. [16] And now, send quickly and declare to David, saying, 'Do not lodge tonight in the plain of the wilderness, and also surely cross over, lest the king and all the people who are with him be swallowed up.'”

[17] And Jonathan and Ahimaaz were standing ready at Spring of Rogel, and the maid-servant went and told them; and they went and told to the king, David. For they were not able to be seen coming in to the city. [18] And a young man saw them and told Absalom. And the two of them went quickly and came in to a house of a man in Young Men. And he had a well in his village, and they went down there. [19] And the woman took and spread out the covering upon the mouth of the well and spread out over it the grain. And the matter was not known.

[20] And Absalom's servants came in to the woman to the house and said, “Where are Ahimaaz and Jonathan?” And the woman said to them, “They crossed over the stream¹⁷⁴ of water.” So, they sought and did not find and returned to Jerusalem.

[21] And it was, after they went, so they went up from the well and went and told king David. And they said to David, “Arise and cross over the water quickly, for thus Ahithophel counseled against you.” [22] So, David arose and all the people who were with him, and they crossed over the Jordan until the morning light until there was not one left who had not crossed over the Jordan. [23] And Ahithophel saw that his counsel was not done. And he saddled the donkey and arose and went to his house to his city. And he gave command to his house and hanged himself and died. And he was buried in his father's grave.

[24] And David came to Two Camps. And Absalom crossed over the Jordan, he and every man of Israel with him. [25] And Absalom set Amasa over the army instead of Joab. And Amasa was a man's son, and his name was Jithra,¹⁷⁵ the Israeli¹⁷⁶ who went in to Abigail, daughter of Serpent,¹⁷⁷ sister of Zeruiah mother of Joab. [26] So, Absalom and Israel camped in the land of Gilead.

[27] And it was, when David came in to Two Camps, so Shobi,¹⁷⁸ son of Serpent, from Rabbah of sons of Ammon, and Machir, son of Ammiel, from Lo Debar, and Barzillai¹⁷⁹ the Gileadite from Rogelim,¹⁸⁰ [28] brought bed, and basins, and earthen vessel, and wheat, and barley, and meal, and roasted grain,¹⁸¹ and beans, and

174 מִיכָל (miykhāl) “stream” CJB; “brook” NKJV – only used this way here, otherwise, “Michal,” Saul's daughter.

175 יִתְרָא (yitrā) “Jithra” NKJV; “Ithra” KJV, NAS – only here. See 1 Chronicles 2:17 יֶתֶר (yeter) “Jether.”

176 יִשְׂרָאֵלִי (yisre'ēli) “Israeli”; LXX “Israeli” & Codex Alexandrinus “Ishmaelite” - see 1 Chronicles 2:17 “Ishmaelite,” yet Codex 172 has “the Israeli” הַיִּשְׂרָאֵלִי (hayyisre'aliy). Ishmaelite by birth and Israeli by faith?

177 נָחָשׁ (nāchāsh) “Serpent” - see footnote for 1 Samuel 11:1. Abigail is David's sister (1 Chronicles 2:16). Thus, “Serpent” is the name of either her mother, or if father, then Abigail would somehow be a half sister (same mother different father), a step-sister, or adopted.

178 שׁוּבִי (shoviy) “Shobi” - only here.

179 בָּרְזִילָי (barzillay) “Barzillai” = “Man of Iron” or “Ironite” (so to speak). Iron is בָּרְזֶל [barzel] (e.g. Genesis 4:22) - found also in 2 Samuel 19:31-34, 39; 21:8; 1 Kings 2:7; Ezra 2:61; Nehemiah 7:63.

180 רֹגְלִים (rogliym) “Rogelim” - found also in 2 Samuel 19:31.

181 קָלִי (qāly) “roasted grain”

lentils, and roasted grain,¹⁸² [29] and honey, and curds, and sheep, and cream of the herd, for David and the people who were with him to eat. For they said, “The people are hungry and weary and thirsty in the wilderness.”

18[1] And David numbered the people who were with him, and he set over them leaders of thousands and leaders of hundreds. [2] And David sent the third of the people in Joab's hand, and the third in the hand of Abishai, son of Zeruiah, Joab's brother, and the third in the hand of Ittai, the Gittite. And the king said to the people, “I also will surely go out with you.” [3] And the people said, “You will not go out. For surely, if we flee, they will not put to us a heart. And if half of us die, they will not put to us a heart. For now like ten thousand of us, so now you will be for us for a help from a city.” [4] And the king said to them, “What is good in your eyes I will do.” And the king stood beside¹⁸³ the gate, and all the people went out by hundreds and thousands.

[5] And the king commanded Joab and Abishai and Ittai, saying, “Deal gently for me to the young man, to Absalom.” And all the people heard the king's command with all the leaders over the matter of Absalom. [6] And the people went out to the field to meet Israel, and the battle was in Ephraim's forest. [7] And Israel's people were struck there before David's servants, and the slaughter was great there on that day, twenty thousand. [8] And the battle there was scattered upon the face of all the land. And the forest consumed among the people more than the sword consumed on that day. [9] And Absalom met David's servants, and Absalom was riding upon the mule. And the mule came under the boughs of the great terebinth, and his head stuck in the terebinth. And he was set between the heavens and the earth, and the mule that was under him passed on.¹⁸⁴

[10] And one man saw and told Joab and said, “Behold, I saw Absalom hanging in the terebinth.” [11] And Joab said to the man who told him, “So behold, you saw, and why did you not strike him there to earth? And it would have been upon me to give to you ten silver and one belt.” [12] And the man said to Joab, “And if I was weighing upon my palm a thousand silver, I would not send my hand to the king's son. For in our ears the king commanded you and Abishai and Ittai, saying, ‘Beware who is against the young man, against Absalom.’ [13] Otherwise, I would have dealt with his soul¹⁸⁵ deceitfully, and nothing is hidden from the king. And you yourself would have stood against me.”

[14] And Joab said, “I will not wait so before you.” And he took three rods¹⁸⁶ in his palms and thrust them into Absalom's heart while yet alive in the heart of the terebinth. [15] And ten young men who were carrying Joab's equipment went around and struck Absalom and killed him. [16] And Joab blew in the horn and returned from pursuing after Israel, for Joab held back the people. [17] And they took Absalom and threw him in the forest to the great pit, and they laid a very great heap of stones over him. And all Israel fled, each to his tent.

[18] And during his life, Absalom had caused to stand for himself a pillar, which is

182 קָלִי (qāly) “roasted grain” - same word twice in this verse. Evidently, two kinds of roasted grain.

183 אֶל־יָד (‘el-yad) “beside” - more literally, “to the hand of” the gate.

184 In other words, the mule kept going and left Absalom hanging in the tree.

185 Written: בְּנַפְשׁוֹ (venaphsho) “against his soul”; read בְּנַפְשִׁי (venaphshi) “against my soul”

186 שֶׁבִטִּים (shevāṭîym) “rods”; NKJV, NAS “spears”; YLT, KJV “darts” - same word as in 2 Samuel 7:14 “rod.”

in the valley of the king. For he said, "I have no son to remember my name."¹⁸⁷ And he called the pillar after his name. And she is called Absalom's monument¹⁸⁸ unto this day.

[19] And Ahimaaz, son of Zadok, said, "Please, let me run and bring news to the king. For Yehvah has avenged him from his enemies' hand." [20] And Joab said to him, "You are not a man of news this day. So, you shall bring news another day. But, this day you shall not bring news, because the king's son is dead." [21] And Joab said to the Ethiopian,¹⁸⁹ "Go, tell the king what you have seen." And the Ethiopian bowed to Joab and ran. [22] And Ahimaaz, son of Zadok, added yet again and said to Joab, "And whatever will be, please let me run, me also, after the Ethiopian." And Joab said, "Why is this, you running, and you have found no news?" [23] "So, whatever will be, let me run." And he said to him, "Run." And Ahimaaz ran the way around and passed ahead of the Ethiopian.

[24] And David was sitting between the two gates, and the watchmen went to the roof of the gate to the wall and lifted his eyes and looked and behold, a man running by himself. [25] And the watchman called out and told the king. And the king said, "If he is by himself there is news in his mouth." And he continued coming and drew near. [26] And the watchman saw another man running. And the watchman called out to the gatekeeper and said, "Behold, a man running by himself." And the king said, "Also, this one brings news."

[27] And the watchman said, "I see the running of the first one as the running of Ahimaaz, son of Zadok." And the king said, "This one is a good man, and he brings good news." [28] And Ahimaaz called out and said to the king, "Peace." And he bowed to the king with his nose to earth. And he said, "Blessed be Yehvah your Gods, who has delivered up the men who lifted up their hand against my lord the king." [29] And the king said, "Peace to the young man, to Absalom?" And Ahimaaz said, "I saw the great tumult when the servant of the king, Joab, sent your servant, and I did not know what it was." [30] And the king said, "Turn aside and stand here." And he turned aside and stood.

[31] And behold, the Ethiopian came, and the Ethiopian said, "There is news, my lord the king. For Yehvah has avenged you today from the hand of all who rose up against you." [32] And the king said to the Ethiopian, "Is there peace to the young man, to Absalom?" And the Ethiopian said, "May the enemies of my lord the king be as the young man, and all who rise up against you for bad." [33H19:1] And the king trembled¹⁹⁰ and went up upon the roof chamber of the gate and wept. And thus he said as he went, "My son Absalom, my son, my son Absalom. Who will give¹⁹¹ my death, I instead of you? Absalom my son, my son."

19[1H2] And it was told to Joab, "Behold, the king is weeping and mourning over Absalom." [2H3] So, the salvation on that day became to mourning for all the people, because the people heard on that day, saying, "The king is grieved over his son." [3H4] And the people on that day stole away¹⁹² into the city, just as the humiliated people steal away in their fleeing in the battle. [4H5] And the king covered his face

¹⁸⁷ Apparently, this was built before he had children. Or, the sons died. See 2 Samuel 14:27 (& 2 Chronicles 11:21).

¹⁸⁸ יָד (yad) "monument" - lit. "hand" - see also 1 Samuel 15:12.

¹⁸⁹ כּוּשִׁי (kushiy) "Ethiopian" CJB; "Cushite" NKJV - see Genesis 10:6 footnote.

¹⁹⁰ יָרָגַז (yirgaz) "trembled" Green; "trembleth" YLT; "deeply moved" NKJV

¹⁹¹ מִי־יִתֵּן (miy-yittên) "Who will give"; WYC "who giveth"; NKJV "if only" - see footnote for Exodus 16:3.

and cried out with a loud voice, “My son, Absalom, Absalom, my son, my son.”

[5H6] And Joab came in to the king at the house and said, “Today, you put to shame all your servants' faces who delivered your soul today, and your sons' and your daughters' soul, and your women's soul, and your concubine's soul, [6H7] to love your haters and to hate your lovers. For you have declared today that you have no leaders or servants. For I know today that if Absalom lived and all of us today died, for then it would be right in your eyes. [7H8] And now, arise, go out and speak upon your servants' heart. For in Yehvah I swear, that if you do not go out, not a man will stay with you tonight. And this bad to you shall be worse than all the bad that has come upon you from your youth until now.”

[8H9] And the king arose and sat in the gate. And they told all the people, saying, “Behold, the king is sitting in the gate.” And all the people came before the king. And Israel fled each to his tent.

[9H10] And it was, all the people disputed among all Israel's tribes, saying, “The king delivered us from our enemies palm, and he delivered us from Philistines' palm. And now, he fled the land because of Absalom. [10H11] And Absalom whom we anointed over us has died in the battle. And now, why are you silent to bring back the king?”

[11H12] And David the king sent to Zadok and to Abithar the priests, saying, “Speak to Judah's elders, saying, 'Why are you behind to bring back the king to his house, and all of Israel's word has come to the king to his house? [12H13] You are my brethren. You are my bone and my flesh. So, why are you behind to bring back the king?' [13H14] And to Amasa you shall say, 'Are you not my bone and my flesh. Thus Gods do to me, and thus may he add, if you shall not be army leader before all the days instead of Joab.'” [14H15] And he swayed every man's heart of Judah as one man, and they sent for the king, “You, return and all your servants.”

[15H16] And the king returned and came unto the Jordan, and Judah came to the Gilgal to go to meet the king to bring the king over the Jordan. [16H17] And Shimei, son of Gera, the Benjamite, who was from Young Men, hurried and came down with Judah's men to meet David the king. [17H18] A thousand men from Benjamin were with him, and Ziba, a young man of Saul's house, and fifteen of his sons, and twenty of his servants with him. And they rushed¹⁹³ the Jordan before the king. [18H19] And the ferry boat crossed over to bring over the house of the king and to do the good in his eyes.

And Shemei, son of Gera, fell before the king when he crossed over the Jordan. [19H20] And he said to the king, “Do not consider to me, my lord, iniquity, and do not remember, the king to put to his heart, with what your servant committed iniquity on the day when my lord the king went out from Jerusalem. [20H21] For your servant knows that I sinned. And behold, I have come today first to all Joseph's house to come down to meet my lord the king.”

[21H22] And Abishai, son of Zeruiah, answered and said, “Shall not Shemei be put to death for this? For he cursed Yehvah's anointed.” [22H23] And David said, “What is it to me and to you, sons of Zeruiah, that you should be for me today for an adversary?¹⁹⁴ Shall a man be put to death today? For do I not know that I am king

192 יִתְגַּבֵּב (yitgagêv) “stole away” DARBY; “steal away” KJV; “went by stealth” NAS; “stole back” NKJV

193 צָלְחוּ (tsálhu) “rushed” NAS, Green; “went over” NKJV, KJV; See footnote for Judges 14:6.

194 שָׂטָן (sâtân) “adversary”

today over Israel?” [23H24] And the king said to Shemei, “You shall not die.” And the king swore to him.

[24H25] And Mephibosheth, Saul's son, went down to meet the king. And he had not done his feet, and had not done his mustache, and had not washed his garments, from the day the king went until the day in which he came in peace. [25H26] And it was, when he came in Jerusalem to meet the king, so the king said to him, “Why did you not go with me, Mephibosheth?” [26H27] And he said, “My lord, the king, my servant deceived me. For your servant said, 'Saddle the donkey for me, and I will ride upon her, and I will go with the king.' For your servant is lame. [27H28] And he has slandered your servant to my lord the king. And my lord the king is as the messenger of the Gods. So, do the good in your eyes. [28H29] For all my father's house were nothing but dead men to my lord the king. And you have set your servant with those who eat at your table. So, what right do I still have so to cry out still to the king?” [29H30] And the king said to him, “Why do you speak still of your matter. I have said, 'You and Ziba shall divide the field.’” [30H31] And Mephibosheth said to the king, “Also, let him take it all, since my lord the king has come in peace to his house.”

[31H32] And Barzillai the Gileadite came down from Rogelim and crossed over the Jordan with the king to send him over the Jordan. [32H33] And Barzillai was very old, a son of eighty years, and he supported the king in his sojourning in Two Camps, for he was a very great¹⁹⁵ man. [33H34] And the king said to Barzillai, “You, cross over with me, and I will provide for you with me in Jerusalem.” [34H35] And Barzillai said to the king, “For what are the days of years of my life that I should go up with the king to Jerusalem? [35H36] I am a son of eighty years today. Do I know between good and bad? Can your servant taste what I eat and what I drink? Can I still hear the voice of male singers and female singers? So, why should your servant be for a burden to my lord the king? [36H37] For a little your servant will cross over the Jordan with the king. So, why should the king repay me this repayment?”

[37H38] “Please, return your servant and let me die in my city with the grave of my father and my mother. And behold, your servant Chimham¹⁹⁶ shall cross over with my lord the king, and do for him what is good in your eyes.” [38H39] And the king said, “Chimham will cross over with me, and I will do for him the good in your eyes. And all that you choose upon me I will do for you.”

[39H40] And all the people crossed over the Jordan, and the king crossed over. And the king kissed Barzillai and blessed him, and he returned to his place. [40H41] And the king crossed over to the Gilgal, and Chimham crossed over with him. And all Judah's people crossed over with the king, and also half of Israel's people.

[41H42] And behold, all the men of Israel came to the king and said to the king, “Why have our brethren, Judah's men, stolen you and crossed the king and his house and all David's men with him over the Jordan?” [42H43] And all Judah's men answered against Israel's men, “Because the king is near to us. And why is this, you have anger over this matter? Have we really eaten from the king? Has anything been taken for us?” [43H44] And Israel's men answered Judah's men and said, “Ten hands to me in the king and also in David, I more than you. So, why do you lightly

195 גָּדוֹל (gâdol) “great” YLT, NAS, KJV; “rich” NKJV - “great” used here in the sense of great wealth.

196 כִּמְחָם (khimhâm) “Chimham” - found also in 2 Samuel 19:38, 40; and in Jeremiah 41:17 (written, כְּמוֹחָם

[kemohem], read כִּמְחָם [khimhâm]) for a location.

esteem me? And was it not my word first, mine, to bring back my king?" But, Judah's word was harsher than Israel's word.

20[1] And there happened to be there a man of Belial, and his name was Seven,¹⁹⁷ son of Bichri,¹⁹⁸ a man of a Jaminite.¹⁹⁹ And he blew in the horn and said, "We have no portion in David, and we have no inheritance in Jesse's son. Each to his tents, Israel." [2] And every man of Israel went up from after David, after Seven, son of Bichri. And Judah's men clung to their king, from the Jordan and unto Jerusalem.

[3] And David went in to his house at Jerusalem. And the king took the ten women, concubines whom he left to keep the house, and gave them to a guarded house and provided for them and did not go in to them. And they were shut up until the day of their death, living in widowhood.

[4] And the king said to Amasa, "Call together Judah's men, three days, and you stand here." [5] And Amasa went to call together Judah and delayed from the appointed time that he had appointed him. [6] And David said to Abishai, "Now, Seven, son of Bichri, will do us more harm than Absalom. You, take your lords' servants and pursue after him, lest he find fortified cities and escape our eye." [7] And Joab's men, and the Cherethite, and the Pelethite, and all the mighty men went out after him. And they went out from Jerusalem to pursue after Seven, son of Bichri.

[8] They were at the great stone which is in Gibeon, and Amasa came in before them. And Joab was girded with his garment, his clothing, and upon him was a belt with a sword in a sheath bound upon his hips, and he went out; and she fell out. [9] And Joab said to Amasa, "Is there peace with you, my brother?" And Joab's right hand grabbed Amasa's beard to kiss him. [10] And Amasa was not watchful about the sword that was in Joab's hand, and he struck him with her to the belly. And his organs poured out to land, and he did not do it again to him; and he died. And Joab and Abishai his brother pursued after Seven, son of Bichri.

[11] And a man stood by him from Joab's young men, and he said, "Whoever delights in Joab and whoever is David's, after Joab." [12] And Amasa wallowed in his blood in the middle of the highway. And the man saw that all the people stood. And he turned Amasa aside from the highway to the field and threw over him a garment, when he saw everyone who came upon him stood still. [13] When he was removed from the highway, every man passed on after Joab to pursue after Seven, son of Birchi.

[14] And he passed through all Israel's tribes to Mourning²⁰⁰ and House of Maachah and all the Berites.²⁰¹ So, they were assembled²⁰² and also went after him. [15] And they came and besieged him at Mourning,²⁰³ House of Maachah. And they

197 שֶׁבַע (sheva') "Seven" (e.g. same word as in 2 Samuel 5:5 "seven"); NKJV, etc. "Sheba" - found also in 2 Samuel 20:2, 6-7, 10, 13, 20-21. Also, for a Gadite in 1 Chronicles 5:13; and a location in Joshua 19:2.

198 בִּכְרִי (bikhriy) "Bichri" - found also in 2 Samuel 20:2, 6-7, 10, 13, 21-22.

199 יְמִינִי (yemiyniy) "Jaminite" = "Benjamite" - see footnote for 1 Samuel 9:1.

200 אָבֵלָה (âvêlâh) "to Mourning" - see footnote for Genesis 50:11.

201 בְּרִיִּים (bêriym) "Berites" - only here.

202 Written יִקְלְהוּ (yiqâlhu) "they were lightly esteemed" or "roasted"; read יִקְהָלוּ (yiqqâhalu) "they were assembled"

203 אָבֵל (âvêl) "Mourning" - see footnotes for Judges 11:33 & 1 Samuel 6:18.

poured out a siege mound to the city, and it stood at the rampart. And all the people who were with Joab battered the wall to cause it to fall.

[16] And a wise woman from the city called out, "Hear, hear! Please say to Joab, 'Draw near to here, and I will speak to you.'" [17] And he drew near to her, and the woman said, "Are you Joab?" And he said, "I am." And she said to him, "Hear words of your maid-servant." And he said, "I'm listening." [18] And she spoke, saying, "Indeed, they spoke in the past, saying, 'They surely ask in Mourning.' And thus they finish. [19] I am among the peaceful and faithful of Israel. You are seeking to kill²⁰⁴ a city and a mother in Israel. Why will you swallow up Yehvah's inheritance?"

[20] And Joab answered and said, "Far be it. Far be it for me, if I should swallow up and if I should destroy. [21] The matter is not so. For a man from mount Ephraim, Seven, son of Bichri, is his name. He has lifted his hand against the king, against David. Give him up by himself, and I will go from against the city." And the woman said to Joab, "Behold, his head will be thrown to you over the wall." [22] And the woman in her wisdom went to all the people, and they cut off the head of Seven, son of Bichri; and they threw to Joab. And he blew in the horn, and they scattered from upon the city each to his tent. And Joab returned to Jerusalem to the king.

[23] And Joab was over all Israel's army, and Benaiah, son of Jehoiada, over the Carites²⁰⁵ and the Pelethites, [24] and Adoram²⁰⁶ over the slavery, and Jehoshaphat, son of Ahilud, the recorder, [25] and Sheya²⁰⁷ scribe, and Zadok and Abiathar priests, [26] and also Ira²⁰⁸ the Jairite was priest²⁰⁹ to David.²¹⁰

21[1] And there was a famine in David's days, three years, year after year. And David sought Yehvah's face. And Yehvah said, "For Saul and for the house of blood by which he killed the Gibeonites." [2] And the king called for the Gibeonites and spoke to the them. And the Gibeonites were not from Israel's sons. But, they were the remnant of the Amorites, and Israel's sons had sworn to them; and Saul sought to strike them in his zeal for Israel's and Judah's sons.

[3] And David said to the Gibeonites, "What should I do for you and in what might I atone? So, bless Yehvah's inheritance." [4] And the Gibeonites said to him, "No silver or gold for me²¹¹ with Saul and with his house, and no man is to be put to death for us in Israel."²¹² And he said, "What are you saying I should do for you?"²¹³ [5] And they said to the king, "The man who finished us and who thought for us we might be exterminated from standing in all Israel's border, [6] let seven men be given to us from his sons and we will hang them to Yehvah on Saul's hill, chosen of Yehvah." And the king said, "I will give."

204 לְהַמִּית (lehâmiyt) "to kill" CEB, "destroy" NKJV, YLT – same exact word as in e.g. Exodus 17:3 NKJV "to kill."

205 Written כָּרִי (kâri) "Carites" LEB – found also in 2 Kings 11:4, 19; Read כֶּרֶתִי (kerêtiy) "Cherethites" NKJV, etc., see also 1 Samuel 30:14 and footnote.

206 אֲדֹרָם ('adorâm) "Adoram" - found also in 1 Kings 12:18 (//2 Chronicles 10:18 הָדֹרָם [hadorâm] "Hadoram")

207 Written שֵׁיָא (shêyâ) "Sheya" only here; Read שֵׁוָא (shevâ) "Sheva" - found also in 1 Chronicles 2:49.

208 עִירָא ('iyra) "Ira" - found also in 2 Samuel 23:26, 38; 1 Chronicles 11:28, 40; 27:9.

209 כֹּהֵן (khohên) "priest" NAS; "minister" YLT; "chief minister" NKJV; "chief ruler" KJV

210 לְדָוִד (ledâvid) "to David" YLT, NAS; "under David" NKJV; "about David" KJV

211 Written לִי (liy) "for me"; read לָנוּ (lânu) "for us"

212 "no man put to death"? Yet, see verse 6.

213 Both "you" in this sentence are plural.

[7] And the king spared Mephibosheth, son of Jonathan, son of Saul, upon Yehvah's oath which he swore between them, between David and Jonathan, Saul's son. [8] And the king took two sons of Rizpah,²¹⁴ daughter of Ajah, whom she bore to Saul, Armoni²¹⁵ and Mephibosheth, and five sons of Michal, daughter of Saul, whom she bore²¹⁶ to Adriel, son of Barzillai the Meholathite. [9] And he gave them into the hand of the Gibeonites, and they hung them on the hill before Yehvah. And the seven fell together, and they were put to death in the days of the first harvest, beginning²¹⁷ of barley harvest.

[10] And Rizpah, daughter of Ajah, took the sackcloth and stretched it out for herself to the rock from harvest's beginning until water was poured upon them from the heavens. And she did not allow the birds of the heavens to rest upon them by day nor the beast of the field by night. [11] And it was told to David what Rizpah, daughter of Ajah, Saul's concubine, did. [12] And David went and took Saul's bones and his son Jonathan's bones from Jabesh Gilead's lords who stole them from House of Tooth's open square where the Philistines had hung them there on the day Philistines struck Saul at the Gilboa. [13] And he brought up from there Saul's bones and Jonathan his son's bones and gathered the bones of those hung, and they buried the bones of Saul and Jonathan his son in Benjamin's land in Zelah in the grave of Kish his father. And they did all that the king had commanded. And after this, Gods, he heeded prayer for the land.

[15] And there was war again against the Philistines with Israel. And David, and his servants with him, went down and they fought with Philistines; and David became weary. [16] And Ishbo-Benob²¹⁸ who was among those born of the giant,²¹⁹ and the weight of his spear was three hundred by weight of bronze, and he was girded with a new one. And he spoke of striking David. [17] And Abishai, son of Zeruiah, helped him and struck the Philistine and killed him. Then, David's men swore to him saying, "You are not going out again with us to the battle, so you do not extinguish Israel's lamp."

[18] And it was after this, there was the war again in Gob²²⁰ with Philistines. Then, Shibbechai²²¹ the Hushathite²²² struck Saph²²³ who was among those born of the

214 Rizpah was Saul's concubine (2 Samuel 3:7)..

215 אַרְמוֹנִי ('armoniy) "Armoni" - only here.

216 Qal יָלְדָה (yâlêâh) "bore" Green, CJB, DRA, ESV, OJB, RSV, TLV, WEB; "born" NAS, MEV, NET, NLV; "borne" CSB, DARBY, GNT, ISV, LEB, NIV; "brought up" KJV, NKJV, BRG – same exact word where Rizpah "bore" (NKJV) to Saul in this same verse. In a different form, the Piel form, this verb is used for a "midwife," i.e. help give birth, e.g. Genesis 35:17; Exodus 1:15-21. See also footnote for Genesis 50:23. Bringing up children is worded differently, e.g. in Isaiah 1:2 "nourished and brought up" (NKJV) וְרוֹמַמְתִּי גִדְלָתִי (giddaltiy veromamtiy); 51:18 "brought up" (NKJV) גִּדְלָה (giddêlâh); Job 31:18 "reared" (NKJV) גִּדְלָנִי (gedêlaniy); 2 Kings 10:1, 5 "reared" אֹמְנִים ('omniym), same root verb for the participle "a nurse" in Ruth 4:16 אֹמֶנֶת ('omenet). See also footnote for 1 Samuel 18:19 for Adriel.

217 Written תְּחִלָּת (techillat) "beginning"; read בִּתְחִלָּת (bitechillat) "at beginning"

218 Written יִשְׁבּוֹ בִּנּוֹב (yishbo benob) "Ishbo-Benob"; read יִשְׁבִּי בִּנּוֹב (yishbiy benob) "Ishbi benob"

219 רָפָה (râphâh) "giant" NKJV, etc.; LXX Ραφα (Rapha) – found also in 2 Samuel 21:18, 20, 22. See also footnote for "Rephaim" in Genesis 14:5.

220 גֹּב (gov) "Gob"; LXX Γεθ (geth) "Gath" - found also in vs 19. See 1 Chronicles 20:4 "Gezer."

221 סִבְּכַי (sibbechay) "Shibbechai"; LXX Σεβοχα (Sebocha) - found also in 1 Chronicles 11:29; 20:4; 27:11.

giant.²²⁴ [19] And there was the war again in Gob with Philistines, and Elhanan,²²⁵ son of Jaare-Oregim²²⁶ the Bethlehemite, struck Goliath the Gittite,²²⁷ and the wood of his spear was like a weavers' beam. [20] And there was again war in Wine Press, and there was a tall man. And the fingers of his hands and the toes of his feet were six and six, twenty four in number. And he also was born to the giant.²²⁸ [21] And he reproached Israel. And Jonathan, son of Shimei,²²⁹ David's brother,²³⁰ struck him. [22] These four were born to the giant²³¹ in Wine Press, and they fell by David's hand and by his servants' hand.

22[1] And David spoke to Yehvah the words of this song²³² on the day Yehvah delivered him from all his enemies palm and from Saul's palm. [2] And he said, “Yehvah is my rock²³³ and my stronghold²³⁴ and my deliverer for me.²³⁵ [3] Gods of my rock, I will seek refuge in him, my shield and horn of my salvation, my fortress and my refuge, my savior. You save me from violence. [4] I call upon Yehvah, who is to be praised, and I am saved from my enemies. [5] When waves of death encompassed me, torrents of Belial terrified me. [6] Cords of Sheol surrounded me. Snares of death confronted me. [7] In my distress I called upon Yehvah and to my Gods I called. And he heard my voice from his temple, and my cry was in his ears. [8] The earth shook and quaked. The foundations of the heavens quaked and shook because he was angry. [9] Smoke went up in his nostril²³⁶ and fire from his mouth consumed. Coals burned from him.²³⁷ [10] And he stretched out²³⁸ heavens and came down, and a thick darkness was under his feet. [11] And he rode upon a cherub and flew, and was seen upon wings of wind.²³⁹ [12] And he set darkness

222 חֲשָׁתִי (hushâtiy) “Hushathite” - found also in 2 Samuel 23:27; 1 Chronicles 11:29; 20:4; 27:11. A Hushathite is someone from Hushah (1 Chronicles 4:4).

223 סָף (saph) “Saph” - only here. See also 1 Chronicles 20:4 “Sippai” סִפִּי (sippay).

224 רָפָה (râphâh) “giant” - see footnote for vs 16.

225 אֶלְחָנָן (elchânân) “Elhanan” (God has been gracious) - found also in 2 Samuel 23:24; 1 Chronicles 11:26; 20:5.

226 יַעֲרֵי אֲרָגִים (ya'rêy 'orgiym) “Jaare-Oregim” - only here. “Oregim” = “weavers” later in this vs.

227 = from Gath (Wine Press), same place the other Goliath was from (1 Samuel 17:4).

228 רָפָה (râphâh) “giant” - see footnote for vs 16.

229 Written שִׁמְעִי (shim'iy) “Shimei” (same name as in 2 Samuel 16:5; see also footnote for Exodus 6:17); read שִׁמְעָה (shim'âh) “Shimah.” Parallel passage 1 Chronicles 20:7 has שִׁמְעָה (shimâ) “Shimea” which matches 1 Chronicles 2:13 for David's brother.

230 “David's brother” refers to Shimei (Shimea). Thus, this Jonathan was David's nephew.

231 רָפָה (râphâh) “giant” - see footnote for vs 16.

232 // Psalm 18

233 סֶלֶעִי (sal'iy) “my rock”

234 מְצֻדָּתִי (metsudâtiy) “stronghold” - same word as “stronghold” in 1 Samuel 22:4-5; 24:23; 2 Samuel 5:7, 9; 17.

235 Psalm 18 starts differently.

236 בְּאַפּוֹ (be'apho) “in his nostril” - nostril is singular here.

237 מִמֶּנּוּ (mimenu) “from him” ERV; ESV; LEB, etc.; “by it” NKJV, NAS, YLT, KJV, etc.

238 יָט (yêt) “stretched out” (same root verb as in Isaiah 51:13 & Jeremiah 10:12, “stretched out the heavens” NKJV); NKJV, etc. “bowed”.

239 כַּנְפֵי־רוּחַ (kanphêy-ruach) “wings of wind” found also in Psalm 18:10[H11]; 104:3.

around him, huts of a collection of waters, masses of clouds. [13] From brightness in front of him coals of fire burned. [14] Yehvah thundered from heavens, and the Most High gave his voice. [15] And he sent arrows and scattered them, lightening, and troubled them. [16] And channels of the sea were seen. Foundations of the world were uncovered at the rebuke of Yehvah from the breath of the wind²⁴⁰ of his nostril. [17] He sent from the heights and took me and drew me out from many waters. [18] He delivered me from my strong enemy, from those who hate me, for they were stronger than I. [19] They confronted me on the day of my calamity, and Yehvah was my support. [20] And he brought me out to the broad place. He delivered me, because he delighted in me. [21] Yehvah dealt with me according to my righteousness, according to the cleanness of my hands he recompensed me.²⁴¹ [22] For I have kept the ways of Yehvah, and have not wickedly departed from my Gods. [23] For all his judgments are before me, and his statutes I have not turned aside from her.²⁴² [24] And I was blameless to him, and I kept myself from my iniquity. [25] And Yehvah recompensed me according to my righteousness, according to my cleanness before his eyes. [26] With the kind, you will show yourself kind. With the strong in blamelessness, you will show yourself blameless. [27] With the pure, you will show yourself pure, and with the perverted, you will show yourself twisted.²⁴³ [28] You will save poor people, and your eyes upon the haughty you will bring down. [29] For you are my lamp, Yehvah, and Yehvah will enlighten my darkness. [30] For in you I will run against a troop. In my Gods I will leap over a wall. [31] The God, his way is blameless. The speech of Yehvah is refined. He is a shield to all who seek refuge in him. [32] For who is God except Yehvah, and who is a rock except our Gods? [33] The God is my strong fortress, and he will make his way²⁴⁴ blameless, [34] making his feet²⁴⁵ as deer, and he will cause me to stand on my high places. [35] Teaching my hands for the battle, and my arms bent a bow of bronze. [36] And you have given to me a shield of salvation, and your humility²⁴⁶ has made me great. [37] You enlarged my step under me and my ankles²⁴⁷ did not slip. [38] I pursue²⁴⁸ my enemies and exterminate them, and I did not return until they were all finished. [39] And I finished them and struck them through, and they did not arise; and they fell under my feet. [40] And you girded me with strength for the battle. You subdued under me those who rose against me. [41] And you gave my enemies, the neck of those who hated me, and I destroyed them. [42] They looked, and there was no

240 רוּחַ (ruach) “wind” - same word for “spirit” (e.g. 2 Samuel 23:2).

241 See also Psalm 7:8; Proverbs 11:31; 1 Kings 8:32; yet, Ecclesiastes 7:15[vs 14]

242 מִמֶּנָּה (mimmenâh) “from her” - feminine singular

243 תִּתְּפֹחַל (tittaphâl) “you will show yourself twisted” VOICE; “appear perverse” Green; “a wrestler” YLT; “shrewd” NKJV; “unsavoury” (= disagreeable) KJV - This verb is found in Genesis 30:8 “wrestled”; Job 5:13 “cunning”; Proverbs 8:8 “crooked”; Psalm 18:26[H27] as here.

244 Written דַּרְכּוֹ (darko) “his way”; read דַּרְכִּי (darkiy) “my way”; Psalm 18:32[H33] has “my way.”

245 Written רַגְלָיו (raglâyv) “his feet”; read רַגְלִי (raglay) “my feet”; Psalm 18:33[34] has “my feet.”

246 עֲנֹתָהּ (‘anotkhâ) “your humility” MEV; “condescension” Green; “gentleness” NKJV; “lowliness” YLT – found also in Psalm 18:35[36] as here; Psalm 45:4[H5] “humility” NKJV; Proverbs 15:33; 18:12; 22:4 “humility” NKJV; Zephaniah 2:3 “humility” NKJV. See also Psalm 113:6; Isaiah 57:15; Matthew 11:29.

247 קַרְסֻלָּי (qarsullây) “my ankles” YLT; “feet” NKJV, NAS, KJV

248 אֶרְדְּפָהּ (‘erddephâh) “I pursue” (cohortative) YLT; “I will pursue” DRA; “I have pursued” NKJV

savior, to Yehvah, and he did not answer them. [43] And I beat them as earth's dust, as dirt of streets, I crushed them and stamped them out. [44] And you delivered me from the strivings of my people. You kept me at nations' head. A people I did not know served me. [45] Sons of a foreigner pretended obedience²⁴⁹ to me. At a hearing of an ear they listened to me. [46] Sons of a foreigner faded away, and they girded up²⁵⁰ from their hideouts. [47] Yehvah lives, and blessed be my rock, and may the Gods of the rock of my salvation be exalted. [48] The God gives vengeance²⁵¹ to me and subdues peoples under me, [49] and delivers me from my enemies and raises me up. You lifted me up from violent men. You delivered me. [50] Therefore, I will thank you, Yehvah, in the nations, and to your name I will sing praise, [51] magnifying²⁵² salvations of his king, and working kindness towards his anointed, to David and to his seed forever.”

23[1] And these are the last words of David. The utterance of David, son of Jesse, and the utterance of the man raised up. The anointed of the Gods of Jacob, and the pleasant songs²⁵³ of Israel. [2] “Yehvah's spirit spoke in me, and his speech was on my tongue. [3] Gods of Israel, Rock of Israel, said to me, 'He who rules among men should be righteous, ruling in fear of Gods. [4] And as light in morning, a Sun rising, a morning without clouds, from brightness, from rain, grass from earth.' [5] Though my house is not so with God,²⁵⁴ yet an everlasting covenant he set for me, ordered and secured in all, for all my salvation and all delight, though he will not cause to grow.²⁵⁵ [6] And Belial²⁵⁶ as a thornbush is chased away, all of them, because they take²⁵⁷ not in hand. [7] A man who touches them should be filled with iron and a wood spear. And they shall surely be burned in the fire²⁵⁸ in the dwelling place.”

[8] These are the names of the mighty men who were to David: Josheb-

249 יִתְכַּחֲשׁוּ (yitkachashu) “pretended obedience”; “pretend obedience” NAS; “feign obedience” YLT; “submit” NKJV – see footnote for Genesis 18:15.

250 יַחְגְּרוּ (yachgru) “they gird up”; YLT “gird themselves”; NKJV “come frightened” - Psalm 18:45[H46] יַחְרְגוּ (yachregu) “come tembling.”

251 נִקְמָת (neqâmot) “vengeances” - plural

252 Written מַגְדִּיל (magdiyl) “magnifying” YLT; read מִגְדֹּל (migdol) “tower” NKJV – Psalm 18:50[H51] similar.

253 זִמְרוֹת (zemiroth) “songs” YLT (plural); “psalmist” NKJV – “Psalm” is of the same root, מִזְמוֹר (mizmor) e.g. Ps. 3.

254 Psalm 12:1; Proverbs 20:6

255 כִּי-לֹא יֵצְמִיחַ (kiy-lo' yatsmiyach) “though he will not cause to grow”; YLT “He hath not caused *it* to spring up”; KJV “although he make *it* not to grow”; NKJV “Will He not make *it* increase?” - meaning uncertain

256 בְּלִיַּעַל (beliyya'al) “Belial” (see footnote for Deuteronomy 13:13) – a reference to Satan to which all the ungodly are subject (Acts 26:18; Ephesians 2:2; Revelation 12:9).

257 יִקָּחֻ (yiqqâchu) “they take” (active verb); NKJV, etc. “be taken” (passive); NLT “they tear” (active) – typically translated as a passive, but it is not passive but active.

258 i.e. hell – Psalm 11:6; 21:8-9; Isaiah 33:12; 66:24.

Basshebeth²⁵⁹ a Tachmonite,²⁶⁰ head of the captains.²⁶¹ He was Adino²⁶² the Ezno²⁶³ because of eight hundred slain at one time. [9] And after him was Eleazar, son of Dodi,²⁶⁴ son of an Ahohite,²⁶⁵ among three mighty men with David when they defied the Philistines who were gathered there for the battle and Israel's men went away. [10] He arose and struck among the Philistines until his hand was weary and his hand stuck to the sword, and Yehvah worked great salvation on that day. And the people returned after him only to plunder.

[11] And after him was Shamma,²⁶⁶ son of Agee²⁶⁷ the Hararite.²⁶⁸ And Philistines were gathered to the company, and there was a portion of the field filled with lentils. And the people fled from before Philistines. [12] And he stationed himself in the midst of that portion and delivered her and struck Philistines. And Yehvah worked a great salvation.

[13] And three²⁶⁹ from the thirty heads went down and came down at harvest to David to a cave of Adullam,²⁷⁰ and a company of Philistines were camped in valley of Rephaim.²⁷¹ [14] And David was then in the stronghold, and Philistines' garrison was then House of Bread. [15] And David desired and said, "Who will give me a drink of water from House of Bread's well which is in the gate?" [16] And the three mighty men broke through Philistines' camp and drew water from House of Bread's well which was by the gate. And they carried and brought to David. And he was unwilling to drink it,²⁷² and poured it out to Yehvah. [17] And he said, "Far be it for me, Yehvah, from me doing this, the blood of the men who went with their souls."²⁷³ And he was unwilling to drink it. These things the three mighty men did.

[18] And Abishai, Joab's brother, son of Zeruiah, he was head of the third.²⁷⁴ And he aroused his spear upon three hundred slain, and to him was a name among the

259 יֹשֵׁב בַּשֵּׁבֶת (yoshêv bashevet) "Josheb-Basshebeth" (= "sitting in the seat" YLT) NKJV, NAS; "that sat in the seat" KJV - only here – see also 1 Chronicles 11:11.

260 תַּחְמֹנִי (tachmoni) "Tachmonite" - only here – see also 1 Chronicles 11:11.

261 שְׁלִישִׁי (shālīshiy) "captains" NKJV, etc.; "three" Green, etc.; BDB "best explained as *third* man (in chariot)" - Used variously for "captains" or "officers" (e.g. Exodus 14:7; 15:4; 2 Kings 7:2, 17, 19; etc.); "musical instruments" (e.g. 1 Samuel 18:6); a "third" (YLT) "measure" (NKJV e.g. Psalm 80:6). See also 1 Chronicles 11:11.

262 אֲדִינֹ (adiyno) "Adino" (meaning unknown) - only here – see also 1 Chronicles 11:11.

263 Written עֶצְנוֹ (etsno) "Ezno" (meaning unknown) - only here; read עֶצְנִי (etsniy) "Eznite" - only here.

264 Written דֹּדִי (dodiy) "Dodi" = either "my beloved" or "my uncle," see footnote for Judges 10:1; read דֹּדוֹ (dodo).

265 אַחֲחִי (achochiy) "Ahohite" - found also in 2 Samuel 23:28; 1 Chronicles 11:12; 29; 27:4.

266 שַׁמָּא (shammâ) "Shamma" LEB; "Shammah" NKJV, yet this same exact name is also in 1 Chronicles 7:37 "Shamma" (NKJV), and there is also "Shammah" שַׁמָּה (shammâh) e.g. in 1 Samuel 17:13.

267 אָגֵי (âgê) "Agee" - only here.

268 הַרָרִי (hârâriy) "Hararite" - found also in 2 Samuel 23:33; 1 Chronicles 11:34-35.

269 Written שְׁלֹשִׁים (sheloshiym) "thirty"; read שְׁלֹשָׁה (sheloshâh) "three"

270 See 1 Samuel 22:1.

271 "Rephaim" - see footnote for Genesis 14:5.

272 Water being plural in Hebrew, this "it" and the second "it" are both plural (i.e. "them").

273 In other words, they risked their lives.

274 Written שְׁלִישִׁי (sheloshiy) "third"; read שְׁלֹשָׁה (sheloshâh) "three" - a "third" is used for a company of soldiers in e.g. 2 Samuel 18:2 where Abishai is over a third of the army.

three. [19] From the three, was he surely honored most? And he was to them for a leader, and unto the three he did not come.²⁷⁵

[20] And Benayahu, son of Jehoiada, son of a lively²⁷⁶ man of many deeds from Kabzeel, he struck two lions of God²⁷⁷ of Moab. And he went down and struck the lion in the midst of the pit on the day of snow. [21] And he struck an Egyptian man who²⁷⁸ was a sight!²⁷⁹ And in the hand of the Egyptian was a spear. And he went down to him with the rod and snatched the spear from the hand of the Egyptian and killed him with his spear. [22] These things Benayahu, son of Jehoiada, did, and to him was a name among the three mighty men. [23] From the thirty he was more honored, and to the three he did not come. And David put him to his guard.

[24] Asahel brother of Joab, was among the thirty, Elhanan son of Dodo, of House of Bread, [25] Shammah the Harodite,²⁸⁰ Elikā²⁸¹ the Harodite, [26] Helez²⁸² the Paltite,²⁸³ Ira son of Perverse²⁸⁴ the Tekoite,²⁸⁵ [27] ,²⁸⁶ Mebunnai²⁸⁷ the Hushathite, [28] Zalmon the Ahohite, Maharai²⁸⁸ the Netophathite,²⁸⁹ [29] Fat,²⁹⁰ son of Baanah the Netophathite, Ittai son of Ribai²⁹¹ from Hill²⁹² of sons of Benjamin, [30] Benayahu a Pirathonite, Hiddai²⁹³ from brooks of Gaash, [31] Abi-Albon²⁹⁴ the Plainite,²⁹⁵

275 In other words, there was *another* three.

276 Written חַי (chay) “lively”; read חַיִּל (chayil) “valiant”

277 אַרְיֵל ('ari'êl) “lions of God” EHV; “lion like men” YLT; “lion-like heroes” NKJV; “*sons of Ariel*” NAS – used in this same way in 1 Chronicles 11:22, אַרְיֵל ('ari'êl). This is also a name for Jerusalem (Lion of God/Ariel) in Isaiah 29:1-7, and also a man's name in Ezra 8:16. This can also be translated “Lion of power,” since “God” is used in that sense; see footnote for Genesis 31:29.

278 Written אֲשֶׁר ('asher) “who”; read אִישׁ ('iysh) “man” (i.e. a man of appearance)

279 See 1 Chronicles 11:23 and footnote.

280 חַרְדִּי (charodiy) “Harodite” - only in this verse. Compare with 1 Chronicles 11:27.

281 אֶלִיקָא ('eliyqâ) “Elika” - only here.

282 חֶלֶץ (chelets) “Helez” - found also in 1 Chronicles 2:39; 11:27; 27:10.

283 פַּלְטִי (paltiy) “Paltite” - only here. Compare with 1 Chronicles 11:27.

284 עֶקֶשׁ ('iqqêsh) “Perverse” (e.g. Deuteronomy 32:5 “perverse” NKJV); “Ikkes” NKJV – for this man also found in 1 Chronicles 11:28; 27:9.

285 = someone from Tekoa, e.g. 2 Samuel 14:4.

286 עֲנַתְתִּי ('annetotiy) “Anathothite” - found also in 1 Chronicles 11:28; 12:3; 27:12; Jeremiah 29:27. An Anathothite is someone from Anathoth (Joshua 21:18).

287 מֵבֻנַּי (mevunnay) “Mebunnai” - only here.

288 מַהֲרַי (mahray) “Maharai” - found also in 1 Chronicles 11:30; 27:13.

289 נֶטֹפְתִי (netophâtîy) “Netophathite” - found also in 2 Samuel 23:29; 2 Kings 25:23; 1 Chronicles 2:54; 9:16; 11:30; 27:13, 15; Nehemiah 12:28; Jeremiah 40:8. A Netophathite is someone from “Netophah” (Ezra 2:22), which was near Jerusalem (Nehemiah 12:28-29).

290 חֵלֶב (chêlev) “Fat” (= “fat” e.g. 2 Samuel 1:22) – only here. In 1 Chronicles 11:30 his name is “Heled” חֵלֶד (chêled).

291 רִיבַי (riyvay) “Ribai” - found also in 1 Chronicles 11:31.

292 גִּבְעָת (giv`at) “Hill”; NKJV, etc. “Gibeah” - see footnote for Joshua 15:57.

293 הִדַּי (hidday) “Hiddai” - only here.

294 אֲבִי-עֲלֹבֹן ('aviy-`alvon) “Abi-Albon” (= “My father-?”) - only here.

Azmaveth²⁹⁶ the Barhumite,²⁹⁷ [32] Eliahba²⁹⁸ the Shaalbonite²⁹⁹ of sons of Jashen,³⁰⁰ Jonathan, [33] Shammah the Hararite, Ahiam,³⁰¹ son of Sharar³⁰² the Hararite, [34] Eliphelet, son of Ahasbai,³⁰³ the son of the Maachathite, Eliam, son of Ahithophel the Gilonite, [35] Hezro³⁰⁴ the Carmelite, Paarai³⁰⁵ the Arbite,³⁰⁶ [36] Igal son of Nathan from Zobah, Bani³⁰⁷ the Gadite, [37] Zelek³⁰⁸ the Ammonite, Naharai³⁰⁹ the Beerothite, carriers³¹⁰ of the equipment of Joab, son of Zeruiah, [38] Ira the Ithrite,³¹¹ Gareb³¹² the Ithrite, [39] Uriah the Hittite, all thirty seven.

24[1] And again, Yehvah's anger was burning against Israel, and he incited³¹³ David against them to say, “Go, count Israel and Judah.” [2] So, the king said to Joab, the leader of the army who was with him, “Please go among all Israel's tribes from Dan and unto Beer Sheba and number the people, and I will know the number of the people.” [3] And Joab said to the king, “May Yehvah your Gods add to the people as these and as these a hundred times, and may the eyes of my lord the king see. So, why does my lord the king delight in this thing?” [4] And the word of the king was strong to Joab and upon the leaders of the army. And Joab and the leaders of the army went out before the king to number the people, Israel.

[5] And they crossed over the Jordan and camped in Aroer right of the city which was in the midst of the ravine of Gad and toward Jazer. [6] And they came in to the

295 עֲרַבְתִּי ('arvâtiy) “Plainite” (i.e. from “Plain” see Joshua 18:18); NKJV, etc. “Arabah”

296 אֲזַמְוֶת ('azmâvet) “Azmaveth” - found also in 1 Chronicles 8:36; 9:42; 11:33; 12:3; 27:25; Ezra 2:24, and a location near Jerusalem in Nehemiah 12:29, and “House of Azmaveth” in Nehemiah 7:28.

297 בִּרְחֻמִּי (barchumiy) “Barhumite” - only here.

298 אֱלִיחַבָּא ('elyachbbâ) “Eliahba” (= God hides) - found also in 1 Chronicles 11:33.

299 שְׁעִלְבֹנִי (sha'alvoniy) “Shaalbonite” - found also in 1 Chronicles 11:33.

300 יָשֵׁן (yâshên) “Jashen” (= “he sleeps” or “sleepy” or “sleeper”) - only here for a name.

301 אַחִיָּאם ('chiy'âm) “Ahiam” - found also in 1 Chronicles 11:35.

302 שָׂרָר (shârâr) “Sharar” - only here.

303 אַחַסְבַּי ('achasbay) “Ahasbai” - only here.

304 Written חֶצְרוֹ (chetsro) “Hezro” - found also in 1 Chronicles 11:37; read חֶצְרַי (chetsray) “Hezrai” LXX Ἀσαραί (Asarai) - only here.

305 פַּעְרִי (pa'aray) “Paarai” - only here.

306 אַרְבִּי ('arbiy) “Arbite” - only here. Arbite = someone from “Arab” אֲרָב ('arav), Joshua 15:52.

307 בָּנִי (bâniy) “Bani” - found also in 1 Chronicles 6:46[H31]; 9:4; Ezra 2:10; 10:29, 34, 38; Nehemiah 3:17; 8:7; 9:4-5; 10:13-14[H14-15]; 11:22.

308 צֶלֶק (tseleq) “Zelek” - found also in 1 Chronicles 11:39.

309 נַחְרַי (nachray) “Naharai” - found also in 1 Chronicles 11:39.

310 Written נוֹשְׂאֵי (nos'êy) “carriers”; read נוֹשֵׂא (nos'ê) “carrier”

311 יִתְרִי (yitriy) “Ithrite” - found also in 1 Chronicles 2:53; 11:40.

312 גָּרֵב (gârêv) “Gareb” - found also in 1 Chronicles 11:40; Jeremiah 31:39.

313 יָשֵׁת (yâset) “incited” - same exact verb as in 1 Chronicles 21:1 where it says “Satan” (NKJV) or an “adversary” (YLT) “incited.” See also footnote for “adversary” (TT) in Numbers 22:22.

Gilead and to land of Tahtim Hodshi,³¹⁴ and they came in to Dan Jaan³¹⁵ and around to Sidon. [7] And they came to a fortress of Tyre and all the cities of the Hivite and the Canaanite, and they went out to southern Judah, Beer Sheba. [8] And they went about in all the land and came in at the end of nine months and twenty days to Jerusalem. [9] And Joab gave the number of the count of the people to the king. And Israel was eight hundred thousand valiant men who drew a sword, and men of Judah were five hundred thousand men.

[10] And David's heart struck him after he numbered the people. And David said to Yehvah, "I have sinned greatly, what I did. And now, Yehvah, please cause the iniquity of your servant to pass, for I acted very foolishly." [11] And David arose in the morning, and Yehvah's word was to Gad the prophet, David's seer, saying, [12] "Go and speak to David, 'Thus Yehvah said, "Three things I lay upon you. Choose for yourself one from them and I will do to you."'"

[13] And Gad came to David and declared to him and said to him, "What should come to you, seven years of famine in your land, or three months of your fleeing before your foes and he pursuing you, or three days of pestilence in your land? Now, know and see, what word shall I bring to him who sent me?" [14] And David said to Gad, "I am in great distress. Please, let me fall in Yehvah's hand (for many are his mercies), and let me not fall into man's hand."³¹⁶

[15] So, Yehvah gave a pestilence in Israel from the morning and unto the appointed time. And from the people, from Dan and unto Beer Sheba, seventy thousand men died. [16] And the messenger sent out his hand to Jerusalem to destroy her, and Yehvah relented concerning the bad. And he said to the messenger, "The destruction in the people is much. Now, withdraw your hand." And Yehvah's messenger was at the threshing floor of the Ornah³¹⁷ the Jebusite.

[17] And David said to Yehvah when he saw the messenger, the one striking among the people, and he said, "Behold, I, I have sinned, and I have committed iniquity. And these sheep, what did they do? Please, let your hand be on me and on my father's house." [18] And Gad came in to David on that day and said to him, "Go up and raise up to Yehvah an altar at the threshing floor of Aranyah³¹⁸ the Jebusite. [19] And David went up according to Gad's word just as Yehvah commanded.

[20] And Araunah³¹⁹ looked down³²⁰ and saw the king and his servants crossing over to him, and Araunah went out and bowed to the king, his nose toward earth. [21] And Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy from you the threshing floor to build an altar to Yehvah, so the slaughter from among the people will be restrained." [22] And Araunah said to David, "Take, and let my lord the king offer up the good in his eyes. See, the cattle for the burnt offering and the threshing instruments and the equipment of the cattle

314 תַּחְתִּימֵי חֹדְשִׁי (tachtiym châdshiy) "Tahtim Hodshi" - only here.

315 דָּנָה יַעַן (dânâh ya'an) "Dan Jaan" - only here.

316 The 7 years of famine and/or fleeing from his foes would involve men and their wickedness, not so much so with three days of pestilence from God.

317 Written אֹרְנָה ('ornâh) "Ornah" - only here; read אֲרֻנָּה ('aravnâh) "Araunah" - found (written) in 2 Samuel 24:20-

24; אֲרַנְיָה ('aranyâh) "Aranyah" in 2 Samuel 24:18; in 1 Chronicles 21:15f אֲרָנָה ('ornân) "Ornan."

318 See footnote for verse 16.

319 See footnote for verse 16.

320 יִשְׁקָף (yashqêph) "looked down" NAS; "looked" NKJV – same exact verb in Exodus 14:24 "looked down" NKJV.

for the wood. [23] Everything, O king, Araunah has given to the king.” And Araunah said to the king, “May Yehvah your Gods be pleased with you.”

[24] And the king said to Araunah, “No, I will surely buy from you for a price, and I will not offer up to Yehvah my Gods burnt offerings for nothing.” So, David bought the threshing floor and the cattle with fifty shekels of silver. [25] And David built there an altar to Yehvah and offered up burnt offerings and peace offerings. And Yehvah heeded prayer for the land, and the slaughter from upon Israel was restrained.

1 Kings¹

1[1] And David the king was old, coming in the days, and they covered him in the garments; and he was not warm. [2] And his servants said to him, “Let us seek for my lord a young virgin woman, and let her stand before the king and be for him a nurse. And let her lie in your bosom and be warmth for my lord the king.” [3] And they sought for a beautiful young woman in all Israel's territory. And they found Abishag² the Shunammite,³ and they brought her to the king. [4] And the young woman was very beautiful, and she was a nurse to the king and served him. And the king did not know her.

[5] And Adonijah, son of Haggith, exalted himself, saying, “I will be king.” And he made for himself a chariot, and horsemen, and fifty men running before him. [6] And his father had not grieved⁴ him during his days, saying, “Why have you done so?” And also, he was very good looking, and she⁵ bore him after Absalom. [7] And his words were with Joab, son of Zeruiah, and with Abiathar the priest, and they helped and followed after Adonijah. [8] And Zadok the priest, and Benaiah son of Jehoiada, and Nathan the prophet, and Shimei, and Rei,⁶ and David's mighty men were not with Adonijah.

[9] And Adonijah sacrificed sheep and cattle and fatlings by the stone of Zohel⁷ which is near Spring of Rogel. And he called all his brothers, the king's sons, and all Judah's men, servants of the king. [10] And Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not call.

[11] And Nathan spoke to Bathsheba, Solomon's mother, saying, “Have you not heard that Adonijah, son of Haggith, has become king, and our lord David does not know? [12] And now, come, let me give you advise, please, and deliver your soul and and your son's soul, Solomon. [13] Go and come in to the king, David, and say to him, 'My lord the king, did you not swear to your maidservant saying that your son will be king after me, and he shall sit upon my throne? So, why has Adonijah become king?' [14] Behold, while you are still speaking there with the king, so I will come in after you and confirm your words.”

[15] And Bathsheba went in to the king, to the room, and the king was very old.⁸ And Abishag, the Shunammite, was serving the king. [16] And Bathsheba bowed down and did homage to the king. And the king said, “What is to you?” [17] And she

¹ This is the Hebrew title. The Greek (LXX) title is “3 Kings.”

² אַבִּישָׁג (aviyshag) “Abishag” - found also in 1 Kings 1:15; 2:17, 21-22.

³ שׁוֹנַמִּית (shunammiyt) “Shunammite” = a person from Shunem, שׁוֹנֵם (shunêm, see Joshua 19:18). Found also in 1 Kings 1:15; 2:17, 21-22; 2 Kings 4:12, 25, 36.

⁴ אֶעְצָבוּ (atsâvo) “grieved him” YLT; “displeased him” KJV; “crossed him” NAS; “rebuked” NKJV – this is the same verb as used e.g. in Genesis 6:6; 34:7; 45:5; 1 Samuel 20:3; etc. (“grieved” NKJV).

⁵ Adonijah's mother was Haggith, and he was David's 4th born (see 2 Samuel 3:2-4). By now, Amon (firstborn) & Absalom (3rd born) were dead. But, where is David's second born, Chileab (also called Daniel, 1 Chronicles 3:1)? Via Adonijah's actions, because he presumed the kingdom was his, it appears Chileab was dead. But, there's no word on the matter.

⁶ רֵעִי (rê'iy) – “Rei” – only here.

⁷ זֹחֶלֶת (zochélet) “Zohel” - only here.

⁸ 2 Samuel 5:3 says David began to reign at the age of thirty. He reigned for 40 years, so David was about 70 years old.

said to him, "My lord, you swore in Yehvah your Gods to your maidservant that, 'Solomon your son shall be king after me, and he shall sit on my throne.' [18] And now, behold, Adonijah has become king, and now, my lord the king, you did not know. [19] And he has sacrificed oxen, and fatlings, and sheep in abundance. And he called for all the king's sons, and for Abiathar the priest, and for Joab leader of the army, and for Solomon your servant he did not call. [20] And you, my lord the king, all of Israel's eyes are upon you to declare to them who shall sit upon the throne of my lord the king after him. [21] And it shall be, when my lord the king lays down with his fathers, so I will be, and my son Solomon, sinners."⁹

[22] And behold, while she was still speaking with the king, so Nathan the prophet came in. [23] And they declared to the king, saying, "Behold, Nathan the prophet." And he came in before the king, and bowed down to the king with his nose to the earth. [24] And Nathan said, "My lord the king, did you say Adonijah shall be king after me, and he shall sit on my throne? [25] For today he came down and sacrificed oxen, and fatlings, and sheep in abundance. And he called for the king's sons, and for the leaders of the army, and for Abiathar the priest. And behold, they are eating and drinking before him, and they have said, 'May Adonijah the king live!' [26] And for me, I your servant, and for Zadok the priest, and for Benaiah son of Jehoiada, and for Solomon your servant, he did not call. [27] If this thing is from my lord the king, then you have not made your servants¹⁰ know who shall sit on the throne of my lord the king after him."

[28] And David the king answered and said, "Call for me for Bathsheba." And she came in before the king and stood before the king. [29] And the king swore and said, "Yehvah lives, who redeemed my soul from every distress. [30] For just as I swore to you in Yehvah Gods of Israel, saying, 'For Solomon shall be king after me, and he shall sit on my throne instead of me.' For so I will do this day."

[31] And Bathsheba bowed, nostrils to earth, and did homage to the king, and said, "May my lord David the king live forever." [32] And David the king said, "Call for me to Zadok the priest, and to Nathan the prophet, and to Benaiah son of Jehoiada." And they came in before the king.

[33] And the king said to them, "Take with you your lord's servants and have Solomon my son ride my female mule,¹¹ and bring him down to Gihon.¹² [34] And Zadok the priest, and Nathan the prophet, shall anoint him there for king over Israel. And you shall blow in the horn and say, 'May Solomon the king live!' [35] And you shall go up after him, and he shall sit upon my throne. And he shall be king instead of me. And, I have commanded him to be leader over Israel and over Judah."

[36] Benaiah son of Jehoiada answered the king and said, "Amen, thus Yehvah Gods of my lord the king has said. [37] Just as Yehvah was with my lord the king, so may he be with Solomon. And may he increase his throne more than the throne of my lord David the king."

[38] And Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites, and the Pelethites, went down and had Solomon ride upon the female mule of David the king. And they brought him unto Gihon. [39] And Zadok

9 חַטָּאִים (chattâiym) "sinners" - same exact word for "sinners" e.g. Psalm 1:1; 25:8; 26:9; 104:35; Proverbs 1:10 (NKJV).

10 Written עֲבָדָיָהּ ('avâdeykâ) "your servants"; read עֲבָדָי ('avdekâ) "your servant"

11 פִּרְדָּה (pirdâh) - "female mule"

12 Gihon was/is on the east side of Jerusalem. This is where Hezekiah built a water tunnel (2 Chronicles 32:30).

took the horn of the oil from the tent and anointed Solomon. And they blew in the horn and all the people said, “May Solomon the king live!” [40] And all the people went up after him, and the people played on the flutes and rejoiced with great joy; and the earth split with their sound.

[41] And Adonijah, and all those called who were with him, heard, and they finished eating. And Joab heard the sound of the horn and said, “Why the sound of commotion of the town?” [42] While he was still speaking, so behold, Jonathan, son of Abiathar the priest, came in. And Adonijah said, “Come in, for you are a valiant man and bring good news.”

[43] And Jonathan answered and said to Adonijah, “No, but our lords the king David has made Solomon king. [44] And the king sent him with Zadok the priest, and with Nathan the prophet, and Benaiah son of Jehoiada, and the Cherethites, and the Pelethites. And they had him ride upon the king's female mule. [45] And Zadok the priest, and Nathan the prophet, anointed him in Gihon for king. And they went up from there rejoicing, and the sound that you heard was the town being stirred up. [46] And also, Solomon sat upon the throne of the kingdom. [47] And also, the king's servants came in to bless our lords the king David, saying, 'Your Gods,¹³ may he do good with Solomon's name more than your name, and may he make his throne greater than your throne.' And the king worshipped upon the bed. [48] And also, thus the king said, 'Blessed be the Gods of Israel who has given today one sitting on my throne, and my eyes see'”

[49] And they trembled, and all those called who were to Adonijah arose and went each to his way. [50] And Adonijah was afraid of Solomon, and arose and grabbed onto the horns of the altar.

[51] And it was told to Solomon, saying, “Behold, Adonijah fears Solomon the king, and behold, he has seized onto the horns of the altar, saying, 'Let Solomon the king swear to me as of today that he will not kill his servant with the sword.’” [52] And Solomon said, “If he is a son of valor, none from his hair shall fall to the earth, and if bad is found in him, so he shall die.” [53] And Solomon the king sent, and they brought him down from on the altar. And he came in and bowed to Solomon the king. And Solomon said to him, “Go to your house.”

2[1] And David's days drew near to die, and he commanded Solomon his son, saying, [2] “I am going in the way of all the earth, so be strong and be a man.¹⁴ [3] And keep the charge of Yehvah your Gods to walk in his ways to keep his statutes and his commandments and his judgments and his testimonies as written in Moses' law, so that you might prosper in all that you do and wherever you turn. [4] So that, Yehvah may establish his word that he spoke over me, saying, 'If your sons guard their way to walk before me in truth, in all their heart, and in all their soul,' saying, 'there shall not be a man cut off to you from upon the throne of Israel.’”¹⁵

[5] “And also, you know what Joab, son of Zeruiah, did to me. What he did to the two leaders of Israel's armies, to Abner, son of Lamp, and to Amasa, son of Jether, and he killed them and put blood of war in peace, and set blood of war on his belt that was on his waist, and on his sandals that were on his feet. [6] So, do according

13 Written אֱלֹהֵיךָ ('eloheykā) “your Gods”; read אֱלֹהִים ('elohiym) “Gods”

14 אִישׁ ('iysh) “man” - see 1 Corinthians 16:13 “act like men” (NAS, ἀνδρίζεσθε [andrizesthe]); see also 1 Samuel 4:9; Job 38:3; 40:7.

15 See also 1 Chronicles 28:8-9.

to your wisdom, and do not let his gray hair go down to Sheol in peace.”

[7] “And to sons of Barzillai the Gileadite do kindness, and let them be among those who eat at your table; for so they came to me in my fleeing from Absalom your brother.”

[8] “And behold, Shimei, son of Gera the Benjamite from Young Men,¹⁶ is with you, and he cursed me with a grievous curse on the day I went to Two Camps. And he went down to meet me at the Jordan, and I swore to him in Yehvah, saying, ‘I will not put you to death with the sword.’ [9] And now, do not acquit him, for you are a wise man, and you know what you should do to him. So, you shall cause his gray hair to go down in blood to Sheol.”

[10] And David laid down with his fathers and was buried in David's city. [11] And the days that David was king over Israel was forty years. In Hebron he was king seven years, and in Jerusalem he was king thirty three years. [12] And Solomon sat on David his father's throne, and his kingdom was very established.

[13] And Adonijah, son of Haggith, came to Bathsheba, Solomon's mother, and she said, “Is your coming peaceful?” And he said, “Peace.” [14] And he said, “I have a word to you.” And she said, “Speak.” [15] And he said, “You know that the kingdom was mine, and all Israel set their faces upon me to be king. And the kingdom came around and was to my brother, for it was to him from Yehvah. [16] And now, I am asking one request from you. Do not turn my face away.” And she said to him, “Speak.” [17] And he said, “Please speak to Solomon the king, for he will not turn your face away; and give to me Abishag¹⁷ the Shunammite for a woman.” [18] And Bathsheba said, “Good, I will speak for you to the king.”

[19] And Bathsheba came in to Solomon the king to speak to him for Adonijah. And the king arose and greeted her and bowed to her, and sat upon his throne. And the king set a throne for his mother, and she sat to his right. [20] And she said, “I ask from you one small request. Do not turn my face away.” And the king said to her, “Ask, my mother, for I will not turn your face away.” [21] And she said, “Let Abishag the Shunammite be given to Adonijah your brother for a woman.” [22] And Solomon the king answered and said to his mother, “And why do you ask for Abishag the Shunammite for Adonijah? So, ask for him the kingdom, for he is my older brother, so for him and for Abiathar the priest and for Joab son of Zeruah.”

[23] And Solomon the king swore in Yehvah, saying, “Thus Gods, shall he do to me, and thus shall he add, for Adonijah spoke this thing against his soul. [24] And now, Yehvah lives, who has established me and caused me to sit upon my father David's throne, and who has made for me a house, just as he spoke. For Adonijah shall be put to death today.” [25] And Solomon the king sent by Benaiah son of Jehoiada, and he came against him and he died.

[26] And to Abiathar the priest the king said, “Go to Anathoth unto your field, for you are a man of death. And on this day I will not put you to death, because you carried the ark of my lords¹⁸ Yehvah before my father David, and because you were afflicted in all that my father was afflicted.” [27] So, Solomon drove out Abiathar from being priest to Yehvah to fulfill Yehvah's word which he spoke upon Eli's house in Shiloh.

[28] And the report came unto Joab, for Joab followed after Adonijah; and he did

16 בְּחֻרִים (bachuriym) “Young Men” (= “young men” e.g. Numbers 11:28); NKJV, etc. “Bahurim.”

17 See 1 Kings 1:3-4.

18 אֲדֹנָי (adonây) “my lords” - see footnote for Genesis 15:2.

not follow Absalom. And Joab fled to Yehvah's tent and grabbed onto the horns of the altar. [29] And it was told to Solomon the king that Joab fled to Yehvah's tent, and behold he is by the altar. And Solomon sent Benaiah son of Jehoiada, saying, "Go, come against him." [30] And Benaiah came in to Yehvah's tent and said to him, "Thus says the king, 'Come out.'" And he said, "No, for here I shall die."

And Benaiah returned the king a word, saying, thus Joab spoke and thus I answered. [31] And the king said to him, "Do just as he spoke and come against him and bury him and take away innocent blood which Joab shed from upon me and from upon my father's house. [32] And Yehvah will return his blood upon his head where he came against two righteous men and better than he, and he killed them with the sword; and my father David did not know: Abner son of Lamp, leader of Israel's army, and Amasa son of Jether, leader of Judah's army. [33] And their blood shall be returned onto Joab's head and on his seed's head forever. And to David and to his seed and to his house and to his throne there shall be peace forever from Yehvah." [34] And Benaiah, son of Jehoiada, went up and came against him and killed him.¹⁹ And he was buried in his house in the wilderness. [35] And the king put Benaiah, son of Jehoiada, in place of him over the army, and the king put Zadok the priest in place of Abiathar.

[36] And the king sent and called for Shimei and said to him, "Build a house for yourself in Jerusalem and stay there and do not go out from there anywhere."²⁰ [37] And it shall be, on a day you go out and cross over brook of Kidron, knowing you shall know that dying you shall die. Your blood shall be on your head." [38] And Shimei said to the king, "The word is good. Just as my lord spoke, so shall your servant do." And Shimei dwelt in Jerusalem many days.

[39] And it was, at the end of three years, so two of Shimei's servants fled to Achish, son of Maachah, king of Winepress. And it was told to Shimei, saying, "Behold, your servants are in Winepress." [40] And Shimei arose and saddled his donkey and went to Winepress to Achish to seek for his servants. And Shimei went and brought his servants from Winepress.

[41] And Solomon was told that Shimei went from Jerusalem to Winepress and returned. [42] And the king sent and called for Shimei and said to him, "Did I not make you swear in Yehvah and testify against yourself, saying, 'On the day of your leaving and you go anywhere, knowing you shall know that dying you shall die.' And you said to me, 'The word I heard is good.' [43] So, why did you not keep your oath of Yehvah and the commandment I commanded upon you?" [44] And the king said to Shimei, "You have known all the bad that your heart has known what you did to David my father, and Yehvah has returned your bad on your head. [45] And Solomon the king is blessed, and David's throne will be established before Yehvah forever." [46] And the king commanded Benaiah, son of Jehoiada, and he went out and came against him and killed him. And the kingdom was established in Solomon's hand.

3[1] And Solomon became son in law to Pharaoh king of Egypt. And he took Pharaoh's daughter and brought her to David's city until he finished building his house, and Yehvah's house, and Jerusalem's wall around. [2] Only, the people were sacrificing in the high places,²¹ for a house had not been built for Yehvah's name

¹⁹ See Exodus 21:14.

²⁰ אַנְהָ וְאֵנְהָ ('ânêh vâ'ânâh) "anywhere" NKJV – see footnote for 2 Kings 5:25.

²¹ See Deuteronomy 12:5-7, 10-14.

during those days. [3] And Solomon loved Yehvah, to walk in the statutes of his father. Only, on the high places he was sacrificing and burning incense.

[4] And the king went to Gibeon to sacrifice there, for she was the great high place.²² Solomon offered up a thousand burnt offerings upon that altar. [5] In Gibeon Yehvah appeared to Solomon in the night dream. And Gods, he said, "Ask what I shall give to you." [6] And Solomon said, "You did great kindness with your servant David my father as he walked before you in truth and in righteousness and in uprightness of heart with you, and you kept for him this great kindness. And you gave to him a son sitting upon his throne as it is this day. [7] And now, Yehvah my Gods, you have made your servant king in place of David my father, and I am a small child. I do not know going out or coming in. [8] And your servant is in the midst of your people whom you have chosen, many people who can not be counted and not be numbered for multitude. [9] So, give to your servant a hearing²³ heart to judge your people, to understand between good to bad, for who is able to judge this your massive²⁴ people?"

[10] And the matter was good in my lords'²⁵ eyes, that Solomon asked this thing. [11] And Gods, he said to him, "Because you asked this thing, and did not ask for yourself many days, nor did you ask for yourself wealth, nor did you ask for your enemies soul. But, you asked for yourself for understanding to hear judgment. [12] Behold, I have done according to your words. Behold, I have given to you a wise and discerning heart, which like you there was none before you, and after you shall none arise like you. [13] And also, what you did not ask for, I have given to you, also wealth, also honor, which no man will be like you among the kings all your days. [14] And if you walk in my ways, to heed my statutes and my commandments, just as David your father walked, so I will prolong your days."

[15] And Solomon awoke, and behold, a dream. And he came to Jerusalem and stood before the ark of the covenant of my lords.²⁶ And he offered up burnt offerings and made peace offerings, and made a feast for all his servants.

[16] Then, two harlot women came in to the king and stood before him. [17] And the one woman said, "Oh my lord, I and this woman dwell in one house, and I gave birth with her in the house. [18] And it was, on the third day after I gave birth, so this woman gave birth. And we were together. There was no stranger with us in the house, except the two of us in the house. [19] And the son of this woman died at night when she lay upon him. [20] And she arose in the midst of the night and took my son from my side, and your maidservant was sleeping. And she lay him in her bosom, and her dead son she lay in my bosom. [21] And I arose in the morning to nurse my son, and behold, he was dead. And I examined him in the morning, and behold, he was not my son whom I bore." [22] And the other woman said, "No, my son is the living one, and your son is the dead one." And this one was saying, "No, for your son is the dead one, and my son is the living one." And they spoke before

22 The tabernacle of the Lord was there in Gibeon. See 1 Chronicles 16:39 (note context); 1 Chronicles 21:28-30; 2 Chronicles 1:3, 13.

23 שָׁמַע (shomê'a) "hearing" JUB, AMP; "understanding" KJV, NKJV, NAS – same exact word as in 2 Samuel 20:17 "hearing" YLT. Same root word and same idea in Proverbs 8:6, 32; 19:20 ("Listen").

24 כָּבֵד (kâvêd) "massive" – more literally, "heavy"

25 אֲדֹנָי ('adonây) "my lords" – see footnote for Genesis 15:2.

26 אֲדֹנָי ('adonây) "my lords" – see footnote for Genesis 15:2.

the king.

[23] And the king said, "This one says, 'This is my living son, and your son is the dead one.' And this one says, 'No, for your son is the dead one, and my son is the living one.'" [24] And the king said, "Take for me a sword." And they brought in the sword before the king. [25] And the king said, "Divide the living child into two, and give the half to one, and the half to one." [26] And the woman whose was the living son spoke to the king, because her mercies yearned for her son, so she said, "Oh my lord, give the living child to her, and surely do not kill him." And the other was saying, "Let him be neither mine nor yours. Divide!" [27] And the king answered and said, "Give the living child to her, and surely do not kill him. She is his mother." [28] And all of Israel heard the judgment that the king judged, and they feared from before the king; for they saw that Gods' wisdom was in him to administer judgment.

4[1] And Solomon the king was king over all Israel. [2] And these are the leaders that he had: Azaryahu,²⁷ son of Zadok the priest, [3] Elihoreph²⁸ and Ahijah, sons of Shisha,²⁹ scribes; Jehoshaphat, son of Ahilud, the recorder, [4] and Benayahu,³⁰ son of Jehoiada, was over the army. And Zadok and Abiathar³¹ were priests. [5] Azaryahu son of Nathan was over the officers, and Zabud,³² son of Nathan, a priest and friend of the king. [6] And Ahishar³³ was over the house, and Adoniram,³⁴ son of Abda,³⁵ over the forced labor.³⁶

[7] And Solomon had twelve officers over all Israel, and they provided for the king and his house, a month in the year upon each one to provide.³⁷ [8] And these were their names: Son of Hur³⁸ in mount Ephraim, [9] Son of Deker in Makaz³⁹ and in Shaalbim and House of Sun and Elon House of Hanan,⁴⁰ [10] Son of Kindness⁴¹ in Arubboth,⁴² to him were Sochoh and all Hephher's land, [11] Son of Abinadab, every

27 עֲזַרְיָהוּ ('azaryâhu) "Azaryahu" (= "Yahvah has helped"); NKJV, etc. "Azariah" - yet, this same exact name in NKJV & NAS is "Azaryahu" in 2 Chronicles 21:2 where there is also "Azariah" עֲזַרְיָה ('azaryâh) which = "Yah is help" or "Yah has helped." "Azaryahu" is also found in 1 Kings 4:5; 2 Kings 15:6, 8; 2 Chronicles 15:1; 22:6; 23:1; 26:17, 20; 28:12; 29:12; 31:10, 13. For "Azariah" see 2 Kings 14:21 and footnote.

28 אֶלִיחֹרֶף ('eliychoreph) "Elihoreph" - only here.

29 שִׁישָׁא (shishâ) "Shisha" - only here.

30 בְּנֵי־יָהוּ (benâyâhu) "Benayahu"; NKJV, etc. "Benaiah" - see footnote for 2 Samuel 8:18.

31 Abiathar? See 1 Kings 2:26-27, 35.

32 זָבֻד (zâvud) "Zabud" - also in Ezra 8:14 (written) NKJV "Zabud," read זָכוּר (zakur) "Zaccur" (see Numbers 13:4).

33 אַחִישָׁר ('achiyshâr) "Ahishar" (= my brother has sung) - only here.

34 אֲדֹנִירָם ('adoniyrâm) "Adoniram" (= my lord is exalted) - found also in 1 Kings 5:14(H28).

35 עֲבָדָא ('avddâ) "Abda" - found also in Nehemiah 11:17.

36 מַס (mas) "forced labor" = slavery - e.g. same word used for the Israelites in Egypt (Exodus 1:11).

37 In other words, the twelve, each in their turn, provided for one month in the year.

38 בֶּן־חֹר (ben-chur) "Son of Hur"; "son of Hur" CJB, etc.; "Ben-Hur" NKJV, etc.. For "Hur" see Exodus 17:10.

39 מַקָּז (mâqats) "Makaz"; LXX Μαχέμας (Machemas) - only here.

40 חָנָן (chânân) "Hanan" - found also in 1 Chronicles 8:23, 38; 9:44; 11:43; Ezra 2:46; Nehemiah 7:49; 8:7; 10:10, 22, 26; 13:13; Jerermiah 35:4.

41 חֶסֶד (chesed) "Kindness" - e.g. same word as in 1 Kings 3:6(2x, TT).

42 אַרְבּוֹת ('arubbot) "Arubboth" - only here.

height of Dor (Taphath,⁴³ daughter of Solomon, was to him for a woman), [12] Baana,⁴⁴ son of Ahilud, Taanach and Megiddo and all of House of Shean which is by Zaretan below Jezreel, from House of Shean unto Abel Meholah unto Jokmeam,⁴⁵ [13] Son of Man⁴⁶ in Gilead Heights,⁴⁷ to him were villages of Jair, Son of Manasseh, that were in Gilead, to him were Argob's territory which is in the Bashan, sixty large cities with wall and bronze bar. [14] Ahinadab,⁴⁸ son of Iddo,⁴⁹ to Two Camps, [15] Ahimaaz in Naphtali (he also took Basemath, Solomon's daughter, for a woman), [16] Baana, son of Hushai, in Asher and Bealoth,⁵⁰ [17] Jehoshaphat, son of Paruah,⁵¹ in Issachar, [18] Shemei, son of Ela,⁵² in Benjamin, [19] Man,⁵³ son of Uri, in Gilead's land, land of Sihon king of the Amorite and Og king of the Bashan, and one garrison⁵⁴ that was in the land.

[20] Judah and Israel were many, as numerous as the sand that is by the sea for multitude, eating and drinking and rejoicing.⁵⁵ [21H5:1] And Solomon was ruling in all the kingdoms from the river,⁵⁶ land of Philistines, and unto Egypt's border, tribute and workers with Solomon all days of his life.

[22H5:2] And Solomon's bread for one day was thirty kors⁵⁷ of fine flour and sixty kors of meal, [23H5:3] ten fattened cattle, and twenty pastured cattle, and a hundred sheep, besides deer, and gazelle, and roebuck, and fattened fowl. [24H5:4] For he ruled in all on this side of the river, from Tiphseh⁵⁸ and unto Gaza, in all kingdoms this side of the river. And he had peace from every side roundabout.

43 טַפַּחַת (tâphat) “Taphath” - only here.

44 בַּעֲנָא (ba'anâ) “Baana” NKJV, yet “Baanah” (NKJV) in 1 Kings 4:16. See also Nehemiah 3:4 “Baana” NKJV.

45 יֹקֶמֶאם (yâqmââm) “Jokmeam” NAS; “Jokneam” NKJV – found also in 1 Chronicles 6:68(H53) NKJV “Jokmeam”

46 גֵּיבֶר (gever) “Man” (e.g. Judges 5:30 “man” NKJV)

47 רָמֹת (râmot) “Heights”; NKJV “Ramoth” - plural form for same word for “Height” as e.g. in Joshua 18:25.

48 אַחִינָדָב ('achiynâdâv) “Ahinadab” - only here.

49 עִדּוֹ ('iddo) “Iddo” - found also in Nehemiah 12:4, 16; Zechariah 1:7; עִדּוֹ ('iddo) in 1 Chronicles 6:21(H6); 2 Chronicles 12:15; 13:22; Ezra 5:1; 6:14; Zechariah 1:1, 7. There is also יִדּוֹ (yiddo) “Iddo” NKJV in 1 Chronicles 27:21 & Ezra 10:43(written). There is also יַעְדִּי (ye'ddiy, written) “Iddo” NKJV in 2 Chronicles 9:29. There is also אִדּוֹ ('iddo) in Ezra 8:17(2x).

50 בְּעֵלוֹת (be'êlot) “Bealoth” NAS; “Aloth” NKJV, KJV, YLT (transliterated without the “B” בְּ, understanding it to be a preposition [“in”] rather than part of the name. See footnote for “Bealoth” in Joshua 15:24.

51 פָּרֻאחַ (pârûach) “Paruah” - only here.

52 אֵלָא ('êlâ) “Ela” NAS; “Elah” NKJV, KJV, YLT – only here.

53 גֵּיבֶר (gever) “Man” (e.g. 2 Samuel 23:1 “man” NKJV)

54 נָצִיב (netsiyv) “garrison”; “officer” NKJV, etc. - this is the same word in Genesis 19:26 “pillar” (Lot's wife). Elsewhere, a name of a village (“Nezib”) in Joshua 15:43; also “garrisons” (TT, “garrison” NKJV) in 1 Samuel 10:5; 13:3-4 (“garrison”); 2 Samuel 8:6, 14 (“garrisons”); 1 Chronicles 11:16 (“garrison”); 18:13 (“garrisons”); 2 Chronicles 8:10 (“officers” NKJV); 17:2 (“garrisons”).

55 Deuteronomy 28:47

56 הַנָּהָר (hanâhâr) “the river” - The Euphrates., see Genesis 15:18; Exodus 23:31; Deuteronomy 1:7-8; and Joshua 1:4.

57 כֹּר (kor) “kors” - a kor = a homer (Ezekiel 45:14), see footnote for homer in Leviticus 27:16.

58 תִּפְסַח (tiphsach) “Tiphseh” - BDB “Euphrates” - found also in 2 Kings 15:16.

[25H5:5] And Israel and Judah dwelt in safety, each under his vine and under his fig tree, from Dan and unto Beer Sheba, all Solomon's days.

[26H5:6] And Solomon had forty thousand horse stalls⁵⁹ for his chariots and twelve thousand horsemen. [27H5:7] And these officers provided for Solomon the king and for all who came to the table of Solomon the king, each in his month. They did not lack a thing. [28H5:8] And, the barley and the straw for the horses and for the steeds they brought to the place that was there, each according to his judgment.

[29H5:9] And Gods, he gave to Solomon very much wisdom and understanding and breadth of heart as the sand that is upon the seashore. [30H5:10] And

Solomon's wisdom was greater than all sons of East and all of Egypt's wisdom.

[31H5:11] And he was wiser than all the Adam,⁶⁰ than Ethan⁶¹ the Ezrahite,⁶² and Heman,⁶³ and Chalcol,⁶⁴ and Darda,⁶⁵ sons of Mahol.⁶⁶ And his name was in all the nations roundabout.

[32H5:12] And he spoke three thousand proverbs, and his songs were one thousand and five. [33H5:13] And he spoke about the trees, from the cedar that is in the Lebanon and unto the hyssop that goes out in the wall. And he spoke about the beasts and about the birds and the creeping things and about the fish. [34H5:14] And they came from all the peoples to hear Solomon's wisdom, from all the kingdoms of the earth that heard of his wisdom.⁶⁷

5[1H15] And Hiram,⁶⁸ king of Tyre, sent his servants to Solomon, for he heard that they had anointed him for king in place of his father, for Hiram was loving David all the days. [2H16] And Solomon sent to Hiram, saying, [3H17] “You know David my father that he was not able to build a house to Yehvah his Gods' name, because of the wars⁶⁹ that were around him, until Yehvah put them under the soles of his feet. [4H18] And now, Yehvah my Gods has given rest to me roundabout. There is no adversary⁷⁰ nor bad occurrence. [5H19] And behold, I am planning to build a house to Yehvah my Gods' name, just as Yehvah spoke to David my father, saying, 'Your son whom I put in place of you upon your throne, he shall build the house to my name.' [6H20] And now, command and cut for me cedars from the

59 See Deuteronomy 17:16; 1 Kings 10:28/2 Chronicles 1:16

60 אָדָם (hâ'âdâm) “the Adam” = mankind – see footnote for Genesis 5:2.

61 אֵתָן ('êytân) “Ethan” - found also in 1 Chronicles 2:6, 8; 6:42(H27), 44(H29); 15:17, 19; Psalm 89:1. This name in Hebrew is an adjective used for “flowing” (e.g. Deuteronomy 21:4) and “enduring” (e.g. Numbers 24:21).

62 אֶזְרָחִי ('ezrâchîy) “Ezrahite” - found also in Psalm 88:1; 89:1. אֶזְרָח ('ezrâch) = “native” e.g. Exodus 12:19.

63 הֵימָן (hêymân) “Heman” - found also in 1 Chronicles 2:6; 6:33(H18); 15:17, 19; 16:41-42; 25:1, 4-6; 2 Chronicles 5:12; 29:14; 35:15; Psalm 88:1.

64 כַּלְכֹּל (khalkol) “Chalcol” - found also in 1 Chronicles 2:6 (NKJV “Calcol,” Hebrew is the same).

65 דַּרְדֵּעַ (darda') “Darda” - only here. This list of names (Ethan, Heman, Chalcol) are also found in this same order in 1 Chronicles 2:6 with a fourth name of “Dara” דָּרַע (dâra'). But, here they are sons of Mahol. In 1 Chronicles 2:6 they are sons of Zerah (Tamar's son via Judah) with an additional son, Zimri. 1 Chronicles 2:6 is also in an different time (earlier).

66 מַחֹל (mâchol) “Mahol” - only here.

67 See, for example, 1 Kings 10:1-10, 13, and Luke 11:31.

68 חִירָם (chiyrâm) “Hiram” - in 2 Samuel 5:11 Hiram sent materials for David's house.

69 1 Chronicles 28:3

70 שָׂטָן (sâtân) “adversary” - this same term is also used for “Satan.” See footnote in Numbers 22:22.

Lebanon, and my servants will be with your servants. And the wages of your servants I will give to you, according to all that you say. For you know that there is not in us a man who knows how to cut trees as the Sidonians.”

[7H21] And it was, when Hiram heard Solomon's words, so he rejoiced exceedingly, and said, “Blessed be Yehvah today who has given to David a wise son over this many people.” [8H22] And Hiram sent to Solomon, saying, “I heard what you sent to me. I will do all your pleasure in the trees of cedar and in the trees of fir. [9H23] My servants will bring down from the Lebanon to the sea. And I will put them on rafts on the sea unto the place that you will send to me and break them there, and you shall carry away. And, you shall do my pleasure to give my house bread.”

[10H24] And Hirom was giving to Solomon cedar trees and fir trees, all his pleasure. [11H25] And Solomon gave Hiram twenty thousand kors of wheat, food for his house, and twenty kors of pressed oil. Thus Solomon was giving to Hiram year by year. [12H26] And Yehvah gave wisdom to Solomon, just as he spoke to him. And there was peace between Hiram and Solomon, and the two of them cut a covenant.

[13H27] And Solomon brought up forced labor from all Israel, and the forced labor was thirty thousand men. [14H28] And he sent them to Lebanon, ten thousand changes in the month. They were a month in Lebanon, two months in his house. And Adoniram was over the forced labor. [15H29] And to Solomon were seventy thousand burden bearers and eighty thousand stonemasons in the mountain, [16H30] apart from the leaders of the officers for Solomon who were over the work, three thousand, and three hundred of the ones ruling among the people, the ones doing the work. [17H31] And the king commanded and removed great costly⁷¹ stones for the foundation of the house, hewn stones. [18H32] And Solomon's builders and Hirom's builders and the Gebalites⁷² quarried. And the trees and the stones they prepared for building the house.

6[1] And it was in the four hundred and eightieth year to the going out of sons of Israel from Egypt's land in the fourth year of Solomon being king over Israel, in the month of Ziv,⁷³ which is the second month, so he built the house to Yehvah. [2] And the house which Solomon the king built to Yehvah was, its length sixty cubits, and its width twenty, and its height thirty cubits. [3] And the porch upon the face of the temple⁷⁴ of the house was twenty cubits, its length upon the face of the width of the house. Its width in the cubit was ten upon the face of the house.⁷⁵

[4] And he made for the house framed⁷⁶ shuttered⁷⁷ windows. [5] And he built

71 יְקָרוֹת (yeqârot) “costly” NKJV, etc., usually this is the idea of this word. But, due to context it's possibly “weighty” (e.g. Ecclesiastes 10:1 NAS). Although, they may have been “costly” due to their size. This term is also used in this context in 1 Kings 7:9-11.

72 גִּבְלִיִּים (givliym) “Gebalites” - see footnote for Joshua 13:5.

73 זִיב (ziv) “Ziv” = second month of the year. For months of the year, see Exodus 12:2.

74 הֵיכָל (hêykhal) “temple” - see footnote for 1 Samuel 1:9.

75 The house was twenty cubits wide, so evidently this porch is across the front of the house coming out from the house ten cubits.

76 שְׂקָפִים (shequphiym) “framed” LEB, NET; “frames” NKJV, NAS – found also in 1 Kings 7:4.

77 אֶטְמִים ('atumiym) “shuttered”; EXB, NCV “closed” (“opened and closed”); NKJV “beveled” - basic idea of this participle is “shut” e.g. Proverbs 17:28 (“shuts” his lips). NAS translates the female participle form of this word as “shuttered” for shuttered windows in Ezekiel 40:16, אֶטְמוֹת ('atumot).

upon the wall of the house a couch⁷⁸ roundabout, the walls of the house roundabout to the temple and to the inner sanctuary.⁷⁹ And he made sides⁸⁰ roundabout. [6] And the lowest couch was five in the cubit to width, and the middle six in the cubit to width, and the third seven in the cubit to width, for he put ledges to the house roundabout outside so as not to fasten on the walls of the house. [7] And the house while it was being built was built with finished quarried stone, and hammers, and the axe, and every vessel of iron were not heard in the house while it was being built.

[8] The opening of the side to the middle was to the right shoulder of the house, and they went up stairs up to the middle, and from the middle to the third. [9] And he built the house and finished it and covered the house with beams and rows of the cedar. [10] And he built the couch upon all the house, five cubits its height, and fastened the house with trees of cedar.

[11] And Yehvah's word was to Solomon, saying, [12] "This house which you are building, if you walk in my statutes, and you do my judgments, and you keep all my commandments, to walk in them, so will I establish my word with you which I spoke to David your father. [13] And I will dwell among Israel's sons and not forsake my people Israel."

[14] And Solomon built the house and finished it. [15] And he built walls of the house within the house with sides of cedar, from floor of the house to the walls of the ceiling, overlaid with wood within the house. And he overlaid the floor of the house with sides of fir. [16] And he built twenty cubits at the rear of the house with sides of cedar from the floor unto the walls. And he built for it within the house for an inner sanctuary, for the holy of holies. [17] And the house was forty in the cubit. It was the temple before it. [18] Inside the house was cedar carved with buds⁸¹ and blossoming flowers. The whole thing was cedar. No stone was seen.

[19] And he prepared the inner sanctuary in the midst of the house inside to put there the ark of the covenant of Yehvah. [20] And before the inner sanctuary was twenty cubits long, and twenty cubits wide, and twenty cubits its height. And he overlaid it with gold plate,⁸² and overlaid the altar with cedar. [21] And Solomon overlaid the inside of the house with gold plate, and spread gold chains before the inner sanctuary and overlaid it with gold. [22] And he overlaid all the house with gold unto the finishing of all the house and all the altar which was to the inner sanctuary he overlaid with gold.

78 Written יָצוּעַ (yâtsu') "couch" YLT (see 1 Kings 6:6 "couch"/"ledges"); read יָצִיעַ (yâtsiy') "extension" NET; "chambers" NKJV; "stories" NAS – this word is only found in "read" also in 1 Kings 6:6, 10. LXX μέλαθρα (melathra) "chambers" or "structures." See also future temple in Ezekiel 41:5-6.

79 דְּבִיר (deviyr) NKJV "inner sanctuary" (= the holy of holies, see 1 Kings 6:16; 8:6; 2 Chronicles 5:7) - found also in 1 Kings 6:19-23, 31; 7:49; 8:6, 8; 2 Chronicles 3:16; 4:20; 5:7, 9; Psalm 28:2. For the "holy of holies" see footnote for Exodus 29:37. דְּבִיר (deviyr) is also a name, "Debir" (see Joshua 10:3 and footnote).

80 צִלְעוֹת (tselâ'ot) "sides" YLT, πλευράς (pleuras) "sides" LXX; "side chambers" NKJV – this noun is used for ribs (e.g. Genesis 2:21-22), sides of the ark (e.g. Exodus 25:14), side of a hill (2 Samuel 13:16), leaves of a door (1 Kings 6:34), sides of cedar (1 Kings 6:15-16), and these sides in the temple (see also Ezekiel 41:5-9, 11, 26).

81 פִּקְעִיִּים (peqâ'iyim) "buds"; NKJV "ornamental buds"; NAS "gourds"; YLT "knobs" - found also in 1 Kings 7:24(2x).

82 סָגוּר (sâgur) "plate"; NET "plated"; NKJV "pure" - basic idea of word is "shut" or "closed." Same word used for "shut" in e.g. Job 41:15(H7); Ezekiel 44:1-2; 46:1. "Pure gold" is expressed, e.g. in Exodus 25:11, etc., as זָהָב טָהוֹר (zâhâv tâhor).

[23] And he made in the inner sanctuary two cherubs⁸³ of olive wood, ten cubits its height, [24] and five cubits the wing of the one cherub, and five cubits the wing of the second cherub, ten cubits from the ends of its wings and unto the ends of its wings. [25] And ten in the cubit was the second cherub, one size and one shape for the two cherubs. [26] The height of the one cherub was ten in the cubit, and so was the second cherub. [27] And he put the cherubs in the midst of the inner house, and they spread out the wings of the cherubs. And the one wing touched on the wall, and the wing of the second cherub touched on the second wall. And their wings to the midst of the house touched wing to wing. [28] And he overlaid the cherubs with gold.

[29] And he carved all the walls with engravings, carvings of cherubs, and palm trees, and blossoming flowers within and without. [30] And he overlaid the floor of the house with gold within and without. [31] And the opening of the inner sanctuary he made of olive wood, lintel, doorposts, a fifth.⁸⁴ [32] So, two doors of olive wood and he carved upon them carvings of cherubs, and palm trees, and blossoming flowers. And he overlaid with gold, and beat out⁸⁵ upon the cherubs, and upon the palm trees, the gold.

[33] And so he made for the opening of the temple doorposts of olive wood, from a fourth.⁸⁶ [34] And two doors of fir wood, the two sides of the one door were revolving, and the two hangings of the second door were revolving. [35] And he carved cherubs, and blossoming flowers, and he overlaid smoothly upon the carving. [36] And he built the inner court with three rows of hewn stone and a row of cedar beams.

[37] In the fourth year Yehvah's house was founded, in the month of Ziv. [38] And in the eleventh year in the month of Bul, which is the eighth month, he finished the house to all its matters and to all its judgment.⁸⁷ And he built it seven years.

7[1] And Solomon built his house in thirteen years and finished all his house. [2] And he built a house of the forest of Lebanon, a hundred cubits its length, and fifty cubits its width, and thirty cubits its height, upon four rows of cedar pillars and cedar beams upon the pillars. [3] And it was covered in cedar above, on the sides⁸⁸ which were upon the forty five pillars, fifteen per row. [4] And frames, three rows, and window to window three times. [5] And all of the doorways and doorposts were squared framework, and opposite window to window three times.

[6] And the porch of the pillars he made, fifty cubits its length, and thirty cubits its width, and a porch was in front of them, and pillars and a Av⁸⁹ in front of them. [7] And the porch of the throne where he will judge there, the porch of judgment he

83 כְּרוּבִים (kheruviym) “cherubs” - see footnote for Genesis 3:24.

84 חֲמִישִׁית (chamishiyyt) “a fifth” YLT; “one-fifth *of the wall*” NKJV; “five-sided doorposts” NAS; “a fifth part *of the wall*” KJV

85 יָרַד (yâred) “beat out” BDB, TLV; “spread” NKJV – this verb is used elsewhere for “subdue,” Psalm 144:2; Isaiah 41:2; 45:1.

86 מֵאֵת רְבַעִית (mê'et revî'iyt) “from a fourth”; YLT “from the fourth”; NKJV “one-fourth *of the wall*”; NAS “four-sided”

87 Written מִשְׁפָּטוֹ (mishpâtâv) “its judgment”; read מִשְׁפָּטָיו (mishpâtâyv) “its judgments”

88 צְלָעוֹת (tselâ'ot) “sides” Green, YLT; “beams” NKJV – see footnote for 1 Kings 6:5.

89 אָב (âv) “Av” (a transliteration) “archit. term, meaning unknown” BDB; “canopy” NKJV – term found as here also in Ezekiel 41:25-26. Elsewhere, this term is used for “thick” (as in thick cloud, e.g. Exodus 19:9) or “clouds” (pl., 2 Samuel 23:4) and “thickets” (pl., e.g. Jeremiah 4:29).

made, and it was covered in cedar from the floor to the floor.⁹⁰ [8] And his house where he dwelt there, the other court from house to porch was as this work. And a house for Pharaoh's daughter, whom Solomon took, he made as this porch.

[9] All these were with costly stones cut to size, sawed with a saw, from the house, and from outside, and from foundation to the eaves, and from outside to the great court. [10] And the foundation was of costly⁹¹ stones, great stones, stones of ten cubits, and stones of eight cubits. [11] And above were costly stones, cut to size, and cedar. [12] And the great court roundabout was three rows of hewn work, and a row of cedar beams, and so to the court of the inner house of Yehvah and the porch of the house.⁹²

[13] And Solomon the king sent and took Hiram⁹³ from Tyre. [14] He was a son of a widow woman from the tribe of Naphtali. And his father was a man of Tyre, a craftsman⁹⁴ of bronze. And he was filled with the wisdom and the understanding and the knowledge to do all work in the bronze. And he came to Solomon the king and did all his work.

[15] And he fashioned two pillars of bronze. Eighteen cubits high was the one pillar, and a line of twelve cubits surrounded the second pillar.⁹⁵ [16] And he made two capitals to put on the tops of the pillars, cast of bronze, five cubits the height of the one capital, and five cubits the height of the second capital, [17] with nets of network, with twisted thread work of chains to the pillars that were upon the top of the pillar, seven to the one capital and seven to the second capital.

[18] And he made the pillars and two rows roundabout upon the one net to cover the capitals which were upon the top of the pomegranates.⁹⁶ And thus he made for the second capital. [19] And capitals which were on the top of the pillars were lily-work, in the porch, four cubits. [20] And capitals upon the two pillars also above by the belly which was next to the net, so were the pomegranates, two hundred rows roundabout upon the second capital.

[21] And he raised up the pillars to the porch of the temple and raised up the right pillar and called its name Jachin.⁹⁷ And he raised up the left pillar and called its name Boaz. [22] And on top of the pillars was lily work, and he finished the work of the pillars.

[23] And he made a molten sea,⁹⁸ ten in the cubit from its lip to its lip round about, and five in the cubit its height, and a line of thirty in the cubit going around it roundabout. [24] And below its lip were buds going around roundabout it, ten in the cubit, surrounding the sea roundabout, two rows of the buds cast in its

90 קֶרְקַע (qarqâ) "floor" YLT, Green, NAS; "ceiling" NKJV; "from one side of the floor to the other" KJV

91 יְקָרוֹת (yeqârot) "costly" could also be translated "weighty." See footnote for 1 Kings 5:17.

92 See 1 Kings 10:4-5 ("his entryway by which he went up to the house of the LORD" vs 5).

93 חִירָם (chiyrâm) "Hiram" - This is not the king of Tyre (see next verse, see also 2 Samuel 5:11). This man is called "Hiram" also in 1 Kings 7:45, but he is called "Hirom" חִירוֹם (chirom) and "Hiram" in 1 Kings 7:40, and "Huram" in 2 Chronicles 2:13(H12); 4:11, 16. There is also a Benjamite named "Hiram" in 1 Chronicles 8:5.

94 חֹרֵשׁ (chorêsh) "craftsman" CSB, etc.; "engraver" Green; "worker" NKJV, etc. - see e.g. Genesis 4:22.

95 This evidently describes both pillars, just worded differently than in English.

96 אֲשֶׁר עַל־רֹאשׁ הָרִמֹּנִים ('asher 'al-ro'sh hârimmoniym) "which were on the top of the pomegranates" NAS; "that are on the top, with the pomegranates" YLT - NAS is actually more literal, but YLT might be the idea.

97 See footnote for Genesis 46:10.

98 Later, carried away to Babylon. See 2 Kings 25:13/Jeremiah 52:17.

casting, [25] standing upon twelve cattle, three facing to North, and three facing to sea,⁹⁹ and three facing to South, and three facing to East. And the sea was upon them above, and all their hind quarters were to house.¹⁰⁰ [26] And its thickness was a handbreadth, and its lip as a work of a lip of a cup, a lily blossom. It contained a thousand baths.¹⁰¹

[27] And he made the ten bases¹⁰² of bronze, the one base four in the cubit long, and four in the cubit her width, and four in the cubit her height. [28] And this is the work of the base: they had boarders,¹⁰³ and boarders were between the joinings.¹⁰⁴ [29] And upon the boarders that were between the joinings were lions, cattle, and cherubs. And upon the joinings was a pedestal above, and underneath to the lions, and to the cattle were wreaths,¹⁰⁵ a work of descent.¹⁰⁶ [30] And four wheels of bronze were to the one base, and axles of bronze, and its four feet¹⁰⁷ had supports. Under the basin were the molten supports beside each of the wreaths.

[31] And its mouth¹⁰⁸ inside to the capital and above was in the cubit, and its mouth¹⁰⁹ was round, a work of a pedestal a cubit and a half. And also upon its mouth¹¹⁰ were carvings, and their boarders were square, not round. [32] And the four wheels were under the boarders, and the hands¹¹¹ of the wheels were in the bases. And the height of the one wheel was a cubit and a half.

[33] And the work of the wheels was like the work of the chariot wheel, their hands, and their rims, and their spokes,¹¹² and their hubs, were all cast. [34] And there was four supports to the four corners of the one base. Its supports were from the base. [35] And on top of the base its height was a half a cubit round roundabout, and upon the top of the base its hands and its boarders were from it.¹¹³

[36] And he engraved upon the plates of its hands and upon its boarders, cherubs, lions, and palm trees, according to each clear space, and wreaths roundabout. [37] According to this, he made ten of the bases, one casting, one size,

99 = West

100 בַּיְתָה (bây tâh) “to house” = “inward”

101A bath is approximately 6-10 gallons.

102 מְכוֹנוֹת (mekhonot) “bases” YLT, KJV, BDB; “stands” NAS; “carts” NKJV (see 1 Kings 7:30) – same word in Ezra 3:3 “bases” (NKJV) – found also in 1 Kings 7:28, 30, 32, 34-35, 37-39, 43; 2 Kings 16:17; 25:13, 16; 2 Chronicles 4:14; Jeremiah 27:19; 52:17, 20; Zechariah 5:11. Uncertain for this 1 Kings 7 context.

103 מִסְגְּרוֹת (misggerot) “boarders” YLT, NAS, KJV; “panels” NKJV – used similarly in Exodus 25:25(2x), 27; 37:12(2x), 14 (“rim” TT). Uncertain term in this context.

104 שְׁלִבִּים (shelabbiym) “joinings” YLT; “ledges” KJV; “frames” NKJV – found also in 1 Kings 7:29(2x). Same root related word in Exodus 26:17 (“joined” TT); 36:22 (“joining”). Uncertain term in this context.

105 לוֹיֹת (loyot) “wreaths” NKJV, NAS; “additions” YLT, NAS – uncertain term, found also in 1 Kings 7:30, 36.

106 In other words, “hanging work” (NAS).

107 פַּעֲמֹתָיו (pa’amotâyv) “its . . . feet” NKJV, NAS; “its . . . corners” YLT, KJV

108 פִּיהוּ (piyhu) “its mouth” KJV, YLT - more literally, “his mouth”; NKJV “its opening”

109 פִּיהָ (piyhâ) “its mouth” YLT – more literally “her mouth”; NKJV “the opening”

110 פִּיהָ (piyhâ) “its mouth” YLT – more literally “her mouth”; NKJV “the opening”

111 וִידוֹת (viydot) “hands” Green; “spokes” YLT (see below for “spokes”); “axles” NKJV

112 חִשְׁשֻׁקֵיהֶם (chishshuqêyhem) “their spokes” – only found here.

113 מִמֶּנָּה (mimmennâh) “from it” Green; “of the same” YLT, KJV; “part of it” NAS; “of the same casting” NKJV

one shape, to all of them.

[38] And he made ten basins of bronze. The one basin contained forty baths. The one basin was four in the cubit. One basin upon the one base to the ten bases. [39] And he put five of the bases on the right side of the house and five on its left side of the house. And he put the sea from the side of the right of the house toward the east from opposite the south.¹¹⁴

[40] And Hirom¹¹⁵ made the basins and the shovels and the bowls. And Hiram finished doing all the work of Yehvah's house that he did for Solomon the king: [41] two pillars, and the bowl-shaped capitals that were on the top of the two pillars, and the two nets to cover the two bowl-shaped capitals that were upon the top of the pillars, [42] and the four hundred pomegranates to the two nets, two rows of pomegranates to the one net to cover the two bowl-shaped capitals that were upon the face¹¹⁶ of the pillars, [43] and the ten bases and the ten basins upon the bases, [44] and the one sea, and the twelve cattle under the sea, [45] and the pots, and the shovels, and the bowls, and all the vessels of the tent¹¹⁷ that Hiram made for Solomon the king, Yehvah's house, polished bronze.

[46] In the plain of the Jordan the king cast in the clay of the ground between Huts¹¹⁸ and Zaretan. [47] And Solomon let be all the vessels from the great great abundance. He did not search out the weight of the bronze. [48] And Solomon made all the vessels that were of Yehvah's house, the altar of gold, and the table upon which was the bread of the presence, gold; [49] and the five lampstands on the right and the five on the left before the inner sanctuary, gold plated; and the blossoms, and the lamps, and the snuffers, gold; [50] and the basins, and the trimmers, and the bowls, and the pans, and the fire-pans, gold plated; and the hinges for the doors of the inner house, for the holy of holies, for the doors of the house for the temple, gold.

[51] And all the work was completed that Solomon the king did, Yehvah's house. And Solomon brought in David his father's holy things, the silver, and the gold, and the vessels he had put in the treasuries of Yehvah's house.

8[1] Then, Solomon assembled Israel's elders, all of the heads of the tribes, leaders of the fathers to Israel's sons, to Solomon the king at Jerusalem, to bring up the ark of the covenant of Yehvah, from David's city, which is Zion. [2] And all of Israel's men assembled to Solomon the king in the month of Ethanim in the feast that is in the seventh month. [3] And all of Israel's elders came, and the priests carried the ark.

[4] And they brought up Yehvah's ark and tent of meeting, and all of the holy vessels that were in the tent. And the priests and the Levites brought them up. [5] And Solomon the king and all of Israel's congregation who were gathered unto him, were with him before the ark sacrificing sheep and cattle that could not be

¹¹⁴ = southeast.

¹¹⁵ חִירֹם (chiyrom) "Hirom" - see footnote for 1 Kings 7:13.

¹¹⁶ פָּנֵי (penê) "face"; LEB "surface"; YLT "front"; NKJV "top" - more literally, "face" or "front"

¹¹⁷ Written אֶהֱלִי ('êhel) - has a vowel (אֶ[ê]) fitting "these," but the consonants and second vowel fit "tent" (LEB); Read אֶלֶה ('êlleh) "these" (NKJV, etc.) for "these vessels" (KJV). "Tent" can = "dwelling" (e.g. Judges 19:9 "tent" [vs 29 "house"]; Job 8:22; Psalm 91:10 "dwelling" NKJV, lit. "tent").

¹¹⁸ סֻכּוֹת (sukkot) "Huts"; NKJV "Succoth" - see footnote for Genesis 33:17.

numbered nor counted for abundance.

[6] And the priests brought in the ark of the covenant of Yehvah to its place, to the inner sanctuary of the house to the holy of holies to under the wings of the cherubs.

[7] For the cherubs spread two wings to the place of the ark, and the cherubs covered over the ark and over its poles from above. [8] The poles extended and the ends of the poles were visible from the holy place upon the face of the inner sanctuary. And they were not visible outside, and they are there unto this day.

[9] There was nothing in the ark except the two tablets of stone that Moses put there in Horeb,¹¹⁹ where Yehvah cut¹²⁰ with Israel's sons in their going out from Egypt's land. [10] And it was, when the priests went out from the holy place, that the cloud filled Yehvah's house. [11] And the priests were not able to stand to serve before the cloud, for Yehvah's glory filled Yehvah's house.

[12] Then Solomon said, "Yehvah said to dwell¹²¹ in the thick darkness."¹²² [13] I have surely built an exalted house for you, a fixed place for your dwelling forever." [14] And the king turned with his face and blessed all Israel's assembly, and all Israel's assembly was standing. [15] And he said, "Blessed be Yehvah, Gods of Israel, who spoke by his mouth with David my father, and by his hand fulfilled, saying, [16] 'From the day that I brought my people Israel from Egypt I did not choose in a city from all Israel's tribes to build a house to have my name there. And I choose David to be over my people Israel.' [17] And it was with David my father's heart to build a house for the name of Yehvah, Gods of Israel. [18] And Yehvah said to David my father, 'Because that was with your heart to build a house for my name, you did good that it was with your heart. [19] Only, you shall not build the house, but your son who goes out from your loins, he will build the house for my name.'"

[20] "And Yehvah has established his word that he spoke, and I have risen in place of David my father. And I sit upon Israel's throne, just as Yehvah spoke. And I have built the house for the name of Yehvah, Gods of Israel. [21] And I put there a place for the ark, where there is Yehvah's covenant that he cut with our fathers in his bringing them out from Egypt's land."

[22] And Solomon stood before Yehvah's altar in front of all Israel's assembly, and spread out his palms toward the heavens. [23] And he said, "Yehvah, Gods of Israel, there is none like you,¹²³ Gods in the heavens above, nor upon the earth below, keeping the covenant and the kindness toward your servants, who walk before you in all their heart. [24] Whom, you have kept to your servant David my father what you spoke to him. And you have spoken by your mouth, and by your hand you have fulfilled, as this day."

[25] "And now, Yehvah, Gods of Israel, keep to your servant David my father what you spoke to him, saying, 'There shall not be a man cut off to you from before me sitting upon Israel's throne, only if your sons keep their way to walk before me just as you walked before me.' [26] And now, Gods of Israel, please let your word be

119 What happened to "the golden pot that had the manna" and "Aaron's rod that budded" (Hebrews 9:4, NKJV)? Pot of manna, Exodus 16:33-34; Aaron's rod, Numbers 17:10.

120 כָּרַת (kārat) "cut" - this is the term used to "cut a covenant," i.e. "make a covenant," usually used with the word "covenant," but here "covenant" is left out. See footnote for Genesis 21:27.

121 לִשְׁכֹּן (lishkon) "to dwell" YLT (more literally); "He would dwell" (probable meaning) NKJV

122 עֲרָפֶל ('arāphēl) "thick darkness" YLT, KJV; "dark cloud" NKJV - as can be seen from this context, the cloud in the previous verse is a "thick darkness," a "dark cloud." For God dwelling in darkness, see footnote for Exodus 20:21.

123 Singular "you"

confirmed, what you have spoken to your servant David my father. [27] Yet, Gods, does he truly dwell upon the earth? Behold, the heavens and the heavens of the heavens will not contain you. How much less this house that I built.”

[28] “And you turned to your servant’s prayer and his supplication, Yehvah my Gods, to listen to the cry and to the prayer that your servant is praying before you today, [29] your eyes to be open to this house night and day, to the place that you said, ‘My name shall be there,’ to listen to the prayer that your servant has prayed toward this place. [30] And may you listen to your servant’s supplication, and your people Israel when they pray toward this place. And may you listen unto your dwelling place, unto the heavens, and may you listen and forgive.”

[31] “When a man has sinned against his neighbor, and an oath be exacted on him to put him under an oath, and the oath comes in before your altar in this house, [32] so may you hear in the heavens and act and judge your servants to condemn, to give a wicked one his way on his head, and to justify a righteous one to give to him according to his righteousness.”

[33] “When your people Israel are stricken before an enemy because they have sinned against you, and they turn to you and confess your name and pray and make supplication to you in this house, [34] so may you hear in the heavens and forgive your people Israel’s sin, and bring them back to the ground that you gave to their fathers.”

[35] “When heavens are restrained, and there is no rain, because they sinned against you, and they pray toward this place and confess your name and turn from their sin, because you afflicted them, [36] so hear in the heavens and forgive your servants sin, and your people Israel, that you might teach them the good way that they should walk in, and give them rain upon your land that you have given to your people for an inheritance.”

[37] “When a famine is in the land, a pestilence, when there is blight, mildew, locust, stripping locust,¹²⁴ when it is, when his enemy besieges him in a land of his gates, any plague, any disease, [38] any prayer, any supplication that is by any of the Adam, by any of your people Israel, when they know each a plague of his heart, and he spreads out his palms toward this house, [39] so you, hear in the heavens, your fixed dwelling place, and forgive, and act, and give to each according to all his ways whose heart you know. For you know, you alone, the heart of all the sons of the Adam. [40] So that, they may fear you all the days that they live upon the face of the ground that you have given to our fathers.”

[41] “And also, the foreigner, who is not from your people Israel, and has come from a distant land because of your name [42] (for they will hear of your great name and your strong hand and your outstretched arm), and has come and prayed toward this house, [43] you, hear in the heavens, your fixed dwelling place, and do according to all that the foreigner will call to you for. So that, all the peoples of the earth might know your name, to fear you as your people Israel, and to know that this house that I have built is called by your name.”

[44] “When your people go out to the battle against their enemy in the way where you send them, and they pray to Yehvah toward the city in which you have chosen and the house that I have built for your name, [45] so hear in the heavens their

124 חָסִיל (châsiyl) “stripping locust” Green; “caterpillar” YLT, KJV; “grasshoppers” NKJV – found also in 2 Chronicles 6:28; Psalm 78:46; Isaiah 33:4; Joel 1:4; 2:25. There are several words for “locust,” see e.g. Joel 1:4; 2:25.

prayer and their supplication, and do their judgment.”¹²⁵

[46] “When they sin against you (for there is no man that does not sin), and you are angry against them, and you give them up before an enemy, and their captors take them captive to the land of the enemy, distant or near, [47] and they turn back to their heart in the land there where they are held captive, and they turn to you in the land of their captors, saying, 'We have sinned and committed iniquity. We have committed wickedness.' [48] And they turn to you in all their heart and in all their soul in their enemies' land where they took them captive, and they pray to you toward their land which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, [49] so hear their prayer and their supplication in the heavens, your fixed dwelling place, and do their judgment. [50] And forgive your people who have sinned against you, and all their transgressions that they have transgressed against you. And give them to mercies before their captors, so they have mercy on them.”

[51] “For they are your people and your inheritance whom you brought out from Egypt from the midst of the iron furnace. [52] May your eyes be open to the supplication of your servant and to the supplication of your people Israel, to listen to them in all of their calling to you. [53] For you separated them for yourself for an inheritance from all the peoples of the earth, just as you spoke by the hand of your servant Moses when you brought out our fathers from Egypt, my Lords¹²⁶ Yehvih.”¹²⁷

[54] And it was, when Solomon finished praying all the prayer and this supplication to Yehvah, he arose from before Yehvah's altar, from bowing upon his knees and his palms spread out towards the heavens. [55] And he stood and blessed all of Israel's assembly with a loud voice, saying, [56] “Blessed be Yehvah who has given a resting place for his people Israel, according to all that he has spoken. Not one word has fallen from all his word, the good that he spoke by the hand of his servant Moses.”

[57] “May Yehvah our Gods be with us, just as he was with our fathers. May he not leave us nor forsake us, [58] to incline our heart to him to walk in all his ways and to keep his commandments and his statutes and his judgments that he commanded our fathers. [59] And may these my words with which I have made supplication before Yehvah be near to Yehvah our Gods day and night to do judgment for his servant and judgment for his people Israel, a matter of a day in its day.¹²⁸ [60] So that, all the peoples of the earth might know that Yehvah, he is the Gods. There is no other. [61] So, let your¹²⁹ heart be at peace¹³⁰ with Yehvah our Gods to walk in his statutes and to keep his commandments as this day.”

[62] And the king and all Israel with him offered sacrifices before Yehvah. [63] And Solomon offered the sacrifice of peace offerings, which he sacrificed to Yehvah, twenty two thousand cattle, and a hundred and twenty thousand sheep. So, the

125 מִשְׁפָּטָם (mishpâtâm) “their judgment” JUB; “their cause” NKJV, etc..

126 אֲדֹנָי ('adônâ) “my lords” - see footnote for Genesis 15:2.

127 יְהוֹה (yehvih) “Yehvih” - YLT “Jehovah”

128 דְּבַר-יוֹם בְּיוֹמוֹ (devar-yom beyomo) “matter of a day in its day” YLT; “as each day may require” NKJV

129 “your” is plural here.

130 שָׁלֵם (shâlêm) “at peace” NCB; “loyal” NKJV; “wholly devoted” NAS; “perfect” KJV – this phrase, שָׁלֵם-יְהוֹה (shâlêm `im-yehvâh) “at peace with Yehvah” is found also in 1 Kings 11:4; 15:3, 14. This is the same word as “Salem” in Genesis 14:18. Hebrews 7:2 confirms it = “peace.”

king and all Israel's sons dedicated Yehvah's house.

[64] On that day the king sanctified the middle of the court that was before Yehvah's house, for he did there the burnt offering, and the grain offering, and the fat of the peace offerings, because the bronze altar that was before Yehvah was too small to contain the burnt offering, and the grain offering, and the fat of the peace offerings.

[65] And Solomon made at that time the feast, and all Israel with him, a great assembly, from the entrance of Hamath to Egypt's brook, before Yehvah our Gods, seven days and seven days, fourteen days. [66] On the eighth day he sent the people away, and they blessed the king. And they went to their tents joyful and good of heart for all the good that Yehvah did for David his servant and for Israel his people.

9[1] And it was, when Solomon finished building Yehvah's house and the king's house and all Solomon's desire that he was delighted to do, [2] so Yehvah appeared to Solomon a second time; just as he appeared to him in Gibeon. [3] And Yehvah said to him, "I have heard your prayer and your supplication with which you made supplication before me. I have sanctified this house that you have built to put my name there forever. My eyes and my heart will be there all the days."

[4] "And you, if you walk before me, just as David your father walked, in integrity of heart and in uprightness to do according to all that I have commanded you, my statutes, and my judgments you keep, [5] so I will establish the throne of your kingdom over Israel forever, just as I spoke unto David your father, saying, 'There shall not be a man cut off to you from upon Israel's throne.'"

[6] "But, if turning, you¹³¹ and your sons turn from after me, and do not keep my commandments and my statutes that I have put before you,¹³² and you go and serve other gods and worship them, [7] so I will cut off Israel from upon the face of the ground that I have given to them. And the house that I have sanctified for my name I will send away from upon my face. And Israel will be for a proverb and a taunt among all the peoples."

[8] "And this house was most high.¹³³ Everyone who passes by shall be astonished and hiss and say, 'Why did Yehvah do so to this land and to this house?' [9] And they will say, 'Because they forsook Yehvah their Gods who brought their fathers from Egypt's land and seized onto other gods and bowed down to them and served them. Therefore, Yehvah has brought upon them all this bad.'"

[10] And it was, at the end of ten years when Solomon had built the two houses, Yehvah's house and the king's house, [11] (Hiram, king of Tyre, had supplied Solomon with trees of cedar, and with trees of fir, and with gold, according to all his desire), Solomon the king at that time gave to Hiram twenty cities in the land of Galilee. [12] And Hiram went out from Tyre to see the cities that Solomon gave to him, and they were not right in his eyes. [13] And he said, "What are these cities that you gave to me, my brother?" And he called them land of Cabul¹³⁴ unto this day. [14] And Hiram sent to the king a hundred and twenty talents of gold.

[15] And this is the matter of the forced labor that Solomon the king brought up to build Yehvah's house, and his house, and the Millo, and Jerusalem's wall, and

131 אַתֶּם ('attem) "you" - plural

132 Plural "you"

133 עֲלִיּוֹן ('elyon) "most high" - see footnote for Deuteronomy 26:19.

134 קָבוּל (kâvul) "Cabul" - BDB "*popular etymol. poss.* כַּ as + בָּל = בָּל not, i.e. *as good as nothing*"

Hazor, and Megiddo, and Gezer [16] (Pharoah, king of Egypt, went up and captured Gezer and burned her in the fire and killed the Canaanite dwelling in the city and gave her, a parting gift, to his daughter, Solomon's woman). [17] And Solomon built Gezer, and lower house of Horon, [18] and Baalath, and Tamar¹³⁵ in the wilderness in the land, [19] and all the storage cities that were Solomon's, and the chariot cities, and the horsemen cities, and Solomon's desire that he desired to build in Jerusalem, and in the Lebanon, and in all the land of his dominion.¹³⁶

[20] All the people who were left from the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite, those who were not from Israel's sons, [21] their sons whom they had left after them in the land, whom Israel's sons were not able to utterly destroy them, and Solomon brought them up for forced labor unto this day. [22] And from Israel's sons Solomon did not make a slave, for they were the men of war, and his servants, and his rulers, and his officers, and his chariot rulers, and his horsemen. [23] These are the rulers of the officers who were over the work for Solomon, five hundred and fifty were the ones ruling among the people, the ones doing the work. [24] But, Pharoah's daughter went up from David's city to her house that he built for her. At that time, he built the Millo.

[25] And three times in the year Solomon offered up burnt offerings and peace offerings upon the altar that he built to Yehvah, and he burned incense with it, that before Yehvah. So, he completed the house.

[26] And Solomon the king made ships in Ezion Geber which is with Elath¹³⁷ upon the shore of the Sea of Reeds in Edom's land. [27] And Hiram sent in ships his servants, men of ships who know the sea, with Solomon's servants. [28] And they came to Ophir and took from there gold, four hundred and twenty talents. And they came to Solomon the king.

10[1] And Sheba's¹³⁸ queen was hearing a report of Solomon according to Yehvah's name, and she went to test him in riddles.¹³⁹ [2] And she came to Jerusalem with very heavy wealth, camels carrying spices, and very much gold, and costly stones. And she came to Solomon and spoke to him all that was with her heart. [3] And Solomon spoke to her about all her words. There was not a word hidden from the king that he did not declare to her.

[4] So, Sheba's queen saw all of Solomon's wisdom, and the house that he built, [5] and the food of his table, and his servants seating, and the function of his servers and their attire, and his cup-bearers, and his stairway where he went up to Yehvah's house, so there was not in her anymore spirit.¹⁴⁰

[6] And she said to the king, "True was the word that I heard in my land about your words and about your wisdom. [7] And I gave no credence to the words until when I came and my eyes saw. And behold, the half was not declared to me. You've added wisdom and goodness to the report that I heard. [8] Happy are your men.

135 Written תָּמָר (tâmâr) "Tamar" NAS; read תַּדְמֹר (tadmôr) "Tadmor" NKJV

136 Ecclesiastes 2:4-6, 10-11

137 אֵלוֹת ('êlot) "Elath" NKJV; "Elloth" YLT, KJV, NAS – see footnote for Deuteronomy 2:8.

138 שֶׁבָּא (shevâ') "Sheba" - BDB "in SW. Arabia" - see also footnote for Genesis 10:7.

139 חִידוֹת (chiidot) "riddles" CEB; "hard questions" NKJV; "enigmas" YLT – same word for "riddle" e.g. in Judges 14:12f.

140 רוּחַ (ruach) "spirit" NKJV, etc.; "breath" Green, etc. - can be translated either way.

Happy are these your servants who always stand before you who hear your wisdom. [9] Blessed be Yehvah your Gods who delighted in you to put you upon the throne of Israel. Yehvah, in loving Israel forever, so he put you for king to do judgment and righteousness.”

[10] And she gave to the king a hundred and twenty talents of gold, and very many spices, and costly stones. There did not come again as that spice for abundance what Sheba's queen gave to Solomon the king.

[11] And also, ships of Hiram that carried gold from Ophir brought from Ophir very much almug wood¹⁴¹ and costly stones. [12] And the king made with the almug wood a support¹⁴² for Yehvah's house and for the kings house, and lyres, and harps for the singers. There never came such almug wood, nor has it been seen unto this day.

[13] And Solomon the king gave to Sheba's queen all her desire, whatever she asked, apart from what he gave to her according to the hand of Solomon the king. And she turned and went to her land, her and her servants.

[14] And the weight of the gold that came to Solomon in one year was six hundred and sixty six talents of gold, [15] besides from the men who are touring,¹⁴³ and from the merchandise of the traders, and all the kings of the mixed multitude¹⁴⁴ and governors of the land. [16] And Solomon the king made two hundred large shields¹⁴⁵ of hammered gold. Six hundred of gold went upon the one large shield. [17] And three hundred shields¹⁴⁶ of hammered gold, three minas¹⁴⁷ of gold went upon the one shield. And Solomon put them at the house of the forest of Lebanon.

[18] And the king made a great ivory¹⁴⁸ throne and overlaid it with refined gold.

[19] Six steps to the throne, and a round top to the throne behind it, and hands from this and from this to the place of the seat,¹⁴⁹ and two lions standing beside the hands, [20] and twelve lions standing there by the six steps from this and from this, not made so for all kingdoms.

[21] And all the drinking vessels of Solomon the king were gold, and all the vessels of the house of the forest of Lebanon were gold plated. None were silver. It was not

141 אֱלֻמְגִּים ('almuggiym) “almug” - found also in 1 Kings 10:12(2x).

142 מִסְעָד (mis`âd) “support” YLT; “supports” NAS; “steps” NKJV; “pillars” KJV; “precise meaning unintelligible” BDB – related root verb is “support” סָעַד (sâ`ad) e.g. Proverbs 20:28 (“upholds” NKJV).

143 תָּרִים (târiym) “touring”; YLT “tourists”; NKJV “traveling merchants” - same exact word as “spys” in Numbers 14:6, except context here dictates “exploring” (e.g. Ecclesiastes 2:3 “explored” NAS) or “touring.”

144 כָּל־מְלָכֵי הָעָרָב (khâl-malkhêy hâ`erev) “all the kings of the mixed multitude”; NKJV, YLT “all the kings of Arabia” - same exact phrase found in Jeremiah 25:24 “all the kings of the mixed multitude” NKJV, “. . . mixed people” YLT.

Jeremiah 25:24 also has “all the kings of Arabia” (NKJV) כָּל־מְלָכֵי עֲרָב (khâl-malkhêy `arâv). Likewise, Jeremiah 25:20 “all the mixed multitude” NKJV for כָּל־הָעָרָב (khâl-hâ`erev) & Jeremiah 50:37 “all the mixed peoples” (NKJV) & Ezekiel 30:5 “all the mingled people” (NKJV).

145 צִנָּה (tsinnâh) “large shields” - BDB “large shield (covering whole body)”

146 מַגִּנִּים (mâginniym) “shields”

147 מִנִּים (mâniym) “minas” - BDB “The weight of the mina was 1/60 of talent; i.e. acc. to older (Bab.) standard, 982.2 grammes (= 60 shekels at c. 16.37 g.) = c. 2 lbs.; in Ezekiel's time the mina = 50 shekels = 818.6 g. = c. 1 2/3 lb.”

148 שֵׁן (shên) “ivory” = same word as for “tooth” (e.g. Exodus 21:24 “tooth for tooth”)

149 In other words, the throne had armrests.

thought to be anything in Solomon's day.

[22] For the king had ships of Tarshish¹⁵⁰ in the sea with Hiram's ships. Once in three years ships of Tarshish came carrying gold and silver, ivory tusks¹⁵¹ and apes, and peacocks.

[23] And Solomon the king was greater than all the kings of the earth to wealth and to wisdom. [24] And all the earth sought Solomon's face to hear his wisdom which Gods, he put in his heart. [25] And they each brought his gift, items of silver and items of gold, and garments, and equipment, and spices, and horses, and mules, a thing year by year.

[26] And Solomon gathered chariots and horsemen, and he had a thousand and four hundred chariots, and twelve thousand horsemen. And he stationed them in the chariot cities and with the king in Jerusalem. [27] And the king made the silver in Jerusalem as stones, and he made the cedars as the sycamores that are in the lowland for abundance.

[28] The horses that Solomon had were imported from Egypt and from Keveh.¹⁵² The kings merchants took from Keveh at a price. [29] And a chariot was brought up and imported from Egypt at six hundred of silver, and a horse a hundred and fifty. And so to all the kings of the Hittites and to kings of Aram they exported by their hand.

11[1] And Solomon the king loved many foreign women, and Pharaoh's daughter, Moabites, Ammonites, Edomites, Sidonians, Hittites,¹⁵³ [2] from the nations that Yehvah said to Israel's sons, "You shall not go in them, and they shall not go in you."¹⁵⁴ Surely, they will turn your¹⁵⁵ heart after their gods."¹⁵⁶ In them Solomon clung¹⁵⁷ to love. [3] And Solomon had seven hundred women princesses,¹⁵⁸ and three hundred concubines. And his women turned his heart away.

[4] And it was, at the time of Solomon's old age, his women turned his heart away after other gods, and his heart was not at peace¹⁵⁹ with Yehvah his Gods as his

150 תַּרְשִׁישׁ (tarshiysh) "Tarshish" YLT, NAS; "merchant" ships NKJV – see Genesis 10:4 footnote.

151 שְׁנֵהָבִים (shenhabiyim) "ivory tusks"; DRA "elephants' teeth"; WYC "teeth of elephants"; YLT, NKJV "ivory" - this is the word for "tooth" or "ivory," שֵׁן (shên), with the word for "elephant," הָבִים (habiyim), found also in 2 Chronicles 9:21.

152 מִקְוֵה (miqvêh) "Keveh" NKJV, YLT; "Kue" NAS, BDB; "linen yarn" KJV – found also for a location in //passage 2 Chronicles 1:16(2x) there spelled, מִקְוֵא (miqvê'). Elsewhere, same word, מִקְוֵה (miqvêh), for a collection of water in Genesis 1:10; Exodus 7:19; Leviticus 11:36; and a word for "hope" in 1 Chronicles 29:15; Ezra 10:2; Jeremiah 14:8; 17:13; 50:7.

153 "Moabites, Ammonites, Edomites, Sidonians, Hittites" are all in the feminine plural.

154 לֹא־תֵבְאוּ בָהֶם וְהֵם לֹא־יֵבְאוּ בָכֶם (lo'-tâvo'u vâhem vehêm lo'-yâvo'u vâkhem) - "You shall not go in them, and they shall not go in you." The wording in Deuteronomy 7:3 is different: לֹא תִתְחַתֵּן בָּם (lo' titchattên bâm) "You shall not make marriage with them."

155 Plural "your"

156 See Deuteronomy 7:1-4.

157 דָּבַק (dâvaq) "clung" - same word as "cling" (TT) in Genesis 2:24 (see footnote).

158 שָׂרוֹת (sârot) "princesses" NKJV, etc.; "queens" DRA, WYC - "queens" is מַלְכוֹת (melâkhot) found in Song of Solomon 6:8-9. Isaiah 49:23 also uses "princesses" for queens, שָׂרוֹתֵיהֶם (sârotêyhem) "their princesses."

159 שָׁלֵם (shâlêm) "at peace" – see footnote for 1 Kings 8:61.

father David's heart. [5] And Solomon went after Ashtoreth¹⁶⁰ gods of Sidonians, and after Milcol¹⁶¹, Ammonites' detestation.¹⁶² [6] Solomon did the bad in Yehvah's eyes and did not fully follow after Yehvah, as his father David.

[7] Then Solomon built a high place for Chemosh, a Moabite detestation, on the mountain that was upon Jerusalem's face,¹⁶³ and for Molech, sons of Ammon detestation. [8] And so he did for all his foreign women who burned incense and sacrificed to their gods.

[9] And Yehvah was angry with Solomon, because he turned his heart from with Yehvah Gods of Israel who appeared to him twice.¹⁶⁴ [10] And he commanded him about this thing, not to walk after other gods, and he did not keep what Yehvah commanded. [11] And Yehvah said to Solomon, "On account that this was with you,¹⁶⁵ and you did not keep my covenant and my statutes that I commanded upon you, tearing, I will tear the kingdom from upon you and give it to your servant. [12] But, in your days I will not do it, because of David your father. From your son's hand I will tear it away. [13] Only, all of the kingdom I will not tear away. One tribe¹⁶⁶ I will give to your son, because of David my servant, and because of Jerusalem which I have chosen."

[14] And Yehvah raised up an adversary¹⁶⁷ to Solomon, Hadad the Edomite. He was from the seed of the king in Edom. [15] And it was, when David was in Edom, when Joab, leader of the army, went up to bury the slain, and he had struck every male in Edom [16] (for six months Joab dwelt there, and all Israel, until he destroyed every male in Edom), [17] so Hadad fled, he and Edomite men from servants of his father with him, to go to Egypt. And Hadad was a young boy.

[18] And they arose from Midian and came to Paran. And they took men with them from Paran and came to Egypt to Pharaoh, king of Egypt. And he gave to him a house, and bread. He spoke¹⁶⁸ to him, and land he gave to him. [19] And Hadad found much grace in Pharaoh's eyes, and he gave to him a woman, sister of his woman, sister of Tahpenes¹⁶⁹ the queen mother.¹⁷⁰ [20] And Tahpenes' sister bore to him Genuvath¹⁷¹ his son, and Tahpenes brought him up¹⁷² within Pharaoh's house. And Genuvath was in Pharaoh's house among Pharaoh's sons.

160 עֲשֶׁתֶּרֶת ('ashtoret) "Ashtoreth" - see footnote for Deuteronomy 1:4.

161 מִלְכֹם (milkom) "Milcom" - found also in 1 Kings 11:33; 2 Kings 23:13.

162 שִׁקְצָן (shiqquts) "detestation"; NAS "detestable idol"; NKJV, YLT "abomination" - word typically translated "abomination" is תוֹעֵבָה (to'evâh) e.g. Deuteronomy 7:25-26 (NKJV).

163 In other words, east of Jerusalem, which = the Mount of Olives.

164 God had appeared to Solomon both times in a dream (1 Kings 3:5; 9:2).

165 הַיְתָה-זֹאת עִמָּךְ (hâyâtâh-zo't `immâkh) "this was with you" LEB; NKJV "you have done this"

166 "One tribe"? Two tribes recorded, e.g. in 1 Kings 12:21-23; etc.. Yet, see 1 Kings 11:30-31 ("twelve . . . ten"), yet 1 Kings 11:32, 36 "one tribe."

167 שָׂטָן (sâtân) "adversary" - see footnote for Numbers 22:22.

168 אָמַר ('amar) "he spoke"; YLT "commanded"; NKJV "apportioned"; NAS "assigned"

169 תַּחְפְּנֵיס (tachpenêys) "Tahpenes" - found also in 1 Kings 11:20.

170 גְּבִירָה (geviyrâh) "queen mother"; NKJV "queen"; YLT "mistress" (possibly mistaken for גִּבְרֵת [geveret], e.g. Genesis 16:4 "mistress," used for "a woman in a position of authority or control" Oxford) - this word is used for "queen mother" everywhere else (1 Kings 15:13/2 Chronicles 15:16; 2 Kings 10:13; Jeremiah 13:18; 29:2).

171 גִּנְוַת (genuvat) "Genuvath" - only here.

[21] And Hadad heard in Egypt that David lay down with his fathers, and that Joab, leader of the army, was dead. And Hadad said to Pharaoh, “Send me away, and I will go to my land.” [22] And Pharaoh said to him, “For what have you lacked with me? And look at you, seeking to go to your land.” And he said, “Nothing, but surely send me.”

[23] And Gods, he raised up to him an adversary,¹⁷³ Rezon son of Eliada,¹⁷⁴ who fled from his lords,¹⁷⁵ Hadadezer, king of Zobah. [24] And he gathered to himself men, and he was leader of a raiding band when David killed them. And they went to Damascus and dwelt in it, and they reigned in Damascus. [25] And he was an adversary¹⁷⁶ to Israel all the days of Solomon (and the bad, that of Hadad). And he abhorred Israel and reigned over Aram.

[26] And Jeroboam,¹⁷⁷ son of Nebat,¹⁷⁸ an Ephraimite from the Zeredah,¹⁷⁹ and his mother's name was Zeruah,¹⁸⁰ a widow woman, servant to Solomon. And he raised up a hand against the king. [27] And this is the reason why he raised up a hand against the king: Solomon built the Millo. He shut up the breach of the city of David his father. [28] And the man Jeroboam was a mighty man of valor, and Solomon saw the young man that he was doing work; and he appointed him to every burden of Joseph's house. [29] And it was, at that time, so Jeroboam went out from Jerusalem, and Ahijah the prophet, the Shilonite,¹⁸¹ found him on the road. And he was covered with a new garment, and the two of them were alone in the field.

[30] And Ahijah grabbed onto the new garment that was upon him and tore it into twelve pieces. [31] And he said to Jeroboam, “Take for yourself ten pieces, for thus Yehvah Gods of Israel said, ‘Behold, I am tearing the kingdom away from Solomon's hand, and I have given to you ten of the tribes. [32] And the one tribe will be for him, because of my servant David, and because of Jerusalem, the city that I have chosen on it from all Israel's tribes. [33] Because they have forsaken me and bowed down to Ashtoreth gods of Sidonians, to Chemosh gods of Moab, and to Milcolm gods of sons of Ammon. And they have not walked in my ways to do the right in my eyes, and my statutes, and my judgments, as David his father.’”¹⁸²

[34] “And, I will not take all of the kingdom from his hand, for I have made him

172 תִּגְמַלְהוּ (tigmelêhu) “brought him up” CJB; “weaned him” CSB – can be translated either way.

173 שָׂטָן (sâtân) “adversary” - see footnote for Numbers 22:22.

174 אֱלִיָּאָדָע (‘elyâdâ’) “Eliada” (= “God knew” or “God knows”) - see footnote for 2 Samuel 5:16.

175 אֲדֹנָיו (‘adonâyv) “his lords” - plural form, singular context. See footnote for Genesis 24:9.

176 שָׂטָן (sâtân) “adversary” - see footnote for Numbers 22:22.

177 יֶרְבֹּעַם (yârâv`âm) “Jeroboam” - BDB “prob. = יָרַב + עַם the people increaseth” - found about 90 times. By this same name there is also the son of Jehoash (e.g. 2 Kings 13:13; 14:16; etc.).

178 נֶבַט (nevât) “Nebat” - BDB “only in phrase בֶּן־נֶבַט (son of Nebat) – found also in 1 Kings 12:2, 15; 15:1; 16:3, 26, 31; 21:22; 22:52; 2 Kings 3:3; 9:9; 10:29; 13:2, 11; 14:24; 15:9, 18, 24, 28; 17:21; 23:15; 2 Chronicles 9:29; 10:2, 15; 13:6.

179 צֶרֶדָה (tserêdâh) “Zeredah” NAS; “Zereda” NKJV – only here.

180 צְרוּעָה (tseru`âh) “Zeruah” - only here.

181 שִׁילֹנִי (shilyoni) “Shilonite” = inhabitant of Shiloh. Found also in 1 Kings 12:15; 15:29; 1 Chronicles 9:5; 2 Chronicles 9:29; 10:15; Nehemiah 11:5.

182 אָבִיו (‘âviyv) “his father” - this focuses specifically onto Solomon as having forsaken Yah.

ruler all the days of his life, because of David my servant whom I have chosen him, who kept my commandments and my statutes. [35] And I will take the kingdom from his son's hand and give it to you, ten of the tribes. [36] And to his son I will give one tribe, so that there will be a lamp to David my servant all the days before me in Jerusalem, the city that I have chosen for myself to put my name there. [37] And I will take you, and you shall reign in all that your soul desires. And you will be king over Israel.”

[38] “And it shall be, if you heed all that I command you, and you walk in my ways, and you do the right in my eyes, to keep my statutes and my commandments, just as David my servant did, then I will be with you. And I will build for you a faithful house, just as I built for David. And I will give Israel to you. [39] And I will afflict David's seed because of this, but not all the days.”

[40] And Solomon sought to kill Jeroboam, and Jeroboam arose and fled to Egypt to Shishak¹⁸³ king of Egypt. And he was in Egypt until Solomon's death. [41] And the rest of the matters¹⁸⁴ of Solomon and all that he did and his wisdom, are they not written upon the book of the matters of Solomon? [42] And the days that Solomon reigned in Jerusalem over all Israel was forty years. [43] And Solomon lay down with his fathers and was buried in the city of David his father. And Rehoboam¹⁸⁵ his son reigned in his place.

12[1] And Rehoboam went to Shechem, for all Israel came to Shechem to make him king. [2] And it was, when Jeroboam, son of Nebat, heard (and he was still in Egypt where he fled from before Solomon the king, and Jeroboam had been dwelling in Egypt), [3] so they sent and called for him. And Jeroboam and all Israel' assembly came and spoke to Rehoboam, saying, [4] “Your father made our yoke hard, and you, now, lighten up from your father's hard labor and from his heavy yoke that he put upon us, and we will serve you.” [5] And he said to them, “Go for three days and return to me.” And the people went.

[6] And Rehoboam consulted with the elders who were standing before Solomon his father when he was alive, saying, “How do you counsel to return this people a word?” [7] And he spoke¹⁸⁶ to him, saying, “If today you will be a servant to this people and you serve them and answer them and speak to them good words, so they will serve you all the days.” [8] And he forsook the advice of the elders who had advised him and consulted the youths who grew up with him who stood before him.

[9] And he said to them, “What do you advise and word we return this people who spoke to me saying, 'Lighten up from the yoke that your father put upon us.'? [10] And the youths who grew up with him spoke to him, saying, “Thus you shall say to this people who spoke to you, saying, 'Your father made our yoke heavy, and you lighten up from upon us.' Thus shall you speak to them: 'My little finger is thicker than my father's waist. [11] And now, my father loaded upon you a heavy yoke, and I will add upon your yoke. My father chastened you with the whips, and I will chasten you with the scorpions.¹⁸⁷

183 שִׁשְׁאָק (shiyshaq) “Shishak” - found also in 1 Kings 14:25 (Shushak); 2 Chronicles 12:2, 5, 7, 9.

184 דִּבְרֵי (divrê) "matters" YLT; "words" WYC, DRA; "acts" NKJV

185 רְחָבְעָם (rechav`âm) “Rehoboam” - found about fifty times in the OT.

186 Written יָדַבֵּר (yedabbêr) "he spoke"; read יְדַבְּרוּ (yedabberu) “they spoke”

187 עֲקָרְבִיִּים (‘aqrabbiym) “scorpions” NAS, KJV; “scourges” NKJV (same word as in Ezekiel 2:6 “scorpions” NKJV)

[12] And Jeroboam and all the people came to Rehoboam on the third day just as the king spoke, saying, “Return to me on the third day.” [13] And the king answered the people harshly, and forsook the advice of the elders who advised him. [14] And he spoke to them as the youths advised, saying, “My father made your yokes heavy, and I will add upon your yokes. My father chastened you with the whips, and I will chasten you with the scorpions.” [15] And the king did not listen to the people, for it was a turn from Yehvah, in order to establish his word that Yehvah spoke by the hand of Ahijah the Shilonite to Jeroboam son of Nebat.

[16] And all Israel saw that the king did not listen to them. And the people returned the king a word, saying, “What portion do we have in David? No inheritance in Jesse's son. To your tents, Israel. Now, see to your house, David.” And Israel went to their tents. [17] And the sons of Israel, who dwelt in Judah's cities, so Rehoboam reigned over them.

[18] And Rehoboam the king sent Adoram who was over the forced labor, and all Israel stoned him with stones; and he died. And Rehoboam the king made haste to go up in the chariot to flee to Jerusalem. [19] And Israel has rebelled against David's house unto this day.

[20] And it was, when all Israel heard that Jeroboam returned, so they sent and called for him to the assembly. And they made him king over all Israel. There was none after David's house except Judah's tribe alone. [21] And they came,¹⁸⁸ Rehoboam, to Jerusalem. And he called together all of Judah's house and Benjamin's tribe, a hundred and eighty thousand doers of war to fight with Israel's house to return the kingdom to Rehoboam, son of Solomon.

[22] And the word of the Gods was to Shemaiah,¹⁸⁹ the man of the Gods, saying, [23] “Speak to Rehoboam, son of Solomon, king of Judah, and to all Judah's house and Benjamin's, and the rest of the people, saying, [24] “Thus said Yehvah, 'You shall not go up and you shall not fight with your brethren, sons of Israel. Return each to his house, for this thing was from me.'” And they listened to Yehvah's word and returned to go according to Yehvah's word. [25] And Jeroboam built Shechem in mount Ephraim and dwelt in it, and went out from there and built Penuel.

[26] And Jeroboam said in his heart, “Now, the kingdom will return to David's house, [27] if this people go up to do sacrifices in Yehvah's house in Jerusalem. And the heart of this people will return to their lords,¹⁹⁰ to Rehoboam, king of Judah. And they will kill me and return to Rehoboam, king of Judah.” [28] And the king took counsel and made two calves of gold. And he said to them, “It is too much for you to go up to Jerusalem. Behold, your Gods, Israel, who brought you up¹⁹¹ from the land of Egypt.¹⁹² [29] And he set the one in House of God and the one in he put in Dan. [30] And this thing was for a sin, and the people went before the one unto Dan. [31]

188 Written יָבֹאוּ (yâvo'u) “they came”; read יָבֵא (yâvo') “he came”

189 שִׁמְעִיָּה (shema'yâh) “Shemaiah” = “Yah hears” - several different men by this name. For this man, see also 2

Chronicles 12:5, 7, 15; 11:2 שִׁמְעִיָּהוּ (shema'yâhu). There is also a false prophet by this same name in Jeremiah 29:24

שִׁמְעִיָּהוּ (shema'yâhu), 31-32.

190 אֲדֹנֵיהֶם ('adonêyhem) “their lords” – plural used even though singular subject. See footnote for Genesis 24:9.

191 הֶעֱלִיָּהוּ (he'elukhâ) plural verb = “they brought you up”

192 “your Gods, Israel, they who brought you up from the land of Egypt” - this is the same exact phrase in the Hebrew as in Exodus 32:4, 8. Jeroboam is repeating the same sin as in Exodus 32 wherein Israel worshiped Yah (“Tomorrow is a feast to Yehvah” Exodus 32:5), but in the wrong way, directly against Deuteronomy 4:15-17.

And he made a house of high places and made priests from the extremities¹⁹³ of the people who were not from sons of Levi.

[32] And Jeroboam made a feast in the eighth month on the fifteenth day to the month as a feast that was in Judah¹⁹⁴ and offered upon the altar. So, he did in House of God to sacrifice to the calves which he made and set up in House of God priests of the high places which he made. [33] And he offered upon the altar which he made in House of God on the fifteenth day in the eighth month which he devised on his own.¹⁹⁵ So, he made a feast for Israel's sons and offered upon the altar to cause to smoke as incense.¹⁹⁶

13[1] And behold, a man of Gods came from Judah by Yehvah's word to House of God, and Jeroboam was standing by the altar to cause to smoke as incense. [2] And he cried out against the altar by Yehvah's word and said, "Altar, altar, thus said Yehvah, 'Behold, a son will be born to David's house, his name, Josiah.¹⁹⁷ And he will sacrifice upon you the priests of the high places who cause to smoke as incense upon you, and he will burn upon you man's bones.'"¹⁹⁸ [3] And he gave on that day a sign, saying, "This is the sign that Yehvah spoke: 'Behold, the altar will be split apart, and the fat that is upon it poured out.'"

[4] And it was, as the king heard the word of the man of the Gods who cried out against the altar in House of God, so Jeroboam stretched out his hand from upon the altar, saying, "Seize him." And his hand that he stretched out against him dried up, and he was not able to return it to him. [5] And the altar was split apart, and the fat from the altar poured out, according to the sign which the man of the Gods gave by Yehvah's word.

[6] And the king answered and said to the man of the Gods, "Please entreat Yehvah your Gods' face and pray for me, and my hand return to me." And the man of the Gods entreated Yehvah's face, and the hand of the king returned to him. And it was as the first.

[7] And the king spoke to the man of the Gods, "Come with me to the house and stay and I will give to you a reward." [8] And the man of the Gods said to the king, "If you gave to me half of your house, I would not come with you, nor eat bread, nor drink water in this place. [9] For thus he commanded me by Yehvah's word, saying, 'You shall not eat bread, nor drink water, nor return on the way which you came.'"

193 קִצּוֹת (qetsot) "extremities" YLT; "every class" NKJV; "among" NAS; "lowest" KJV

194 "as a feast that was in Judah" - more evidence that Jeroboam was attempting to mimic the worship of Yehvah.

195 Written מִלְבָּד (millvad) "on his own"; read מִלְבוֹ (millbo) "from his heart"

196 לְהִקְטִיר (lehaqtir) "to cause to smoke as incense" - see TT Leviticus 4:10. The fat of the sacrifice was to be burned/smoked upon the altar.

197 יֹשִׁיָּאָהוּ (yoshiyyāhu) "Josiah" (son of Amon, 2 Kings 21:24) - found also in 2 Kings chapters 21-23; 1 Chronicles 3:14-15; 2 Chronicles 33:25; 34:1, 33; chapter 35; 36:1; Jeremiah 1:2-3; 3:6; 22:11, 18; 25:1, 3; 26:1; 27:1; 35:1; 36:1-2, 9; 37:1; 45:1; 46:2; Zephaniah 1:1. There is also "Josiah" (NKJV) in Zachariah 6:10 (son of Zephaniah), but spelled יֹשִׁיָּאָה (yoshiyyāh).

198 By counting the years reigned of each of Judah's kings, it can be seen that this prophecy in 1 Kings 13 about Josiah was about 315 years *before* Josiah was born: 3 yrs, Abijam (1 Kings 15:1-2) + 41 years, Asa (1 Kings 15:9-10) + 25 yrs, Jehoshaphat (1 Kings 22:42) + 8 yrs, Jehoram (2 Kings 8:16-17) + 1 yr, Ahaziah (2 Kings 8:26) + 6 yrs, Queen Athaliah (2 Kings 11:3) + 40 yrs, Joash/Jehoash (2 Kings 11:2; 12:1) + 29 yrs, Amaziah (2 Kings 14:1-2) + 52 yrs, Azariah/Uzziah (2 Kings 15:1-2, 13) + 16 yrs, Jotham (2 Kings 15:32-33) + 16 yrs, Ahaz (2 Kings 16:1-2) + 29 yrs, Hezekiah (2 Kings 18:1-2) + 49 yrs, Manasseh, to Josiah's birth (55 yrs Manasseh's reign, 2 Kings 21:1-2, 2 yrs Amon's reign, 2 Kings 21:18-19, 23-24; Josiah 8 yrs old when he became king 2 Kings 22:1) = 315 yrs.

[10] And he went on another way and did not return on the way in which he came to House of God.

[11] And a certain old prophet was dwelling in House of God, and his son¹⁹⁹ came in and recounted to him all the work that the man of the Gods did that day in House of God, the words which he spoke to the king. And they recounted them to their father. [12] And their father spoke to them, "Where is this, the way he went?" And his sons had seen the way where the man of the Gods, who had come from Judah, went. [13] And he said to his sons, "Saddle the donkey for me." And they saddled the donkey for him, and he rode upon it.

[14] And he went after the man of the Gods and found him sitting under the terebinth. And he said to him, "Are you the man of the Gods who came from Judah?" And he said, "I am." [15] And he said to him, "Come with me to the house and eat bread." [16] And he said, "I am not able to return with you and to go with you, nor may I eat bread, nor may I drink water with you in this place. [17] For a word was to me by Yehvah's word, 'You shall not eat bread nor drink water there. You shall not return to go in the way in which you went.'"

[18] And he said to him, "I also am a prophet like you, and a messenger spoke to me by Yehvah's word, saying, 'Bring him back with you to your house, and let him eat bread and drink water.'" He was lying to him. [19] And he turned back with him and ate bread in his house and drank water.

[20] And it was, they were sitting at the table, and Yehvah's word was to the prophet who brought him back. [21] And he cried out to the man of the Gods who came from Judah, saying, "Thus Yehvah said, 'For because you disobeyed Yehvah's mouth and did not keep the commandment that Yehvah your Gods commanded you, [22] and you returned, and ate bread, and drank water in the place where he spoke to you, "You shall not eat bread nor drink water," your corpse will not come to your fathers' grave.'"

[23] And it was, after his eating bread and after his drinking water, so he saddled the donkey for him, for the prophet who he had brought back. [24] And he went, and a lion found him on the way and killed him. And his corpse was thrown on the road, and the donkey was standing beside it. And the lion was standing beside the corpse. [25] And behold, men were passing by, and they saw the corpse thrown on the road; and the lion standing beside the corpse. And they came and spoke in the city where the old prophet was staying in it.

[26] And the prophet, who had brought him back from the way, heard. And he said, "The man of the Gods, he who disobeyed Yehvah's mouth, so Yehvah gave him to the lion, and he tore him and killed him, according to Yehvah's word that he spoke to him." [27] And he spoke to his sons, saying, "Saddle the donkey for me." And they saddled. [28] And he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse, nor torn the donkey. [29] And the prophet picked up the corpse of the man of the Gods and put him on the donkey and brought him back. And he came in to the city of the old prophet to mourn and to bury him. [30] And he put his corpse in his grave, and they mourned over him. "Oh,²⁰¹ my brother!"

199 בְּנֵי (veno) "his son" YLT; "his sons" NKJV – It is "his son," but the end of the verse is indeed plural.

200 When God says something, He means it! See e.g. likewise in Numbers 23:19 (context, 22:12-32 "perverse").

201 הוֹי (hoy [an onomatopoeia, "the formation of a word from a sound associated with what is named"]) "Oh" YLT; "Alas" NKJV – found also in Isaiah 1:4, 24; 5:8, 11, 18, 20-22; 10:1, 5; 17:12; 18:1; 28:1; 29:1, 15; 30:1; 31:1; 33:1; 45:9-604

[31] And it was, after he buried him, so he said to his sons, saying, “When I die, so bury me in the grave where the man of the Gods is buried in it. Beside his bones put my bones. [32] For the word that he cried out by Yehvah's word against the altar that is in House of God and against all the houses of the high places that are in Samaria's²⁰² cities will surely be.”

[33] After this thing, Jeroboam did not turn back from his bad way. And he returned and made from the extremities of the people priests of the high places. He who desired, he fulfilled his hand, and let him be of high places' priests. [34] And this thing was for a sin of Jeroboam's house, and to annihilate and to exterminate from upon the face of the ground.

14[1] At that time, Jeroboam's son, Abijah was sick. [2] And Jeroboam said to his woman, “Please arise and disguise yourself, so they do not know you are Jeroboam's woman; and go to Shiloh. Behold, Ahijah the prophet is there. He spoke over me for king over this people. [3] And take in your hand ten loaves and cracknels,²⁰³ and a flask of honey, and go to him. He will tell you what will be to the boy.” [4] And Jeroboam's woman did so. So, she arose and went to Shiloh and came in to Ahijah's house. And Ahijahu²⁰⁴ was not able to see, for his eyes stood still²⁰⁵ from his old age.

[5] And Yehvah had said to Ahijahu, “Behold, Jeroboam's woman is coming to seek a word from you concerning her son, for he is sick. According to this and according to this you shall speak to her. And it will be, when she comes in, so she will pretend to be another.”²⁰⁶ [6] And it was, when Ahijahu heard the sound of her feet coming in at the door, so he said, “Come in, Jeroboam's woman. To what is this, pretending to be another? And I am sent to you severity.”

[7] “Go, speak to Jeroboam, thus said Yehvah Gods of Israel, 'Because I raised you up from the midst of the people, and set you leader over my people Israel, [8] and I tore the kingdom from David's house and gave it to you, and you were not as my servant David, who kept my commandments and who walked after me in all his heart to do only the right in my eyes, [9] and you did more bad than all who were before you, and you went and made for yourself other gods and molten images to provoke me, and you cast me behind your back.'”

[10] “Therefore behold, badness is coming in to Jeroboam's house, and I will cut off to Jeroboam he who urinates on a wall,²⁰⁷ bond and free, in Israel. And I will

10; 55:1; Jeremiah 22:13, 18; 23:1; 30:7; 34:5; 47:6; 48:1; 50:27; Ezekiel 13:3, 18; 34:2; Amos 5:18; 6:1; Micah 2:1; Nahum 3:1; Habakkuk 2:6, 9, 12, 15, 19; Zephaniah 2:5; 3:1; Zechariah 2:6-7(H10-11); 11:17.

202 שֹׁמְרוֹן (shomron) “Samaria”; LXX Σαμαρεία (Samareia) – over 100 times in the OT.

203 נִקְּדִים (niqqudiyim) “cracknels” (“a hard brittle biscuit” Webster) KJV; “crumbs” YLT; “cakes” NKJV – see footnote for Joshua 9:5.

204 אֲחִיָּהּ (’achiyyâhu) “Ahijahu”; NKJV “Ahijah” - see footnote for 1 Samuel 14:3.

205 קָמוּ (qâmu) “stood still” - see footnote for 1 Samuel 4:15.

206 מִתְנַבְּרָה (mitnakêrah) “pretend to be another”; YLT “making herself strange”; NKJV “pretend to be another woman” - from the root word to “recognize” (נָכַר [nâkhar]) e.g. Ruth 3:14.

207 מִשְׁתַּיֵּן בְּקִיר (mashtayn beqir) “he who urinates on a wall” - see footnote for 1 Samuel 25:22.

burn away²⁰⁸ what's left²⁰⁹ of Jeroboam's house, just as one will burn away the turd²¹⁰ until it's finished. [11] The dogs shall eat the one who dies to Jeroboam in the city, and the birds of the heavens shall eat the one who dies in the field, for Yehvah has spoken.”

[12] “And you, go to your house. When your feet enter the city, the child will die. [13] And all Israel will mourn for him and bury him, for only this one to Jeroboam will come in to a grave; because a good thing to Yehvah Gods of Israel was found in him in Jeroboam's house. [14] And Yehvah will raise up for himself a king over Israel who will cut off Jeroboam's house. This is the day. And what? Even now! [15] And Yehvah will strike Israel, just as the reed²¹¹ is shaken in the water. And he will uproot Israel from upon this good ground which he gave to their fathers and scatter them beyond the river, because they did their Ashers²¹² provoking Yehvah. [16] And he will give Israel up on account of Jeroboam's sins that he sinned, and that he caused Israel to sin.”

[17] And Jeroboam's woman arose and went and came to Tirzah. She was coming in onto the threshold of the house, and the boy died. [18] And they buried him, and all Israel mourned for him, according to Yehvah's word which he spoke by his servant's hand Ahijahu²¹³ the prophet.

[19] And the rest of Jeroboam's things, how he waged war, and how he reigned, behold they are written on the things of the days to Israel's kings. [20] And the days that Jeroboam reigned were twenty two years, and he lay with his fathers; and Nadab his son reigned in his place.

[21] And Rehoboam, Solomon's son, reigned in Judah. Rehoboam was a son of forty one years when he began to reign, and he reigned seventeen years in Jerusalem, the city that Yehvah chose to put his name there from all Israel's tribes. And his mother's name was Naamah the Ammonitess. [22] And Judah did the bad in Yehvah's eyes, and they made him jealous more than all their fathers did in their sins which they sinned. [23] And also, they built for themselves high places, and pillars, and Ashers upon every high hill and under every flourishing²¹⁴ tree. [24] And also there were male temple prostitutes²¹⁵ in the land. They did according to all the abominations of the nations that Yehvah dispossessed from before Israel's sons.²¹⁶

[25] And it was, in the fifth year to the king Rehoboam, Shushak,²¹⁷ king of Egypt, came up against Jerusalem. [26] And he took treasuries of Yehvah's house and treasuries of the king's house, and he took everything. And he took all the gold

208 בִּעְרָתִי (bi'artiy) “burn away” JUB; “take away” NKJV – see footnote for Deuteronomy 13:5.

209 אַחֲרָי (’acharêy) “what's left”; NKJV “remnant”

210 הַגִּלָּל (haggâlâl) “the turd”; YLT; KJV, etc. “dung”; NKJV “refuse” - see footnote for Leviticus 4:11.

211 קֶנֶה (qâneh) “reed” - used in this way also in 1 Kings 18:21//Isaiah 36:6; Job 40:21; Psalm 68:30(H31); Isaiah 19:6; 35:7; 42:3; Ezekiel 29:6. Used variously elsewhere.

212 אֲשֵׁירֵהֶם (’ashêyrêhem) “their Ashers” - see footnote for Exodus 34:13.

213 אַחִיָּהוּ (’achiyyâhu) “Ahijahu”; NKJV “Ahijah” - see footnote for 1 Samuel 14:3.

214 רִעֲנָן (ra’anân) “flourishing”; NASB “luxuriant”; NKJV “green” - see footnote for Deuteronomy 12:2.

215 קְדֵשׁ (qâdêsh) “male temple prostitutes” (singular term, but context dictates plural concept) – see Deuteronomy 23:17.

216 For a list of the sins the nations did, see Leviticus 18:6-28. Israel was guilty of doing these same sins.

217 Written שוּשַׁק (shushak) “Shushak”; read שִׁשַׁק (shishak) – see 1 Kings 11:40.

shields that Solomon had made. [27] And the king, Rehoboam, made bronze shields in their place, and committed into the hand of the rulers of the guard runners²¹⁸ of the door of the king's house. [28] And it was, whenever the king went in Yehvah's house, the runners would carry them, and return them to the runners' chamber.

[29] And the rest of the things of Rehoboam, and all that he did, are they not written on the things of the days to Judah's kings? [30] And there was war between Rehoboam and Jeroboam all the days. [31] And Rehoboam lay with his fathers and was buried with his fathers in David's city. And his mother's name was Naamah the Ammonitess. And Abijam²¹⁹ his son reigned in his place.

15[1] And in the eighteenth year to Jeroboam the king, son of Nebat, Abijam reigned over Judah. [2] He reigned three years in Jerusalem, and his mother's name was Maachah,²²⁰ daughter²²¹ of Abishalom.²²² [3] And he walked in all the sins of his father which he did before him, and his heart was not at peace with Yehvah²²³ his Gods as was his father David's heart. [4] But for David, Yehvah his Gods gave to him a lamp in Jerusalem to cause his son to arise after him and to establish Jerusalem. [5] Because, David did the right in Yehvah's eyes and did not turn aside from all that he commanded him all the days of his life,²²⁴ except in the matter of Uriah the Hititte. [6] And there was war between Rehoboam and Jeroboam all the days of his life.

[7] And the rest of the matters of Abijam and all that he did, are they not written in the book of the matters of the days to Judah's kings? And there was war between Abijam and Jeroboam. [8] And Abijam laid with his fathers, and they buried him in David's city. And Asa²²⁵ his son reigned in his place.

[9] And in the twentieth year to Jeroboam king of Israel, Asa was king of Judah. [10] And he reigned forty one years in Jerusalem, and his mother's²²⁶ name was Maachah, daughter of Abishalom. [11] And Asa did the right in Yehvah's eyes, as David his father. [12] And he caused the male temple prostitutes²²⁷ to pass on²²⁸ from the land. And he took away all the idols which his fathers made, [13] and also

218 רָצִיִּים (râtsiym) “runners” YLT, Green; “captians” NKJV – from the verb to run (e.g. 1 Kings 1:5, רָצִיִּים [râtsiym]).

219 אֲבִיָּאִם ('aviyyâm) “Abijam” - found also in 1 Kings 15:1, 7-8. He is also called אֲבִיָּיָה ('aviyyâh) “Abijah” (e.g. 2 Chronicles 12:16). For some background on Abijah/Abijam see 2 Chronicles 11:20-22.

220 מַעַכָּה (ma'akhâh) “Maachah”; LXX Μααχα (Maacha). 2 Chronicles 13:2 reads, “His mother's name was Michaiah” (מִיכָיָהוּ [miykhâyâhu]; LXX Μααχα) the daughter of Uriel of Gibeah.”

221 בַּת (bat) “daughter” NAS, KJV; “granddaughter” NKJV – It appears “daughter” (בַּת) may also be used for granddaughter as well, see e.g. Genesis 37:35. This is like “his brother” in Genesis 14:14 in reference to Abraham's nephew.

222 אֲבִישָׁלוֹם ('aviyshâlôm) “Abishalom” (= my father is peace) = Absalom, see footnote for 2 Samuel 3:3.

223 שָׁלֵם עִם־יְהוָה (shâlêm `im-yehvâh) “at peace with Yehvah” - see footnote for 1 Kings 8:61.

224 It's not that David never sinned (Ecclesiastes 7:20). But, David was a man after God's own heart (1 Samuel 13:14), who walked up rightly, which equals confessing and forsaking sin (e.g. Psalm 69:5; 1 Samuel 25:26, 31, 32-33, 39; 2 Samuel 24:1f). Moreover, God directly commanded David *not* to multiply wives unto himself via Deuteronomy 17:17. Though David had at least 20 wives, he did not breach this command; for David “fully” followed the Lord, as 1 Kings 11:6 says.

225 אָסָא ('âsâ) “Asa” - found also in 1 Kings 15:9, 11, 13-14, 16-18, 20, 22-25, 28, 32-33; 16:8,10, 15, 23, 29; 22:41, 43, 46; 1 Chronicles 3:10; 9:16; 2 Chronicles 14:1-2, 8, 10-13; 15:2, 8, 10, 16-17, 19; 16:1-2, 4, 6-7, 10-13; 17:2; 20:32; 21:12; Jeremiah 41:9.

226 אִמּוֹ ('immo) “his mother's” YLT, KJV, NAS; “his grandmother's” NKJV – same exact wording in the Hebrew as in verse 2 for his father Abijam (“and his mother's name was Maachah, daughter of Abishalom”). 2 Chronicles 15:16 says Asa “removed Maachah, the mother of Asa the king, from *being* queen mother.”

Maachah his mother, so he took her away from being queen; because she made a horrid thing²²⁹ to the Asherah. And Asa cut down and burned her horrid thing in the Kidron valley. [14] And the high places he did not take away, only Asa's heart was at peace²³⁰ with Yehvah all his days.

[15] And he brought his fathers' holy things and his holy thing²³¹ into Yehvah's house; silver, and gold, and articles. [16] And there was war between Asa and Baasha,²³² king of Israel, all their days.

[17] And Baasha, king of Israel, went up against Judah and built the Height to not allow for a way out or a way in for Asa, king of Judah. [18] And Asa took all the silver and the remaining gold in the treasuries of Yehvah's house and treasuries of the king's house and put them in his servants hand, and Asa the king sent them to Ben-Hadad,²³³ son of Tabrimmon,²³⁴ son of Hezion,²³⁵ king of Aram, who dwelt in Damascus, saying, [19] "A covenant between me and you, between my father and your father, behold, I have sent you a present²³⁶ of silver and gold. Go, break your covenant with Baasha, king of Israel, and he will go up from upon me."

[20] And Ben-Hadad listened to Asa the king, and sent captains of the army, which were his, against cities of Israel. And he struck Ijon,²³⁷ and Dan, and Mourning²³⁸ House of Maachah, and all of Chinneroth,²³⁹ upon all Naphtali's land.

[21] And it was, when Baasha heard, so he ceased from building the Height; and he dwelt in Tirzah.

[22] And the king, Asa, summoned all of Judah, none was exempt. And they carried the stones of the Height and her wood which Baasha built, and the king, Asa, built with them Geba of Benjamin and the Lookout.²⁴⁰ [23] And the rest of all of Asa's matters and all of his might and all that he did and the cities that he built, are

227 קִדְשִׁים (qedêshiyim) "male temple prostitutes" – since this is in the masculine plural, and considering the context, it's likely including the female temple prostitutes as well. See also 1 Kings 14:24 & Deuteronomy 23:17-18.

228 יַעֲבֵר (ya'avêr) "he caused . . . to pass on" – Hiphil (causal) for to pass over, by, or on.

229 מִפְּלֶצֶת (miphletset) "horrid thing" - from the root to "shudder" (BDB) or "tremble," פָּלַץ (pâlats), e.g. Job 9:6 ("tremble"), related to the noun "horror," פִּלְצוּת (pallâtsut) e.g. Job 21:6 (NAS); Psalm 55:5(H6); Isaiah 21:4 (NAS); Ezekiel 7:18. Found also only in 1 Kings 15:13(2x); 2 Chronicles 15:16(2x).

230 שָׁלֵם (shâlêm) "at peace" – see footnote for 1 Kings 8:61.

231 Written קִדְשׁוֹ (qâdsho) "holy thing"; read קִדְשָׁיו (qâdshêy) "holy things" (in construct)

232 בַּעֲשָׂא (ba'eshâ) "Baasha" - found also in 1 Kings 15:17, 19, 21-22, 27-28, 32-33; 16:1, 3-8, 11-13; 21:22; 2 Kings 9:9; 2 Chronicles 16:1, 3, 5-6; Jeremiah 41:9.

233 בֶּן־הַדָּד (ben-hadad) "Ben-Hadad" - found also in 1 Kings 15:20; 20:1, 3, 5, 9-10, 16-17, 20, 26, 30, 32-33; 2 Kings 6:24; 8:7, 9; 13:3, 24-25; 2 Chronicles 16:2, 4; Jeremiah 49:27; Amos 1:4.

234 טַבְרִמּוֹן (tavrimmon) "Tabrimmon" (= Rimmon is good) – only here. Rimmon, רִמּוֹן (rimmon), is a false god, e.g. 2 Kings 5:18.

235 חֶזְיוֹן (chezyon) "Hezion" (= vision, e.g. Job 20:8; 33:15) - only here.

236 שֹׁחַד (shochad) "present" - also used for a bribe, e.g. Exodus 23:8; Deuteronomy 10:17; 16:19(2x); 27:25.

237 עֵיּוֹן ('iyyon) "Ijon" - found also in 2 Kings 15:29; 2 Chronicles 16:4.

238 אָבֵל ('âvêl) "Mourning" – see footnotes for Judges 11:33 & 1 Samuel 6:18.

239 כִּנְרוֹת (kinrot) "Chinneroth" = "Galilee" see footnote for Numbers 34:11 & Luke 5:1.

240 מִצְפָּה (mitspâh) "Lookout" - NKJV, etc. "Mizpah" - see footnote for Genesis 31:49.

they not written upon the book of the matters of the days to Judah's kings? Except, in the time of his old age he was diseased in his feet.²⁴¹ [24] And Asa lay with his fathers, and was buried with his fathers in the city of David his father. And Jehoshaphat his son reigned in his place.

[25] And Nadab, son of Jeroboam, reigned over Israel in the second year to Asa king of Judah, and reigned over Israel two years. [26] And he did the bad in Yehvah's eyes and went in his father's way and in his sin in which he caused Israel to sin. [27] And Baasha, son of Ahijah, of Issachar's house, conspired against him. And Baasha struck him in Gibbethon which belonged to the Philistines while Nadab and all Israel were laying siege against Gibbethon. [28] And Baasha killed him in Asa's third year as king of Judah, and he reigned in his place.

[29] And it was, when he became king he struck all Jeroboam's house. He did not leave any breath to Jeroboam unto his extermination according to Yehvah's word which he spoke by his servant's hand, Ahijah the Shilonite. [30] Because of Jeroboam's sins which he sinned and in which he caused Israel to sin in his provocation where he caused Yehvah, Gods of Israel, to be angry. [31] And the rest of the matters of Nadab and all that he did, are they not written upon the book of the matters of the days to Israel's kings? [32] And there was war between Asa and Baasha, king of Israel, all their days.

[33] In Asa's third year as king of Judah, Baasha, son of Ahijah, reigned over all Israel in Tirzah, twenty four years. [34] And he did the bad in Yehvah's eyes, and went in Jeroboam's way and in his sin where he caused Israel to sin.

16[1] And Yehvah's word was to Jehu,²⁴² son of Hanani,²⁴³ against Baasha, saying, [2] "On account of which I raised you up and made you ruler over my people Israel and you walked in Jeroboam's way and caused my people Israel to sin provoking me to anger in their sin, [3] behold, I will cause to burn up Baasha's posterity and his posterity's house. And I will make your house as the house of Jeroboam, son of Nebat. [4] The one who dies to Baasha in the city, the dogs shall eat, and the one who dies to him in the field, the birds of the heavens shall eat." [5] And the rest of the matters of Baasha and what he did and his might, are they not written upon the book of the matters of the days to Israel's kings? [6] And Baasha lay with his fathers and was buried in Tirzah, and Terebinth²⁴⁴ his son reigned in his place.

[7] And also by the hand of Jehu, son of Hanani the prophet,²⁴⁵ Yehvah's word was to Baasha and to his house and against all the bad that he did in Yehvah's eyes to provoke him to anger by the work of his hands to become as Jeroboam's house and why he struck him.

[8] In Asa's twenty sixth year as king of Judah, Terebinth, son of Baasha, reigned over Israel in Tirzah two years. [9] And his servant Zimri, ruler of half of the chariots, conspired against him. And he was in Tirzah drinking himself drunk at the house of Arza,²⁴⁶ who was over the house in Tirzah. [10] And Zimri came in and struck him and killed him in the twenty seventh year of Asa, king of Judah. And he

²⁴¹ See 2 Chronicles 16:12.

²⁴² יְהוּ (yêhu) "Jehu" – there are several others by this same name in the OT.

²⁴³ חַנָּנִי (chanâniy) "Hanani" – there are several others by this same name in the OT.

²⁴⁴ תְּרֵבִינֶת (têlâh) "Terebinth" – see footnote for Genesis 36:41.

²⁴⁵ For Hanani the prophet, see 2 Chronicles 16:7.

reigned in his place.

[11] And it was, in his reign, when he sat upon his throne, he struck all Baasha's house. He did not leave to him anyone who urinates on a wall,²⁴⁷ nor redeemers,²⁴⁸ nor his friend.²⁴⁹ [12] And Zimri exterminated all Baasha's house according to Yehvah's word which he spoke to Baasha by the hand of Jehu the prophet, [13] for all Baasha's sins, and Terebinth his son's sins which he sinned, and which they caused Israel to provoke Yehvah, Gods of Israel, to anger in their vain things.²⁵⁰ [14] And the rest of the matters of Terebinth and all that he did, are they not written upon the book of the matters of the days to Israel's kings?

[15] In Asa's twenty seventh year as king of Judah, Zimri reigned seven days in Tirzah. And the people encamped against Gibbethon which was the Philistines'. [16] And the encamped people heard, saying, "Zimri conspired and even struck the king." And all Israel made Omri,²⁵¹ ruler of the army, king over Israel on that day in the camp. [17] And Omri and all Israel with him went up from Gibbethon and laid siege against Tirzah.

[18] And it was, when Zimri saw that the city was captured, so he went in to the palace²⁵² of the house of the king and burned the king's house in the fire upon himself and died [19] for the sin which he sinned to do the bad in Yehvah's eyes to go in Jeroboam's way and in his sin which he did to cause Israel to sin.²⁵³ [20] And the rest of the matters of Zimri and his conspiracy in which he conspired, are they not written upon the book of the matters of the days to Israel's kings?

[21] At that time, the people of Israel were divided in half. Half the people were after Tibni,²⁵⁴ son of Ginath,²⁵⁵ to make him king, and the half after Omri. [22] And the people who were after Omri were strong against the people who were after Tibni, son of Ginath, and Tibni died; and Omri reigned.

[23] In the thirty-first year of Asa, king of Judah, Omri reigned over Israel twelve years. In Tirzah he reigned six years. [24] And he bought the mountain of Samaria from Shemer²⁵⁶ for two talents of silver. And he built the mountain and called the name of the city which he built upon Shemer's name, lords²⁵⁷ of the mountain, Samaria. [25] And Omri did the evil in Yehvah's eyes, and did more evil than all who

246 אַרְצָא ('arzâ) "Arza" - only here.

247 See footnote for 1 Samuel 25:22.

248 גֹּאֲלָיו (go'alâyv) "his redeemers" YLT; "his relatives" NKJV - redeemers = referring to relatives, see Leviticus 25:25.

249 רֵעֵהוּ (rê'êhu) singular, "his friend" CEB; NKJV "his friends"

250 הַבִּלְיָהִם (havlêyhem) "their vain things"; NKJV "their idols" - see הֶבֶל (hevel) under **Idols** in the Appendix.

251 עֲמִרִי ('âmriy) "Omri" - others by this name as well. Found also in 1 Kings 16; 2 Kings 8:26; 1 Chronicles 7:8; 9:4; 27:18; 2 Chronicles 22:2; Micah 6:16.

252 אֶרְמוֹן ('armon) "palace" KJV; "citadel" NKJV (but everywhere else "palace/s," except 2 Kings 15:25 "citadel" & Proverbs 18:19 "castle") - found also in 2 Chronicles 36:19; Psalm 48:3(H4), 13(H14); 122:7; Isaiah 23:13; 25:2; 32:14; 34:13; Jeremiah 6:5; 9:21(H20); 17:27; 30:18; 49:27; Lamentations 2:5, 7; Hosea 8:14; Amos 1:4, 7, 10, 12, 14; 2:2, 5; 3:9-11; 6:8; Micah 5:4.

253 "to cause Israel to sin," that is, to worship Yah, but in the wrong way. See 1 Kings 12:26-32 and footnotes therein.

254 תִּבְנִי (tivniy) "Tibni" - found also in 1 Kings 16:22.

255 גִּינַת (giynat) "Ginath" - found also in 1 Kings 16:22.

256 שֶׁמֶר (shemer) "Shemer" - found also in 1 Chronicles 6:46 ("Shamer"); 7:34.

257 אֲדֹנָי ('adonêy) "lords" - plural spelling, singular usage.

were before him. [26] And he walked in all of the way of Jeroboam, son of Nebat, and in his sins where he caused Israel to sin to provoke Yehvah, Gods of Israel, to anger in their vain things.²⁵⁸

[27] And the rest of Omri's matters which he did and his might which he did, are they not written upon the book of the matters of the days to Israel's kings? [28] And Omri lay with his fathers, and he was buried in Samaria; and his son Ahab²⁵⁹ reigned in his place.

[29] And Ahab, son of Omri, reigned over Israel in the thirty eighth year of Asa, king of Judah. And Ahab, son of Omri, reigned over Israel in Samaria twenty two years. [30] And Ahab, son of Omri, did the bad in Yehvah's eyes more than all who were before him.

[31] And it was, as if it was trivial his walking in the sins of Jeroboam, son of Nebat, so he took a woman, Jezebel,²⁶⁰ daughter of Ethbaal,²⁶¹ king of Sidonians. And he went and served the Baal and bowed down to him. [32] And he raised up an altar to the Baal, house of Baal, which he built in Samaria. [33] And Ahab made the Asherah, and Ahab did more to provoke Yehvah Gods of Israel than all kings of Israel who were before him.

[34] In his days Hiel,²⁶² the Bethelite,²⁶³ built Jericho. With Abiram his firstborn he established her, and with Segib²⁶⁴ he caused her doors to stand, according to Yehvah's word which he spoke by the hand of Joshua, son of Nun.²⁶⁵

17[1] And Elijah,²⁶⁶ the Tishbite²⁶⁷ from sojourners²⁶⁸ of Gilead, said to Ahab, “Yehvah, Gods of Israel, before whom I stand, lives.²⁶⁹ There shall be neither dew nor rain these years, except by my mouth, my word.” [2] And Yehvah's word was to him, saying, [3] “Go from this, and you shall turn to your east, and you shall be hidden at the brook of Cherith²⁷⁰ which is upon the face of the Jordan. [4] And it shall be, from the brook you shall drink, and I will command the ravens to provide for you there.”

258 הַבְּלִיָּהִם (havlêyhem) “their vain things”; NKJV “their idols” - see הֶבֶל (hevel) under **Idols** in the Appendix.

259 אַחָאב (ach'âv) “Ahab” = “father's brother” – name found in about 80 verses in 1 & 2 Kings, 2 Chronicles, and Micah 6:16. There is also a false prophet by this name in Jeremiah 29:21-22 (כְּאֶחָב [ke'echâv] “as Ahab”).

260 אֶזְבֵּל ('iyzevel) “Jezebel”; LXX Ιεζαβελ (iezabel) – found also in 1 Kings 18:4, 13, 19; 19:1-2; 21:5, 7, 11, 14-15, 23, 25; 2 Kings 9:7, 10, 22, 30, 36-37. And another Jezebel in Revelation 2:20.

261 אֶתְבַּעַל ('etba'al) “Ethbaal” = “with Baal” - only here.

262 חִיָּאֵל (chiy'êl) “Hiel” (= El lives or God lives, El = God) – only here.

263 בֵּית הָאֱלִי (bêyt hâ'eliy) “the Bethelite” = from Bethel (House of God) – only here.

264 Written שְׂגִיב (segiyv) “Segib”; read שְׂגִיב (seguv) “Segub” (see also 1 Chronicles 2:21-22); LXX Σεγούβ (Segoub).

265 See Joshua 6:26.

266 אֵלִיָּהּ (êliyyâhu) “Elijahu” (spelled this way about 63 times); LXX Ηλιού (êliou); NKJV, etc. “Elijah” - spelled also אֵלִיָּה (êliyyâh) “Elijah” in 2 Kings 1:3-4, 8, 12; Malachi 4:5(H3:23).

267 תִּשְׁבִּי (tishbiy) “Tishbite” (= inhabitant of Tishbeh [spelling not certain, see below])

268 מִתְּשֻׁבִּי (mittoshâvêy) “from sojourners of” (e.g. Leviticus 25:23 “sojourners”); Green, ASV “of the sojourners”; LXX ἐκ Θεσβών (ek Thesbôn) “out of Tishbeh” (BDB תִּשְׁבֵּה [tishbeh] nowhere found in Hebrew Bible); LEB, OJB, RSV, etc. “Tishbe”; NKJV “inhabitants of.”

269 See footnote for Judges 8:19.

270 כְּרִית (keriyt) “Cherith” - found also in 1 Kings 17:5.

[5] And he went and did according to Yehvah's word. And he dwelt at the brook of Cherith which is upon the face of the Jordan. [6] And the ravens were bringing to him bread and meat in the morning and bread and meat in the evening, and he drank from the brook. [7] And it was, at the end of days, so the brook dried up, because there was no rain in the land.

[8] And Yehvah's word was to him, saying, [9] "Arise, go to Zarephath²⁷¹ which belongs to Sidon, and you shall dwell there. Behold, I have commanded there a widow woman to provide for you."²⁷² [10] And he arose and went to Zarephath and came in to the city entrance. And behold, there was a widow woman gathering wood.

And he called to her and said, "Please bring me a little water in my vessel and I will drink." [11] And she went to get, and he called to her and said, "Please bring me a morsel of bread in your hand." [12] And she said, "Yehvah your Gods, he lives. I have not a cake,²⁷³ but a palm full of meal in the jar and a little oil in the jug. And behold, I'm gathering two pieces of wood, and I will go in and make it for me and for my son, and we will eat it and die."

[13] And Elijahu said to her, "Do not fear. Go, do as your word. Indeed, make for me from there a small cake first, and bring it out to me. And for yourself and for your son afterwards. [14] For thus Yehvah Gods of Israel said, 'The jar of meal shall not be spent, and the jug of oil shall not lack, until the day Yehvah gives rain upon the face of the ground.'" [15] And she went and made according to Elijahu's word, and he, and she,²⁷⁴ and her house ate, days. [16] The jar of meal was not spent, and the jug of oil did not lack, according to Yehvah's word which he spoke by Elijahu's hand.

[17] And it was, after these things, the son of the woman (the owner²⁷⁵ of the house) became sick, and his sickness very severe unto which there was no breath²⁷⁶ left in him. [18] And she said to Elijahu, "What's to me and to you, man of the Gods? You have come to me to remember my iniquity and to kill my son!" [19] And he said to her, "Give me your son." And he took him from her bosom and brought him to the upper room where he was staying. And he laid him upon his bed. [20] And he called out to Yehvah and said, "Yehvah my Gods, have you also brought harm upon the widow that I am sojourning with to kill her son?"

[21] And he stretched himself upon the child three times, and called out to Yehvah. And he said, "Yehvah my Gods, please return the soul of this child upon his inward part." [22] And Yehvah listened to Elijahu's voice and returned the soul of the child upon his inward part, and he was alive. [23] And Elijahu took the child and brought him down from the upper room to the house, and gave him to his mother. And Elijahu said, "See, your son lives." [24] And the woman said to Elijahu, "Now, this I know, that you are a man of Gods, and Yehvah's word in your mouth is truth."

18[1] And it was many days, and Yehvah's word was to Elijahu in the third year, saying, "Go, appear to Ahab, and I will give rain upon the face of the ground." [2]

271 צָרְפָּתָה (tsârphatâh) "to Zarephath" - Zarephath is also found in 1 Kings 17:10; Obadiah 1:20.

272 See Luke 4:24-30.

273 מַעֲוֹג (mâ'og) "cake" YLT; "bread" NKJV – found also only in Psalm 35:16 ("feast" NAS); related verb found only in Ezekiel 4:12 ("baked" NAS over human dung).

274 Written "he and she"; read "she and he" - verb (ate) is feminine singular.

275 בַּעֲלָת (ba'alat) "owner" - female

276 נֶשְׁחָמָה (neshâmâh) "breath"

And Elijahu went to appear to Ahab. And the famine was severe in Samaria. [3] And Ahab called to Obadiahu,²⁷⁷ who was over the house. And Obadiahu feared Yehvah very much. [4] And it was, when Jezebel cut off²⁷⁸ Yehvah's prophets, so Obadiahu took a hundred prophets and hid them fifty men in the cave and provided bread and water for them.

[5] And Ahab said to Obadiahu, "Go, in the land to all the springs of water and to all the brooks. Perhaps, we will find the green grass and keep horse and mule alive and not have to cut off²⁷⁹ the beast." [6] And they divided the land to themselves to pass over on her. Ahab went on one way by himself, and Obadiahu went on one way by himself.

[7] And Obadiahu was on the way, and behold, Elijahu met him. And he recognized him and fell upon his face and said, "Is this you, my lord, Elijahu?" [8] And he said to him, "I. Go say to your lords,"²⁸⁰ 'Behold, Elijahu.'" [9] And he said, "How have I sinned? For you are giving your servant into Ahab's hand to kill me! [10] Yehvah your Gods lives, there is neither nation nor kingdom where my lord has not sent to seek you. And they say, 'Not here.' And he causes the kingdom or the nation to swear that it could not find you. [11] And now, you say, 'Go, say to your lords, "Behold, Elijahu."'"

[12] "And it will be, I will go from you, and Yehvah's spirit will carry you up where I do not know. And I will go in to declare to Ahab, and he will not find you; and he will kill me. And, your servant has feared Yehvah from my youth. [13] Was it not declared to my lord what I did when Jezebel was killing Yehvah's prophets, and I hid Yehvah's prophets, a hundred men, fifty, fifty, each in the cave, and provided for them bread and water? [14] And now, you say, 'Go say to your lords, "Behold, Elijahu.'" And he will kill me." [15] And Elijahu said, "Yehvah of hosts lives, who before him I stand, that today I will appear to him." [16] And Obadiahu went to meet Ahab, and told him. And Ahab went to meet Elijahu.

[17] And it was, when Ahab saw Elijahu, so Ahab said to him, "Is this you, troubler of Israel?" [18] And he said, "I have not troubled Israel, but it is you and your father's house in you leaving²⁸¹ Yehvah's commands and you going²⁸² after the Baals.²⁸³ [19] And now, send, gather to me all Israel to the mountain of Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of Asherah, four hundred eating at Jezebel's table."

[20] And Ahab sent for all Israel's sons, and gathered the prophets to the mountain of Carmel. [21] And Elijahu drew near to all the people and said, "Until when will you falter over the two opinions? If Yehvah is the Gods, go after him. If the Baal, go after him." And the people did not answer him a word.

277 עֲבַדְיָהוּ ('ovadyâhu) "Obadiahu" (= servant of Yah); LXX Αβδιου (Abdiou) – found also in 1 King 18:4-7, 16; 1

Chronicles 27:19 (under king David); 2 Chronicles 34:12 (under king Josiah). There is also "Obadiah" spelled עֲבַדְיָה ('ovadyâh); LXX Αβδία (Abdia) - found in 1 Chronicles 3:21; 7:3; 8:38; 9:16, 44; 12:9(H10); 2 Chronicles 17:7; Ezra 8:9; Nehemiah 10:5(H6); 12:25; Obadiah 1:1.

278 "cut off" = killed – see e.g. Genesis 9:11

279 "cut off" = kill

280 לְאֲדֹנֶיךָ (la'doneykhâ) "to your lords"

281 עֲזַבְכֶּם ('azâvkhem) – "you leaving" - plural "you"

282 תֵּלֵךְ (têlek) "you going" – singular "you" -

283 Baal worship is last mentioned as practiced in 1 Samuel 7:4. Ahab adds Baal worship to Israel again, 1 Kings 16:31.

[22] And Elijahhu said to the people, “I alone am left a prophet to Yehvah, and the prophets of Baal are four hundred and fifty men. [23] So, let them give to us two bulls, and let them choose for themselves the one bull, and cut him in pieces, and set upon the wood, and set no fire. And I will do the one bull, and give upon the wood, and set no fire. [24] And you call on the name of your Gods, and I will call on the name of Yehvah. And it will be, the Gods, he that answers by the fire, he is the Gods.” And all the people answered and said, “The word is good.”

[25] And Elijahhu said to the prophets of Baal, “Choose for yourselves the one bull, and do first, for you are the many. And, call on the name of your Gods, and set no fire.” [26] And they took the bull that he gave them, did it, and called on the name of Baal from morning and unto the midday, saying, “The Baal, answer us.” And there was no sound, and there was no answer. And they leaped about the altar that he made.²⁸⁴

[27] And it was at noon, and Elijahhu mocked them, and said, “Call out in a great voice, for he is Gods. Either meditating,²⁸⁵ or he has moved away,²⁸⁶ or he has journeyed. Perhaps, he is sleeping, and he will wake up.” [28] And they called out in a great voice and cut themselves (as was their judgment) with swords and with the spears until blood poured out upon them. [29] And it was, as the midday passed, they prophesied until the going up of the offering.²⁸⁷ And there was no sound, and there was no answer, and there was no response.

[30] And Elijahhu said to all the people, “Draw near to me.” And all the people drew near to him. And he repaired Yehvah's altar that had been torn down. [31] And Elijahhu took twelve stones, according to the number of the tribes of Jacob's sons, which was Yehvah's word to him, saying, “Israel shall be your name.” [32] And he built with the stones an altar in Yehvah's name. And he made a trench as a house of two seahs²⁸⁸ of seed²⁸⁹ around the altar.

[33] And he set in order the wood, and cut in pieces the bull and set upon the wood. [34] And he said, “Fill four jars of water, and pour upon the offering and upon the wood.” And he said, “Do again.” And they did again. And he said, “Do a third.” And they did a third. [35] And the water went around the altar, and also the trench was full of water. [36] And it was, at the going up of the offering,²⁹⁰ so Elijahhu the prophet drew near. And he said, “Yehvah, Gods of Abraham, Issac, and Israel, let it be known today that you²⁹¹ are Gods in Israel, and I am your servant; and by your words²⁹² I have done all these things. [37] Answer me, Yehvah, answer me. And let this people know that you are Yehvah, the Gods, and you have turned their heart back.”

[38] And Yehvah's fire fell and consumed the offering and the wood and the stones

284 עָשָׂה ('âsâh) “he made” - singular verb referring back to either Elijah or the people (which can be singular).

285 שִׁיחַ (siyach) “meditating” - noun for meditation in Psalm 104:34, elsewhere for “complaint” (e.g. Job 7:13; 9:27; 10:1; Psalm 55:3; Proverbs 23:29; etc.).

286 שִׁיג לוֹ (siyg lo) “he has moved away” - more literally, “dross to him,” “dross” = “what has been removed” - used in this way only here. Elsewhere, used for “dross” removed from metal, e.g. Psalm 119:119; Proverbs 25:4; 26:23; Isaiah 1:22.

287 “until the going up of the offering” = the time of the afternoon offering

288 Seah = 7quarts (so it is said). See footnote for Genesis 18:6.

289 “as a house of two seahs of seed” - “house” used as a figure of speech describing the size of the trench.

290 “at the going up of the offering” = “at the time of the offering” - apparently, the same offering as in verse 29.

291 “you” - singular, as are the following.

292 Written “words”; read “word”

and the dust, and licked up the water that was in the trench. [39] And all the people saw and fell upon their faces. And they said, “Yehvah, he is the Gods. Yehvah, he is the Gods.” [40] And Elijahu said to them, “Seize the prophets of Baal. Let not a man escape from them.” And they seized them. And Elijahu brought them down to the brook Kishon and slaughtered them there. [41] And Elijahu said to Ahab, “Go up, eat and drink. For there is the sound of the noise of rain.”

[42] And Ahab went up to eat and to drink. And Elijahu went up to the top of Carmel. And he crouched to the earth and put his face between his knees. [43] And he said to his boy, “Please go. Look the way of the sea.” And he went up and looked and said, “There is nothing.” And he said, “Return” seven times. [44] And it was, on the seventh, so he said, “Behold, a small cloud as a man's palm is coming up from the sea.” And he said, “Go up. Say to Ahab, 'Mount up, and go down, and the rain will not detain you.'”

[45] And it was, in the meantime,²⁹³ so the heavens became dark, clouds, and wind. And there was great rain, and Ahab mounted up and went to Jezreel. [46] And Yehvah's hand was to Elijahu, and he girded up his loins and ran ahead of Ahab until you enter²⁹⁴ to Jezreel.

19[1] And Ahab told Jezebel all that Elijahu did and all about how he killed all the prophets with the sword. [2] And Jezebel sent a messenger to Elijahu, saying, “So let Gods²⁹⁵ do and so do so again,²⁹⁶ if this time tomorrow I don't put your soul as one soul from them.” [3] And he saw and arose and went for his soul²⁹⁷ and came in to Beer Sheba which belonged to Judah. And he rested with his boy there.

[4] And he himself went in the way of the wilderness a day, and came and sat under a certain broom tree.²⁹⁸ And he asked his soul to die.²⁹⁹ And he said, “Enough now, Yehvah. Take my soul, for I am no better than my fathers.” [5] And he lay down and slept under a certain broom tree. And look at this, a messenger touched him and said to him, “Arise. Eat.” [6] And he looked, and behold, at his head a cake, coals, and a jug of water. And he ate and drank and returned and lay down.

[7] And Yehvah's messenger returned a second time and touched him and said, “Arise. Eat. For the way is too much for you.” [8] And he ate and drank and went in the strength of that meal forty days and forty nights unto the mountain of Gods, Horeb.³⁰⁰ [9] And he came in there to the cave and lodged there. And behold, Yehvah's word was to him and said to him, “What are you doing here, Elijahu?”

[10] And he said, “I have been jealously jealous for Yehvah Gods of hosts. For Israel's sons have forsaken your covenant, torn down your altars, and killed your prophets with the sword. And I alone am left, and they seek my soul to take her.”

293 עַד־כֹּה וְעַד־כֹּה ('ad-koh ve'ad-koh) “in the meantime,” more literally, “until now and until now”

294 בָּאָכָה (bo'akhâh) “you enter” - infinitive with second person suffix, i.e. “the entrance of”

295 אֱלֹהִים ('elohiym) “gods” NKJV, etc. or “Gods” WYC; “elohim” OJB - Jezebel being wicked, probably not speaking of the true Gods. But, there's no certainty on that either way in the context.

296 “do and so do so again” - both verbs are in the plural.

297 וַיֵּלֶךְ אֶל־נַפְשׁוֹ (vayyêlek 'el-naphsho) “and went for his soul” - i.e. and ran for his life

298 רֹתֵם (rotem) “broom tree” NKJV; “juniper tree” KJV, NAS; “retem-tree” YLT – found also in 1 Kings 19:5; Job 30:4; Psalm 120:4; Micah 1:13.

299 וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת (vayyish'al 'et-naphsho lâmut) “And he asked his soul to die”; “And he prayed that he might die” NKJV; “and desireth his soul to die” YLT – same exact phrase in Jonah 4:8 “and asketh his soul to die” YLT.

300 Horeb = Sinai – see footnote for Exodus 3:1.

[11] And he said, "Go out, and you shall stand on the mountain before Yehvah."

And behold, Yehvah was passing by, and a great and strong wind tearing the mountains and shattering the cliffs before Yehvah. Yehvah was not in the wind. And after the wind, a quaking. Yehvah was not in the quaking. [12] And after the quaking, a fire. Yehvah was not in the fire. And after the fire, a still³⁰¹ small voice. [13] And it was, when Elijahu heard, so he wrapped his face with his cloak, and went out and stood at the opening of the cave. And behold, a voice was to him and said, "What are you doing here, Elijahu?"

[14] And he said, "I have been jealously jealous for Yehvah Gods of hosts. For Israel's sons have forsaken your covenant, torn down your altars, and killed your prophets with the sword. And I alone am left, and they seek my soul to take her."

[15] And Yehvah said to him, "Go, return to the wilderness of Damascus, and you shall go in; and you shall anoint Hazael³⁰² for king over Aram. [16] And you shall anoint Jehu, son of Nimshi,³⁰³ for king over Israel, and Elisha,³⁰⁴ son of Shaphat, from Abel Meholah, you shall anoint for prophet in your place. [17] And it shall be, whoever escapes from Hazael's sword, Jehu shall kill. And whoever escapes from Jehu's sword, Elisha will kill. [18] And I left³⁰⁵ in Israel seven thousand, all the knees that did not bow to the Baal, and every mouth that did not kiss him."

[19] And he went from there and found Elisha, son of Shaphat, and he was plowing with twelve pairs before him; and he was with the twelfth. And Elijahu passed by him and threw his cloak to him. [20] And he left the cattle and ran after Elijahu. And he said to him, "Please, let me kiss my father and my mother, and I will go after you." And he said to him, "Go, return. What have I done to you?" And he returned and took a pair of the cattle and slaughtered them. And with the cattle equipment boiled them, the flesh. And he gave to the people, and they ate. And he arose and went after Elijahu and served him.

20[1] And Ben-Hadad, king of Aram, gathered all his army, and thirty two kings with him, and horses and chariots, and went up and besieged Samaria and fought against her. [2] And he sent messengers to the city to Ahab, king of Israel. [3] And he said to him, "Thus Ben-Hadad said, 'Your silver and your gold are mine, and your women and your sons, the good ones, are mine.'" [4] And Israel's king answered and said, "According to your word, my lord the king, I am yours and all that I have."

[5] And the messengers returned and said, "Thus said Ben-Hadad, 'Surely, I sent to you saying, "Your silver and your gold and your women and your sons you will give to me.'" [6] But about this time tomorrow, I will send my servants to you, and they will search through your house and your servants' houses. And it shall be, every desirable thing of your eyes they will put in their hand and take it."

[7] And Israel's king called for all the elders of the land and said, "Please know

301 דָּמָמָה (demâmâh) "still" - found also in Job 4:16 ("silence"); Psalm 107:29 ("calm" YLT; "still" NKJV), Related verb (root) דָּמַם (dâmam) is used for both "still" (e.g. Joshua 10:12-13) or "silent" (e.g. Leviticus 10:3; Psalm 30:13).

302 חֲזַאֵל (chazâ'êl) "Hazael" = God (El) sees - 1 Kings 19:17; 2 Kings 8:8-9, 12-13, 15, 28-29; 9:14-15; 10:32; 12:18-19; 13:3, 22, 24-25; 2 Chronicles 22:5-6; Amos 1:4.

303 נִמְשִׁי (nimshiy) "Nimshi" - found also in 2 Kings 9:2, 14, 20; 2 Chronicles 22:7.

304 אֵלִישָׁע (eliyshâ) "Elisha" (= God is salvation) + about 57 times in OT.

305 הִשָּׁאֲרֵתִי (hish'artiy) "I left"; LXX καταλείψει (kataleipseis) "I will leave" (future tense); Romans 11:4 Κατέλιπον (katelipon) "I left" (aorist [past] tense) + ἐμαυτῷ (emautô) "to myself" not found in 1 Kings 19:18 in either LXX or Hebrew.

and see, for this one is seeking trouble.³⁰⁶ For he sent to me for my women, and for my sons, and for my silver, and for my gold, and I did not withhold from him.” [8] And all the elders and all the people said to him, “You should not listen, and you should not consent.”

[9] And he said to the messengers of Ben-Hadad, “Say to my lord the king, ‘All that you sent to your servant at the first, I will do. And this thing, I am not able to do.’” And the messengers went and returned him a word. [10] And Ben-Hadad sent to him and said, “Thus may Gods do to me, and thus do again, if Samaria's dust is sufficient for handfuls for all the people who are at my feet.” [11] And Israel's king answered and said, “Speak: ‘Let not the one boast who girds as the one who takes off.’”

[12] And it was, when he heard this word, so he was drinking, he and the kings in the huts.³⁰⁷ And he said to his servants, “Get set.” And they got set against the city. [13] And behold, a certain prophet drew near to Ahab, Israel's king, and said, “Thus Yehvah said, ‘You see all this great crowd? Behold, I am giving it into your hand today, and you shall know that I am Yehvah.’” [14] And Ahab said, “By whom?” and he said, “Thus Yehvah said, ‘By the young leaders of the provinces.’” And he said, “Who shall set the battle in order?” And he said, “You.”

[15] And he mustered the young leaders of the provinces, and they were two hundred and thirty two. And after them, he mustered all the people, all Israel's sons, seven thousand. [16] And they went out at noon. And Ben-Hadad was getting drunk, he and the kings in the huts, thirty two kings who were helping him. [17] And the young leaders of the provinces went out at first. And Ben-Hadad had sent out. And they told him, saying, “Men have come out from Samaria.” [18] And he said, “If they came out for peace, seize them alive. And if they came out for war, seize them alive.”

[19] And those young leaders of the provinces went out from the city, and the army who followed after them. [20] And they struck, each his man, and Aram fled; and Israel pursued them. And Ben-Hadad, king of Aram, escaped upon a horse and a cavalry. [21] And Israel's king went out and struck the horse and the chariot, and he struck on Aram a great slaughter.

[22] And the prophet drew near to Israel's king and said to him, “Go, be strong, and know, and see what you should do. For at the return of the year, Aram's king will come up against you.”

[23] And servants of Aram's king said to him, “Their Gods are Gods of the mountains. Therefore, they were stronger than us. But indeed, let us fight them on the level. Then, will we not be stronger than they?”³⁰⁸ [24] So, do this thing. Remove the kings, each from his place, and put captains in their place. [25] And you shall number for yourself an army, as the army of the fallen from you, and horse for horse, and chariot for chariot, and let us fight with them in the level place. Will we not be stronger than they?” And he listened to their voice and did so.

[26] And it was, at the return of the year, Ben Hadad mustered Aram and went up to Aphek to fight with Israel. [27] And Israel's sons were mustered and given

306 רָעָה (rā`âh) “trouble,” more literally “bad.”

307 סִכּוֹת (sukot) “huts” - see Genesis 33:17 and footnotes.

308 אִם-לֹא נִחְזַק מֵהֶם ('im-lo nechezaq mêhem) “we not be stronger than they?” DARBY; “are we not stronger than they?” YLT; “surely we will be stronger than they” NKJV – difficult phrase with use of אִם-לֹא ('im-lo), more literally, “if not.”

provisions and went to meet them. And Israel's sons camped before them as two exposed³⁰⁹ she-goats,³¹⁰ and Aram filled the land.

[28] And a man of the Gods drew near and spoke to Israel's king and said, "Thus Yehvah said, 'Because Aram said,³¹¹ "Yehvah is Gods of mountains, and he is not Gods of valleys," so I will give all this great crowd into your hand; and you will know that I am Yehvah.'" [29] And they camped opposite each other for seven days. And it was, on the seventh day, the battle came together, and Israel's sons struck Aram, a hundred thousand on foot in one day. [30] And the remainder fled to Aphek to the city, and the wall fell on twenty seven thousand of the men who were left. And Ben Hadad fled and went in to a room in a room.³¹²

[31] And his servants said to him, "Look please, we have heard that the house of Israel's kings, that they are kings of kindness. Let us put sackcloth on our waists and ropes on our heads, and let us go out to Israel's king. Perhaps, he will let your soul live." [32] And they put sackcloth on their waists and ropes on their heads and went to Israel's king. And they said, "Your servant, Ben Hadad, said, "Please let my soul live." And he said, "Is he still alive? He is my brother." [33] And the men divined³¹³ and hastened and snatched that from him and said, "Your brother, Ben Hadad."

And he said, "Go, bring him." And Ben Hadad went out to him, and he brought him onto the chariot. [34] And he said to him, "The cities that my father took from your father I will return. And you shall put streets³¹⁴ for yourself in Damascus, just as my father was there in Samaria." "And I will send you away in the covenant." And he cut for him a covenant and sent him away.

[35] And a certain man from the prophets' sons said to his neighbor, "By Yehvah's word, please strike me."³¹⁵ And the man refused to strike him. [36] And he said to him, "Because you did not listen to Yehvah's voice, behold, you are going from me, and the lion shall strike you." And he went from near him, and the lion found him and struck him.

[37] And he found another man and said, "Please strike me." And the man struck him, striking and bruising. [38] And the prophet went and stood for the king by the road. And he disguised himself with the bandage over his eyes. [39] And the king was passing by and he cried out to the king and said, "Your servant went out into the midst of the battle, and behold, a man turned aside and brought to me a man. And he said, 'Guard this man. If he indeed goes missing, so your soul shall be for his soul, or you shall pay a talent of silver.'"

[40] "And it was, your servant was busy here and there, and he was gone." And Israel's king said to him, "So, you yourself have decided your judgment." [41] And he hastened and took away the bandage from upon his eyes, and Israel's king

309 חֲשִׁפֵּי (chasiphêy) "exposed"; LXX "ποίμνια" (poimvia) flocks; NKJV, etc. "little flocks" - only found here. Related verb = to strip off (e.g. Isaiah 47:2 NAS), lay bare (e.g. Isaiah 52:10).

310 עִזִּיִּים ('izziyim) "she-goats"; חֲשִׁפֵּי עִזִּיִּים (chasiphêy 'izziyim) "exposed she-goats"

311 אָמְרוּ ('âmru) plural, they "said"

312 חֶדֶר בְּחֶדֶר (cheder bechâder) "a room in a room"; OJB "a room within a room"; DRA "a chamber that was within a chamber"; ISA "inside a closet"; NKJV "an inner chamber"

313 יִנְחָשׁוּ (yenachashu) "divined"; NAS "took this as an omen"; NKJV "were watching closely to see"

314 חֻצוֹת (chutsot) "streets" YLT; NAS; "marketplaces" NKJV

315 Unclear whether "By Yehvah's word" should be in quotes. Most translations do not put it in quotes. LEB does.

recognized him that he was from the prophets. [42] And he said, "Thus Yehvah said, 'Because you sent from hand my devoted to destruction man, so your soul shall be for his soul, and your people for his people.'" [43] And Israel's king went unto his house sullen and vexed,³¹⁶ and came in to Samaria.

21[1] And it was, after these things, Naboth³¹⁷ the Jezreelite had a vineyard that was in Jezreel beside the palace of Ahab, king of Samaria. [2] And Ahab spoke to Naboth, saying, "Give to me your vineyard, and let it be for me a vegetable garden; for it is near, beside my house. And I will give to you in its place a better vineyard than it. If it is good in your eyes, I will give to you silver, the price of this one."³¹⁸ [3] And Naboth said to Ahab, "Far be it for me from Yehvah, me giving my fathers' inheritance to you!"

[4] And Ahab went in to his house sullen and vexed, because of the word that Naboth the Jezreelite spoke to him. Because he said, "I will not give to you my fathers' inheritance." And he lay on his bed and turned his face and did not eat bread. [5] And Jezebel his woman came in to him and spoke to him, "What's this, your sullen spirit, and your not eating bread?" [6] And he spoke to her, "Because I spoke to Naboth the Jezreelite and said to him, 'Give to me your vineyard in silver, or if you desire, I will give to you a vineyard in its place.' And he said, 'I will not give to you my vineyard.'"

[7] And Jezebel his woman said to him, "You are now doing a kingship over Israel. Arise, eat bread, and let your heart be good. I will give to you the vineyard of Naboth the Jezreelite." [8] And she wrote letters in Ahab's name and sealed with his seal and sent the letters³¹⁹ to the elders and to the nobles that were in his city, those dwelling with Naboth. [9] And she wrote in the letters, saying, "Proclaim a fast and sit Naboth at the head of the people. [10] And set two men, sons of Belial,³²⁰ opposite him and let them testify against him, saying, 'You blessed³²¹ Gods and king!' And let them bring him out and stone him and let him die."

[11] And the men of his city, the elders and nobles that were dwelling in his city, did just as Jezebel sent to them, just as the writing in the letters that she sent to them. [12] They proclaimed a fast and set Naboth at the head of the people. [13] And two of the men, sons of Belial, came in and sat opposite him. And the men of Belial testified against Naboth in front of the people, saying, "Naboth blessed Gods and king!" And they took him outside of the city and stoned him with the stones, and he died. [14] And they sent to Jezebel, saying, "Naboth was stoned, and he died."

[15] And it was, when Jezebel heard that Naboth was stoned and was dead, so Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the

316 סַר וְזָעַף (sar vezâ`êph) "sullen and vexed" NAS; "sullen and displeased" NKJV – same two Hebrew words used of Ahab again in 1 Kings 21:4. Compare these to 1 Kings 21:27-29.

317 נָבוֹת (nâvot) "Naboth" - found also in 1 Kings 21:2-4, 6-9, 12-16, 18-19; 2 Kings 9:21, 25-26.

318 מְחִיר זֶה (mechiyr zeh) "the price of this one" Green; "its price" YLT; "the price of it" NAS

319 Written הַסִּפְרִים (hasephâriym) "the letters"; read סִפְרִים (sephâriym) "letters"

320 בְּלִיעַל (beliyya`al) "Belial" - see footnote for Deuteronomy 13:13(H14).

321 בִּרְכָתָּה (bêrakhtâ) "blessed" YLT; WYC; "cursed" NAS; "blasphemed" NKJV – usually, this verb is used in a good sense (e.g. same exact Hebrew verb in Numbers 23:11; 24:10; 1 Chronicles 17:27). But, here and in 1 Kings 21:13; Job 1:5, 11; 2:5, 9, the context dictates it being used in a bad sense. BDB say, "a blessing overdone and so really a curse as in vulgar English."

Jezreelite, who refused to give to you in silver, for Naboth is not alive; for he is dead.” [16] And it was, when Ahab heard that Naboth was dead, so Ahab arose to go down to the vineyard of Naboth the Jezreelite to possess it.

[17] And Yehvah's word was to Elijahu the Tishbite, saying, [18] “Arise, go down to meet Ahab, king of Israel, who is in Samaria, behold, in Naboth's vineyard where he went down there to possess it. [19] And you shall speak to him, saying, 'Thus Yehvah said, “Shall you murder and also possess?” And you shall speak to him, saying, “Thus Yehvah said, 'In the place where the dogs licked up Naboth's blood, the dogs shall lick up your blood, even yours!’””

[20] And Ahab said to Elijahu, “Have you found me, my enemy?” And he said, “I have found you, because you have sold yourself to do the bad in Yehvah's eyes. [21] Behold, I am bringing to you bad, and I will burn up your posterity. And I will cause to be cut off to Ahab he who urinates³²² on a wall, both bond and free in Israel. [22] And I will give up your house as the house of Jeroboam, son of Nebat, and as the house of Baasha, son of Ahijah, for the provocation with which you have caused me to be provoked and have caused Israel to sin. [23] And also to Jezebel Yehvah spoke, saying, 'The dogs shall eat Jezebel by a rampart in Jezreel.’³²³ [24] The one who dies belonging to Ahab in the city, the dogs shall eat, and the one who dies in the field, the birds of the heavens shall eat.”

[25] Surely, there was none as Ahab who sold himself to do the bad in Yehvah's eyes, because Jezebel his woman incited him. [26] And he acted very abominably to go after the idols according to all the Amorites did, whom Yehvah dispossessed from before Israel's sons.

[27] And it was, when Ahab heard these words, so he tore his garments and put sackcloth over his flesh and fasted and laid on the sackcloth and went about despondently.³²⁴ [28] And Yehvah's word was to Elijahu the Tishbite, saying, [29] “Do you see that Ahab humbled himself from before me? Because he humbled himself from before me, I will not bring the bad in his days. In his son's days I will bring the bad upon his house.

22[1] And they sat for three years. There was no war between Aram and Israel. [2] And it was on the third year, so Jehoshaphat, king of Judah, came down to Israel's king. [3] And Israel's king said to his servants, “Do you know that Ramoth Gilead is ours? And we hesitate³²⁵ to take her from the hand of Aram's king.” [4] And he said to Jehoshaphat, “Will you go with me to fight Gilead Heights?” And Jehoshaphat said to Israel's king, “Like me, like you, as my people, as your people, as my horses, as your horses.”³²⁶

[5] And Jehoshaphat said to Israel's king, “Please seek as of today³²⁷ Yehvah's word.” [6] And Israel's king gathered the prophets, about four hundred men, and said to them, “Shall I go to fight against Gilead Heights or shall I stop?” And they said, “Go up, so my Lords³²⁸ will give in the king's hand.”

[7] And Jehoshaphat said, “Is there not still a prophet for Yehvah, and we might

322 מִשְׁתִּיין (mashttiyn) “he who urinates” - see footnote for 1 Samuel 25:22.

323 See 2 Kings 9:30f.

324 אַט ('at) “despondently” NAS; “gently” YLT; “softly” KJV; “mourning” NKJV – see Genesis 33:14 footnote.

325 מְחָשִׁימ (machshiyim) “hesitate” or could also be “are silent” - see footnote for Judges 18:9.

326 Jehoshaphat says this same exact thing to Ahab's son, Jehoram, in 2 Kings 3:7.

327 כִּיּוֹם (khayyom) “as of today” - see also 1 Samuel 9:27 and footnote.

seek from him?” [8] And Israel's king said to Jehoshaphat, “There is yet one man to seek Yehvah from him. And I hate him, for he does not prophesy upon me good, but bad, Micaihu,³²⁹ son of Imlah.”³³⁰ And Jehoshaphat said, “Let not the king say so.” [9] And Israel's king called for a certain eunuch and said, “Hasten Micaihu, son of Imlah.”

[10] And Israel's king and Jehoshaphat, king of Judah, were sitting each upon his throne wearing garments at the entrance of the gate of the threshing floor of Samaria, and all the prophets prophesying before them. [11] And Zedekiah,³³¹ son of Chenaanah,³³² made horns of iron and said, “Thus Yehvah said, 'With these you shall gore Aram until they are finished.'” [12] And all the prophets prophesied thus, saying, “Go up to Gilead Heights and prosper and Yehvah will give into the hand of the king.”

[13] And the messenger who went to call Micaihu spoke to him saying, “Look, please, the words of the prophets are one good mouth to the king. Please let your words be as a word of one from them and speak good.” [14] And Micaihu said, “Yehvah lives, for what Yehvah will speak to me, it I will speak.”

[15] And he came to the king, and the king said to him, “Micaihu, should we go to Gilead Heights to fight, or shall we stop?” And he said to him, “Go up and prosper, and Yehvah has given in the king's hand.” [16] And the king said to him, “How many times shall I make you swear that you speak nothing but truth in Yehvah's name?” [17] And he said, “I saw all Israel scattered to the mountains as the flock that has no shepherd. And Yehvah said, 'These have no lords. Let them return each to his house in peace.’” [18] And Israel's king said to Jehoshaphat, “Did I not say to you he will not prophesy upon me good but bad.”

[19] And he said, “Therefore, hear Yehvah's word. 'I saw Yehvah sitting upon his throne, and all the host of heaven standing by him, his right and his left. [20] And Yehvah said, “Who will entice Ahab so he might go up and fall at Gilead Heights?” And one spoke in this manner and another was speaking in this manner.³³³ [21] And the spirit³³⁴ came out and stood before Yehvah and said, “I will entice him.” And Yehvah said to him, “In what?” [22] And he said, “I will go out and be a spirit of deception in the mouth of all his prophets.” And he said, “You shall entice and also be able to go out and do so.” [23] And now, behold, Yehvah has given a spirit of deception into the mouth of all these your prophets, and Yehvah has spoken bad upon you.”

[24] And Zedekiah,³³⁵ son of Chenaanah, drew near and struck Micaihu on the

328 אֲדֹנָי ('adonây) “my lords” - see footnote for Genesis 15:2.

329 See footnote for Judges 17:1.

330 יִמְלָה (yimlâh) “Imlah” - found also in the next verse. In 2 Chronicles 18:7-8 it is spelled יִמְלָא (yimlâ) “Imla.”

331 צִדְקִיָּאָה (tsidqiyyâh) “Zedekiah” (= Yah is righteousness) – found also in 1 Chronicles 3:16; Nehemiah 10:1[H2]; Jeremiah 27:12; 28:1; 29:3; 49:34. There is also צִדְקִיָּאָהוּ (tsidqiyyâhu) “Zedekiahu” see 1 Kings 22:24.

332 כְּנַעְנָה (kena'anâh) “Chenaanah” - found also in 1 Kings 22:24; 1 Chronicles 7:10; 2 Chronicles 18:10, 23.

333 More literally, “this one spoke in thus, and this one was speaking in thus.”

334 הָרוּחַ (hârûach) “the spirit”

335 צִדְקִיָּאָהוּ (tsidqiyyâhu) “Zedekiahu” - found also in 2 Kings 24:17-18, 20; 25:2, 7; 1 Chronicles 3:15; 2 Chronicles 18:10, 23; 36:10-11; Jeremiah 1:3; 21:1, 3, 7; 24:8; 27:3; 29:21-22; 32:1, 3-5; 34:2, 4, 6, 8, 21; 36:12; 37:1, 3, 17-18, 21; 38:5, 14-17, 19, 24; 39:1-2, 4-7; 44:30; 51:59; 52:1, 3, 5, 8, 10-11.

cheek and said, "Where is this, Yehvah's spirit passed from me to speak with you?" [25] And Micaihu said, "Indeed, you will see on that day when you go into a room in a room to be hidden." [26] And Israel's king said, "Take Micaihu and return him to Amon,³³⁶ leader of the city, and to Joash, the king's son. [27] And you shall say, 'Thus the king said, "Put this one in the prison house and feed him bread of oppression and water of oppression until I come in peace."' [28] And Micaihu said, "If you indeed return in peace, Yehvah did not speak by me." And he said, "Hear peoples, all of them."³³⁷

[29] And Israel's king and Jehoshaphat, Judah's king, went up to Gilead Heights. [30] And Israel's king said to Jehoshaphat he would disguise himself³³⁸ and go into the battle, "And you, wear your garments." And Israel's king disguised himself and went into the battle. [31] And Aram's king commanded the leaders of the chariots, of which he had thirty two, saying, "Do not fight with small or great, except Israel's king alone." [32] And it was, when the leaders of the chariots saw Jehoshaphat, so they said, "Surely, he is Israel's king." And they turned aside upon him to fight, and Jehoshaphat cried out. [33] And when the leaders of the chariots saw that he was not Israel's king, so they returned from going after him.

[34] And a man drew the bow perfectly³³⁹ and struck Israel's king between the joints of the armor. And he said to his charioteer, "Turn your hand and bring me out from the camp, for I am wounded." [35] And the battle increased that day, and the king was propped up in the chariot opposite Aram and died in the evening. And the blood of the wound poured out to the bosom³⁴⁰ of the chariot. [36] And the cry passed over in the camp as the sun was coming in, saying, "Each to his city and each to his land." [37] And the king died and came into Samaria. And they buried the king in Samaria. [38] And he washed³⁴¹ off the chariot by the pool of Samaria, and the dogs licked up his blood; and the prostitutes³⁴² bathed, according to Yehvah's word which he spoke.

[39] And the rest of the matters of Ahab and all that he did, and the ivory house that he built, and all the cities that he built, are they not written upon the book of the matters of the days to Israel's kings? [40] And Ahab lay with his fathers, and Ahaziah³⁴³ his son reigned in his place.

336 אֲמוֹן ('âmon) "Amon" - found also in for the same man in 2 Chronicles 18:25; king of Judah in 2 Kings 18:19, 23-25; 1 Chronicles 3:14; 33:20-23, 25; Jeremiah 1:2; 25:3; one in Solomon's line in Nehemiah 7:59//Ezra 2:57 (Ami).

337 כֻּלָּם (kullâm) "all of them" YLT; "all you" NKJV

338 הִתְחַפֵּשׂ (hitchapêš) "he would disguise himself" - infinitive; YLT "to disguise himself"; NAS "I will disguise myself"

339 לְתַמּוֹ (letummo) "perfectly" - more literally, "to his perfection" - construction similar to 2 Samuel 15:11 לְתַמָּם (letummâm) where they went along with their "integrity" (i.e. innocently) and did know anything, thus, NKJV here "at random." LXX gives the opposite with εὐστόχως (eustochôs) "with a good aim." This word is also used in the sense of "complete" as in Job 21:23 "full" strength. Thus, ERV "pulled back as far as he could;" GNV "drew a bow mightily;" JUB "shooting his bow in perfection;" LEB "drew his bow fully."

340 חֵיק (chêyq) "bosom" - same word e.g. in 1 Kings 3:20; 17:19 ("bosom" 2x).

341 יִשְׁטֹף (yishtoph) "he washed" (no subject given); "someone washed" NKJV; "one washed" KJV

342 זִנוֹת (zonot) "prostitutes" EXB, etc.; LXX πόρνοι (pornai) "prostitutes"; "harlots" NKJV; "amour" KJV, YLT; elsewhere always "harlots" or "whores" (e.g. 1 Kings 3:16; Proverbs 29:3; Ezekiel 16:33 KJV).

343 אַחֲזִיָּהּ ('achazyâhu) "Ahaziah" - found also in 1 Kings 22:50, 52; 2 Kings 1:18; 8:24-26, 29; 9:21, 23; 10:13; 11:1-2; 12:19; 13:1; 14:13; 1 Chronicles 3:11; 2 Chronicles 20:37; 22:1-2, 7-11. There is also אַחֲזִיָּה ('achazyâh) "Ahaziah" see 2

[41] And Jehoshaphat, son of Asa, reigned over Judah in the forth year of Ahab, Israel's king. [42] And Jehoshaphat was a son of thirty five years in his reign, and he reigned in Jerusalem twenty five years; and his mother's name was Azubah,³⁴⁴ daughter of Shilhi.³⁴⁵ [43] And he walked in every way of Asa his father. He did not turn aside from it, to do the right in Yehvah's eyes. [H44] Yet, the high places were not turned aside. The people still were sacrificing and making smoke as incense on the high places. [44H45] And Jehoshaphat was at peace with Israel's king.³⁴⁶

[45H46] And the rest of the matters of Jehoshaphat and his might which he did and which he waged war, are they not written upon the book of the matters of the days to Judah's kings. [46H47] And the remainder of the male temple prostitutes,³⁴⁷ who were left in the days of Asa his father, he burned³⁴⁸ from the land. [47H48] And there was no king in Edom. An officer was king.

[48H49] Jehoshaphat had ten³⁴⁹ ships of Tarshish to go to Ophir for gold, and he did not go;³⁵⁰ because ships³⁵¹ were broken³⁵² in Ezion Geber. [49H50] Then Ahaziah, son of Ahab, said to Jehoshaphat, "Let my servants go with your servants in ships." And Jehoshaphat was unwilling.

[50H51] And Jehoshaphat lay with his fathers and was buried with his fathers in the city of David his father. And Jehoram³⁵³ his son reigned in his place. [51H52] And Ahaziah, son of Ahab, reigned over Israel in Samaria in the seventeenth year to Jehoshaphat king of Judah. And he reigned over Israel two years. [52H53] And he did the bad in Yehvah's eyes and walked in his father's way, and in his mother's way, and in the way of Jeroboam, son of Nebat, who caused Israel to sin. [53H54] And he served the Baal and bowed down to him and provoked Yehvah Gods of Israel according to all that his father did.

Kings 1:2.

344 אֲזוּבָה ('azuvâh) "Azubah" - found also in 2 Chronicles 20:31, and for Caleb's wife in 1 Chronicles 2:18-19.

345 שִׁלְחִי (shilchiy) "Shilhi" - found also in 2 Chronicles 20:31.

346 See 2 Chronicles 19:2.

347 קִדְּשׁ (qâdêsh) "male temple prostitutes" (singular term, but context dictates plural concept) – see Deuteronomy 23:17.

348 בִּיעַר (bi'êr) "burned"

349 Written עָשָׂר ('âsar) "ten" Green; read עָשָׂה ('âsâh) "made" NKJV, etc.

350 הָלַךְ (hâlâkh) "he did . . . go" LEB (masculine singular verb); "they did . . . go" NAS

351 אֲנִיּוֹת ('âniyyot) "ships" - feminine plural

352 Written נִשְׁבְּרָה (nishberâh) "broken" (feminine singular); read נִשְׁבְּרוּ (nishberu) "broken" (plural)

353 יְהוֹרָם (yehorâm) "Jehoram" - found also in 2 Kings 1:17; 3:1, 6; 8:16, 25, 29; 9:15, 17, 21-24; 12:18(H19); 2 Chronicles 17:8; 21:1, 3-5, 9, 16; 22:1, 5-7, 11.

2 Kings¹

1[1] And Moab transgressed² against Israel after Ahab's death. [2] And Ahaziah³ fell through the lattice in his upper room which was in Samaria. And he was injured and sent messengers and said to them, "Go, seek in Baal-Zebub,⁴ Gods of Ekron, if I will survive from this injury."

[3] And Yehvah's messenger spoke to Elijah, the Tishbite, "Arise, go up to meet the messengers of Samaria's king and speak to them, 'Is it because there is no Gods in Israel you go to seek in Baal-Zebub, Gods of Ekron?' [4] So therefore, thus Yehvah said, "The bed which you went up there, you shall not come down from it. For you will surely die.'"" And Elijah went.

[5] And the messengers returned to him. And he said to them, "What's this? You returned." [6] And they said to him, "A man came up to meet us and said to us, 'Go, return to the king who sent you and speak to him, "Thus Yehvah said, 'Is it because there is no Gods in Israel you sent to seek in Baal-Zebub, Gods of Ekron? Therefore, the bed which you went up there, you shall not come down from it. For you will surely die.'""

[7] And he spoke to them, "What judgment⁵ was the man who went up to meet you and spoke to you these words?" [8] And they said to him, "An owner of hair⁶ and a leather belt girded on his loins." And he said, "He is Elijah the Tishbite." [9] And he sent to him a ruler of fifty and his fifty, and he went up to him, and behold, he was sitting upon the top of the mountain. And he spoke to him, "Man of the Gods, the king said, 'Come down.'" [10] And Elijah answered and spoke to the ruler of the fifty, "And if I am a man of Gods, may fire come down from the heavens and consume you and your fifty." And fire came down from the heavens and consumed him and his fifty.

[11] And he returned and sent to him another ruler of fifty and his fifty. And he answered and spoke to him, "Man of the Gods, thus said the king, 'Come down quickly'" [12] And Elijah answered and spoke to them, "If I am a man of the Gods, may fire come down from the heavens and consume you and your fifty." And Gods' fire from the heavens came down and consumed him and his fifty.

[13] And he returned and sent a third ruler of fifty and his fifty. And the third ruler of the fifty went up and came and bowed upon his knees before Elijah and entreated him and spoke to him, "Man of the Gods, please let my soul, and the soul of these fifty your servants, be precious in your eyes. [14] Behold, fire from the heavens came down and consumed the first two rulers of the fifties and their fifties. So now, let my soul be precious in your eyes." [15] And Yehvah's messenger spoke to

¹ This is the Hebrew title. The Greek (LXX) title is "4 Kings."

² יִפְשַׁע (yiphsha') "transgressed" - same word as used for transgressed against God (e.g. 1 Kings 8:50).

³ אַחַזְיָה (achazyâh) "Ahaziah" - found also in 2 Kings 9:16; 23, 27, 29, 11:2; 2 Chronicles 20:35.

⁴ בַּעַל זְבוּב (ba'al zevuv) "Baal-zebub" (= lord of a fly or lord of flies [זְבוּב (zevuv) "fly" can be found in Ecclesiastes 10:1 & Isaiah 7:18]) - see footnote for Matthew 10:25.

⁵ מִשְׁפָּט (mishpat) "judgment" - see Judges 13:12 and footnote.

⁶ בַּעַל שֵׁעַר (ba'al shê'âr) "owner of hair" = a hairy man

Elijahu, “Go down with him. Do not be afraid of him.” And he arose and went down with him to the king.

[16] And he spoke to him, “Thus said Yehvah, ‘Because you sent messengers to seek in Baal-Zebub Gods of Ekron, is it because there is no Gods in Israel to seek in his word? Therefore, the bed which you went up there, you will not come down from it. For you will surely die.’” [17] And he died, according to Yehvah's word which he spoke to Elijahu.

And Jehoram reigned in his place, in the second year to Jehoram, son of Jehoshaphat, king of Judah, because he had no son.⁷ [18] And the rest of the matters of Ahaziah which he did, are they not written upon the book of the matters of the days to Israel's kings?

2[1] And it was, when Yehvah was to bring up Elijahu in the whirlwind of the heavens, so Elijahu walked (and Elisha from the Gilgal). [2] And Elijahu said to Elisha, “Please, stay here, for Yehvah has sent me unto House of God.” And Elisha said, “Yehvah lives, and your soul lives. I will not leave you.” And they went down to House of God. [3] And the sons of the prophets, those of House of God, went out to Elisha and said to him, “Did you know that Yehvah is taking your lords⁸ from over your head?” And he said, “I also knew. Be quiet.”

[4] And Elijahu said to him, “Elisha, please stay here, for Yehvah has sent me to Jericho.” And he said, “Yehvah lives, and your soul lives. I will not leave you.” And they went in to Jericho. [5] And the sons of the prophets who were in Jericho drew near to Elisha and said to him, “Did you know that Yehvah is taking your lords⁹ from over your head today?” And he said, “I also knew. Be quiet.”

[6] And Elijahu said to him, “Please stay here, for Yehvah has sent me to the Jordan.” And he said, “Yehvah lives, and your soul lives. I will not leave you.” And the two of them went. [7] And fifty men of the sons of the prophets came and stood in front of them from a distance, and the two of them stood by the Jordan. [8] And Elijahu took his cloak and wrapped it together and struck the waters, and they were divided there and there. And the two of them crossed over on the dry ground.

[9] And it was, as they crossed over, so Elijahu said to Elisha, “Ask. What shall I do for you before I am taken from with you?” And Elisha said, “So let it be, please, a double portion¹⁰ in your spirit to me.” [10] And he said, “You have asked for a difficult thing.¹¹ If you see me taken from you, you will have it so. And if not, it will not be.”

[11] And it was, they continued walking and talking and behold, a chariot of fire and horses of fire, and they divided between the two of them. And Elijahu went up in the whirlwind of the heavens. [12] And Elisha saw and he cried out, “My father, my father, a chariot of Israel and his steeds!”¹² And he did not see him again. And he grabbed onto his garments and tore them into two pieces.

7 This Jehoram is Ahaziah's brother, Ahab's son (2 Kings 3:1). Both Ahab and Jehoshaphat had a son named “Jehoram.”

8 אֲדֹנֵיָךְ ('adoneykhâ) “your lords” – see footnote for 1 Samuel 26:15.

9 אֲדֹנֵיָךְ ('adoneykhâ) “your lords” - see footnote for 1 Samuel 26:15.

10 פִּי שְׁנַיִם (piy shenaiym) “double portion” - more literally, “a mouth of two.” See also Deuteronomy 21:17.

11 הִקְשִׁיטָה לִישׁוֹל (hiqshiytâ lish'ol) “You have asked for a difficult thing” - more literally, “You have made hard to ask.”

12 פָּרָשָׁיו (pârâshâyv) “his steeds”; ERV “his horses”; NKJV “its horsemen” - can be horses (steeds, e.g. Ezekiel 27:14 NKJV) or horsemen (e.g. Ezekiel 23:6) depending on context.

[13] And he picked up Elijahu's cloak that had fallen from upon him and returned and stood upon the shore of the Jordan. [14] And he took Elijahu's cloak that had fallen from upon him and struck the water and said, "Where is Yehvah Gods of Elijahu, even he?"¹³ And he struck the waters and they divided there and there, and Elisha crossed over.

[15] And the sons of the prophets who were in Jericho in front saw him and said, "The spirit of Elijahu rests upon Elisha." And they came to meet him and bowed to him to the earth. [16] And they said to him, "Please look, there are fifty men, your servants, sons of valor. Please let them go and seek for your lords,¹⁴ lest Yehvah's spirit carried him and threw him on one of the mountains or in one of the valleys." And he said, "Do not send." [17] And they pressed him until he was ashamed, and he said, "Send." And they sent fifty men, and they sought for three days and did not find him. [18] And they returned to him, and he was staying in Jericho. And he said to them, "Did I not say to you, 'Don't go'?"

[19] And the men of the city said to Elisha, "Please look, the dwelling of the city is good, as my lord sees. And the water is bad, and the earth barren." [20] And he said, "Bring to me a new bowl, and put salt therein." And they brought to him. [21] And he went out to the source of the water and threw salt therein and said, "Thus said Yehvah, 'I have healed these waters. There shall not be from there again death or barrenness.'" [22] And the waters have been healed unto this day according to the word of Elisha that he spoke.

[23] And he went up from there to House of God. And he was going up on the road, and some small boys went out from the city and mocked him and said to him, "Go up, baldy. Go up, baldy." [24] And he turned behind him and saw them and cursed them in Yehvah's name. And two bears came out from the woods and tore to pieces from them forty two children. [25] And he went from there to the mountain of Carmel, and from there he returned to Samaria.

3[1] And Jehoram, son of Ahab, reigned over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years. [2] And he did the bad in Yehvah's eyes, except not according to his father and his mother. And he took away the pillar of Baal which his father made. [3] Yet, in the sins of Jeroboam, son of Nebat, where he caused Israel to sin, he clung to. He did not turn aside from it.

[4] And Meysha,¹⁵ king of Moab, was a sheepbreeder, and he paid to Israel's king a hundred thousand lambs and a hundred thousand ram's wool. [5] And it was, at Ahab's death, Moab's king transgressed against Israel's king. [6] And Jehoram the king went out on that day from Samaria and mustered all Israel. [7] And he went and sent to Jehoshaphat, king of Judah, saying, "King of Moab transgressed against me. Will you go with me to Moab to the battle." And he said, "I will go up. Like me, like you, as my people, as your people, as my horses, as your horses."¹⁶ [8] And he said, "Where is this, the way we will go up?" And he said, "The way of Edom's wilderness."

[9] And Israel's king and Judah's king and Edom's king went and traveled a

13 אֶף-הוּא ('aph-hu') "even he" YLT; NKJV, etc. leave these words untranslated.

14 אֲדֹנֵיךָ ('adoneykhâ) "your lords" – see footnote for 1 Samuel 26:15.

15 מֵיֶשָׁע (mêyshe) "Meysha" – this is different spelling than "Mesha" of Genesis 10:30 (see footnote).

16 Jehoshaphat says this same exact thing to Ahab in 1 Kings 22:4. But, Yah rebukes him in 2 Chronicles 19:2 (2 Chronicles 18 = 1 Kings 22).

roundabout way seven days, and there was no water for the camp and for the animals who were at their feet. [10] And Israel's king said, "Ahah,¹⁷ for Yehvah has called for these three kings to give them into Moab's hand!" [11] And Jehoshaphat said, "Is there not here a prophet to Yehvah, so let us seek Yehvah from him." And one from the servants of Israel's king answered and said, "Elisha, son of Shaphat, who poured out water upon the hands of Elijah, is here." [12] And Jehoshaphat said, "Yehvah's word is with him." And Israel's king, and Jehoshaphat, and Edom's king went down to him.

[13] And Elisha said to Israel's king, "What is to me and to you? Go to your father's prophets and to your mother's prophets." And Israel's king said to him, "No, for Yehvah has called for these three kings to give them into Moab's hand!" [14] And Elisha said, "Yehvah of hosts, before whom I stand, for if I did not receive the face¹⁸ of Jehoshaphat, king of Judah, I would not look at you nor see you. [15] And now, bring to me a musician." And it was, as the musician played, so Yehvah's hand was upon him.

[16] And he said, "Thus Yehvah said, 'Make this valley ditches, ditches.' [17] For thus said Yehvah, 'You will not see wind and you will not see rain, and that valley will be full of water, and you shall drink, you and your livestock and your animals. [18] And this is trivial¹⁹ in Yehvah's eyes, and he will give Moab into your hand. [19] And you shall strike every fortified city and every choice city, and every good tree you shall fell. And all springs of water you shall stop up, and every good piece of land you shall ruin with the stones."

[20] And it was in the morning at the going up of the offering, and behold, water came from the way of Edom and filled the land with the water. [21] And all of Moab heard that the kings came up to fight against them, and they called together from everyone who girds a belt²⁰ and upward;²¹ and they stood by the border. [22] And they arose early in the morning, and the sun appeared upon the water. And Moab saw the water on the other side red as blood. [23] And they said, "This is blood! The kings have surely attacked one another and struck each his neighbor! And now, to the plunder Moab!"

[24] And they came to Israel's camp, and Israel rose up and struck Moab. And they fled from before them, and entered²² her²³ and struck Moab. [25] And the cities they tore down, and every good piece of land they each cast his stone and filled her. And every spring of water they stopped up, and every good tree they fell. Until, in the Kir Haraseth,²⁴ her stones were left, and slingers surrounded and struck her.

17 See footnote for Joshua 7:7.

18 "receive the face" = the same wording for partiality. See e.g. Deuteronomy 10:17 and footnote.

19 נָקַל (nâqal) "is trivial"; LEB "is too trivial"; "is a simple matter" NKJV; "is *but* a light thing" KJV – same root word as in Genesis 16:4 "slighted" (TT, see footnote).

20 חֹגֵר חֲגֹרָה (chogêr chagorâh) "who girds a belt"; DRA "girded with a belt"; YLT "girding on a girdle"; NKJV "who were able to bear arms"

21 מַעֲלָה (ma'lnâh) "upwards" YLT, KJV; "older" NKJV

22 Written יָבֹ (yâv o), normally for "entered" it would be יָבֹאוּ (yâvo'u); read יָבוּ (yaku) "struck"; LXX εἰσῆλθον εἰσπορεύμενοι (eisêlthon eisporeuomenoi) "went entering"

23 בָּהּ (vâh) "her," more literally, "in her" – "her" apparently being the land (feminine) of Moab.

24 קִיר חֲרָשֶׁת (qir charâset) "Kir Haraseth" – only here. There is also קִיר־חֲרָשֶׁת (qir-chareseth) "Kir-Hareseth" in Isaiah 16:7.

[26] And Moab's king saw that the battle was too strong against him, and he took with him seven hundred men drawing a sword to break through to Edom's king; and he was unable. [27] And he took his firstborn son, who would reign in his place, and offered him up, a burnt offering upon the wall. And there was great wrath upon Israel, and they pulled out from against him and returned to the land.

4[1] And a certain woman from the women of the sons of the prophets cried out to Elisha, saying, "Your servant, my man, died, and you know that your servant was fearing Yehvah. And the creditor is coming to take my two children for himself for servants." [2] And Elisha said to her, "What shall I do for you. Tell me, what do you have²⁵ in the house?" And she said, "Your maidservant has nothing, except a flask of oil." [3] And he said, "Go, ask for yourself vessels from the outside, from all your neighbors, empty vessels. Let them not be few. [4] And you shall come in and shut the door behind you and behind your sons, and you shall pour into all these vessels and set aside the full."

[5] And she went from him and shut the door behind her and behind her sons, who brought to her, and she poured. [6] And it was, when the vessels were full, so she said to her son, "Bring to me another vessel." And he said to her, "There is not another vessel." And the oil stopped. [7] And she came and told the man of Gods. And he said, "Go, sell the oil and repay your debt, and you and your sons shall live on the rest."

[8] And it was one day, so Elisha crossed over to Shunem. And there was a great woman there, and she persuaded him to eat bread. As it was, as often as he crossed over, he turned aside there to eat bread. [9] And she said to her man, "Look please, I know that he is a holy man of Gods who crosses over by us continually. [10] Please, let us make a small upper wall room, and let us set for him there a bed, and a table, and a chair, and a lamp. And it shall be, when he comes to us, he will turn aside there." [11] And it was one day, so he came there and turned aside to the upper room and laid down there.

[12] And he said to Gehazi²⁶ his young man, "Call for this Shunammite." And he called for her, and she stood before him. [13] And he said to him, "Please say to her, 'Look, you have been concerned for us with all this care. What to do for you? Shall there be something spoken for you to the king, or to the leader of the army?'" And she said, "I dwell among my own people." [14] And he said, "So, what to do for her?" And Gehazi said, "Indeed, she has no son, and her man is old." [15] And he said, "Call for her." And he called for her. And she stood in the doorway.

[16] And he said, "At this appointed time, according to the time of life, you shall be embracing a son." And she said, "No, my lord, the man of Gods, do not lie to your maidservant." [17] And the woman conceived and bore a son, at that appointed time, according to the time of life which Elisha spoke to her.

[18] And the child grew, and the day came and he went out to his father to the reapers. [19] And he said to his father, "My head, my head!" And he said to his young man, "Carry him to his mother." [20] And he carried him and brought him to his mother, and he sat upon her knees unto the midday; and he died. [21] And she went up and laid him upon the bed of the man of Gods, and shut behind him, and

25 Written לָכִי (uncertain); read לָךְ (lâkh) "you have" (more lit. "to you"); LXX ἐστίν σοι (istin soi) "you have" (more lit. "is to you")

26 גֵּחָזִי (gêchazi) "Gehazi" – found also in 2 Kings 4:14, 25, 27, 29, 31, 36, 5:20-21, 25; 8:4-5.

went out.

[22] And she called to her man and said, "Please send for me one from the young men and one of the female donkeys, and let me run to the man of Gods, and let me return." [23] And he said, "Why are you going to him today, it's not a new moon, nor a Sabbath?" And she said, "Peace."²⁷ [24] And she saddled the female donkey and said to her young man, "Drive, and go. Do not slow down for me to ride, unless I say to you." [25] And she went and came to the man of Gods to the mountain of Carmel. And it was, when the man of Gods saw her at a distance, so he said to Gehazi his young man, "Look, that Shunammite. [26] Now, please run to meet her." And he said to her, "Is it peace for you? Is it peace for your man? Is it peace for the child?" And she said, "Peace."

[27] And she came to the man of Gods to the mountain, and grabbed onto his feet. And Gehazi drew near to push her away, and the man of Gods said, "Let her alone, for her soul is bitter to her, and Yehvah has hidden from me and not told me." [28] And she said, "Did I ask for a son from my lord? Did I not say do not deceive me?" [29] And he said to Gehazi, "Gird up your loins and take my staff in your hand and go. If you find a man, do not bless him, and if a man blesses you, do not answer him. And you shall put my staff upon the young man's face." [30] And the mother of the young man said, "Yehvah lives and your soul lives. I will not leave you." And he arose and went after her.

[31] And Gehazi crossed over before them and put the staff upon the young man's face. And there was no sound and no response. And he returned to meet him and declared to him, saying, "The young man did not awake." [32] And Elisha came in to the house, and behold, the young man was lying dead upon his bed. [33] And he came in and shut the door behind them both, and prayed to Yehvah. [34] And he went up and laid upon the child, and put his mouth upon his mouth and his eyes upon his eyes and his palms upon his palms. And he bent over him and the child's flesh became warm. [35] And he returned and walked in the house, one there and one there, and went up and bent over him. And the young man sneezed seven times. And the young man opened his eyes.

[36] And he called to Gehazi and said, "Call for this Shunammite." And he called her. And she came in to him, and he said, "Take up your son." [37] And she came in and fell upon his feet and bowed to the earth, and she took up her son and went out.

[38] And Elisha returned to the Gilgal, and the famine was in the land. And the sons of the prophets were sitting before him, and he said to his young man, "Put on the large pot and boil stew for the sons of the prophets." [39] And one went out to the field to gather herbs and found a field vine and gathered from it field gourds, his garment full. And he came in and sliced for the pot of stew, for they did not know. [40] And they poured out for men to eat. And it was, as they were eating, so they cried out and said, "Death is in the pot, the man of Gods!" And they were not able to eat. [41] And he said, "So, bring me meal." And he threw into the pot and said, "Pour out for the people." And they ate and not a thing was bad in the pot.

[42] And a man came from Baal Shalisha,²⁸ and he brought in to the man of Gods

27 שָׁלוֹם (shālom) "Peace" Green; "Peace to thee" YLT; "It is well" NKJV

28 בַּעַל שָׁלִישָׁה (ba'al shālīshāh) "Baal Shalisha" - only here. BDB "place in Ephraim near Gilgal"; LXX Βαϊθσαρίσα (Baithsarisa).

bread of first fruits, twenty loaves of barely, and new growth²⁹ in his sack.³⁰ And he said, “Give to the people and let them eat.” [43] And his server said, “What? Shall I set this before a hundred men?” And he said, “Give to the people and let them eat, for thus Yehvah said, ‘Eat and leftover.’” [44] And he set before them, and they ate and had leftovers, according to Yehvah's word.

5[1] And Naaman, leader of the army of Aram's king, was a great man before his lords and received face,³¹ for by him Yehvah had given deliverance to Aram. And the man was a mighty one of valor, leprous. [2] And Aram's raiders went out and captured from Israel's land a young girl, and she was before Naaman's woman. [3] And she said to her mistress, “Oh that my lord were before the prophet who is in Samaria. Then he would cure him from his leprosy.”

[4] And he went in and declared to his lords, saying, According to this, and according to this, spoke the girl who is from Israel's land. [5] And Aram's king said, “Go, go, and I will send a letter³² to Israel's king.” And he went and took in his hand ten talents of silver, and six thousand of gold, and ten changes of cloths.

[6] And he brought the letter to Israel's king, saying, “And now, according to this letter coming to you, behold, I have sent to you Naaman my servant, so you may cure him from his leprosy.” [7] And it was, when Israel's king read the letter, so he tore his clothes and said, “Am I Gods to kill and to make alive? For this one sends to me to cure a man from his leprosy! For indeed, please know and see that he is seeking an occasion against me!”

[8] And it was, when Elisha, the man of Gods, heard that Israel's king tore his clothes, so he sent to the king, saying, “Why did you tear your clothes? Please, let him come to me, and he will know that there is a prophet in Israel.” [9] And Naaman came with his horses and his chariot, and he stood at the entrance of Elisha's house. [10] And Elisha sent to him a messenger, saying, “Go and wash seven times in the Jordan, and your flesh shall return to you, and be clean.”³³

[11] And Naaman was angry and went and said, “Look, I said to myself, ‘Surely, he will come out and stand and call on the name of his Gods, Yehvah, and wave his hand to the place and cure the leprosy.’ [12] Are not Abanah³⁴ and Pharpar³⁵ rivers of Damascus better than all the waters of Israel? Could I not wash in them and be clean?” And he turned and went in a rage.

[13] And his servants drew near and spoke to him and said, “Would you not do a great thing the prophet spoke to you? How much more when he said to you, ‘Wash and be clean?’” [14] So he went down and dipped into the Jordan seven times, according to the word of the man of Gods. And his flesh returned as flesh of a small boy, and he was cleansed.

[15] And he returned to the man of Gods, he and all his camp, and he came in

29 כֶּרְמֶל (karmel) “new growth” - see footnote for Leviticus 2:14.

30 צִקְלֹן (tsiqqlon) “sack” Green, NAS; “husk” YLT, KJV – only here, uncertain meaning.

31 נִשָּׂא פָנִים (nesu' phâniym) “received face,” i.e. “highly respected” NAS; “accepted of face” YLT

32 סֵפֶר (sêpher) “letter” – same word for “book” (e.g. 2 Kings 1:18).

33 טָהַר (tehâr) “be clean” - imperative (i.e. a command)

34 Written אֲבָנָה ('avânâh) “Abanah” Green; “Abana” YLT, NKJV, LXX Αβανα (Abana); read אֲמָנָה ('amânâh) “Amanah” CJB, TLV – only here.

35 פֶּרְפֶּר (pharpar) “Pharpar” - only here.

and stood before him. And he said, "Please look, I know that there is no Gods in all the earth except in Israel. And now, please take a blessing from your servant." [16] And he said, "Yehvah lives, whom I stand before him, I will not take." And he urged him to take, and he refused.

[17] And Naaman said, "So, no. Please, let your servant be given a couple mule loads of earth, for your servant will not do again an offering or sacrifice to other Gods,³⁶ except to Yehvah. [18] To this thing may Yehvah pardon to your servant: when my lord comes in to Rimmon's³⁷ house to bow down there, and he leans upon my hand, and I bow down in Rimmon's house, when I bow down in Rimmon's house, may Yehvah please pardon to your servant in this thing." [19] And he said to him, "Go in peace." And he went from him a distance of land.

[20] And Gehazi, young man of Elisha, the man of Gods, said, "Behold, this Naaman the Aramean my lord refrained from taking from his hand what he brought. Yehvah lives, for I will run after him and take something from him." [21] And Gehazi pursued after Naaman, and Naaman saw him running after him. And he fell from upon the chariot to greet him, and he said, "Is it peace?" [22] And he said, "Peace, my lord. He sent me saying, 'Look now this, two young men from the mountain of Ephraim came to me from the sons of the prophets. Please give for them a talent of silver and two changes of clothes.'" [23] And Naaman said, "Please, take two talents." And he urged him and fashioned two talents of silver into two bags, and two changes of clothing, and gave to his two young men, and they carried before him. [24] And he came to the hill, and took from their hand, and deposited in the house, and sent the men, and they went.

[25] And he came in and stood by his lord. And Elisha said to him, "From where, Gehazi?" And he said, "Your servant did not go here or there."³⁸ [26] And he said to him, "Did not my heart go, when the man turned from upon his chariot to meet you. Is it time to take the silver, and to take clothes, and olive trees, and vineyards, and flocks, and herds, and servants, and maid-servants? [27] So, Naaman's leprosy shall cling onto you, and on your seed forever." And he went out from before him, leprous as the snow.

6[1] And the sons of the prophets said to Elisha, "Please look, the place where we are staying there before you is too cramped for us. [2] Please, let us go unto the Jordan and take from there each one beam, and let us make for ourselves a place to stay there." And he said, "Go." [3] And the one said, "Please, consent and go with your servants." And he said, "I will go." [4] And he went with them, and they came to the Jordan. And they cut down the trees.

[5] And it was, the one was felling the beam, and the iron fell to the waters. And he cried out and said, "Ahah, my lord, and it was borrowed!" [6] And the man of Gods said, "Where did it fall?" And he showed him the place. And he cut a stick and threw there, and it caused the iron to float. [7] And he said, "Pick up for yourself." And he reached out his hand and took it up.

[8] And Aram's king was fighting against Israel, and he consulted with his servants, saying, "My camp will be at such and such a place." [9] And the man of

36 לְאֱלֹהִים אֲחֵרִים (lê'lohiym 'achêriym) "to other Gods" – plural noun, plural adjective

37 רִמּוֹן (rimmon) "Rimmon" = pomegranate e.g. Exodus 28:34.

38 אֶנְהָ וְאֶנְהָ (âneh vâ'ânâh) "here or there" Green; "hither or thither" YLT; "anywhere" NKJV – this phrase found also in 1 Kings 2:36, 42.

Gods sent to Israel's king, saying, "Be on guard from passing over this place, for Aram is descending there." [10] And Israel's king sent to the place where the man of Gods told him and warned him. And he was guarded there, not once nor twice. [11] And the heart of Aram's king was enraged over this thing, and called to his servants and said to them, "Will you not tell me, who among us is for Israel's king?" [12] And one from his servants said, "No, my lord the king. For Elisha, the prophet who is in Israel, tells Israel's king the things that you speak in your bed room." [13] And he said, "Go and see where he is. And I will send and take him." And he told him, saying, "Look, in Dothan."

[14] And he sent there horses and chariots and a heavy force, and they came in at night and surrounded the city. [15] And the one serving the man of the Gods arose early and went out and behold, a force surrounding the city, and horse, and chariot, and his young man said to him, "Ahah, my lord! What shall we do?" [16] And he said, "Do not fear, for there are more with us than with them." [17] And Elisha prayed and said, "Yehvah, please open his eyes and let him see." And Yehvah opened the young man's eyes. And he saw, and behold, the mountain was full of horses³⁹ and chariots of fire roundabout Elisha.

[18] And they came down to him, and Elisha prayed to Yehvah and said, "Please, strike this nation with blindness." And he struck them with blindness, according to Elisha's word. [19] And Elisha said to them, "This is not the way, and this is not the city. Come after me, and I will lead you to the man that you seek." And he went with them to Samaria.

[20] And it was, when they entered Samaria, so Elisha said, "Yehvah, open the eyes of these and let them see." And Yehvah opened their eyes. And they saw, and behold, in the midst of Samaria. [21] And Israel's king said to Elisha when he saw them, "Shall I strike, shall I strike, my father?" [22] And he said, "You shall not strike. Whom you have captured with your sword and with your bow, would you strike? Set bread and water before them, and let them eat and drink and go to their lords." [23] And they made a great feast for them, and they ate and drank; and he sent them away. And they came to their lords, and raiders of Aram did not again enter into Israel's land.⁴⁰

[24] And it was, after this, so Ben Hadad, Aram's king, gathered all his camp, and went up and besieged Samaria. [25] And there was a great famine in Samaria. And behold, they were besieging against her until a donkey's head was at eight silver, and the quarter of the kab⁴¹ of dove droppings⁴² at five silver. [26] And it was, Israel's king was passing by on the wall, and a woman cried out to him, saying, "Save, my lord the king." [27] And he said, "If Yehvah does not save you, from where will I save you? Out of the threshing floor or from the wine vat?" [28] And the king said to her, "What is to you?" And she said, "This woman said to me, 'Give your son, and we will eat him today, and my son we will eat tomorrow.'⁴³ [29] And we boiled my son, and we ate him. And I said to her on the following day, 'Give your son, and we will eat him.' And she has hidden her son."

39 The horses in 2 Kings 2:11 were horses of fire.

40 In 2 Kings 24:2 "raiders of Aram" enter Judah.

41 קָב (qav) "kab" - only here.

42 Written חֲרִיּוֹנִים (charēyoniym) "droppings" – found also in 2 Kings 18:27; Isaiah 36:12; Read דִּבְיוֹנִים (divyoniym) "droppings" (?), only found here.

43 Jeremiah 19:9

[30] And it was, when the king heard the woman's words, so he tore his clothes. And he was passing by on the wall, and the people saw. And behold, the sackcloth was inside⁴⁴ on his flesh. [31] And he said, "Thus shall Gods, he do to me and again, if the head of Elisha, son of Shaphat, remains upon him today."

[32] And Elisha was sitting in his house, and the elders were sitting with him. And a man was sent from before him. Before the messenger came in to him, behold, he said to the elders, "Do you see that the son of this murderer sent to take away my head? Look, when the messenger comes in, shut the door. And press him at the door. Are not the sound of his lords' feet behind him?" [33] While he was still speaking with them, so behold, the messenger came down to him. And he said, "Look at this, the bad from Yehvah. Why am I waiting for Yehvah still?"

7[1] And Elisha said, "Hear Yehvah's word. Thus Yehvah said, 'About this time tomorrow, a seah of flour for a shekel, and two seahs of barley for a shekel in Samaria's gate.'" [2] And the officer who was to the king, who leaned upon his hand, answered the man of Gods and said, "Look, if Yehvah made windows in the heavens, could this thing be?" And he said, "Look, you will see with your eyes, and from there you will not eat."

[3] And four men were leprous at the entrance of the gate, and they said each to his neighbor, "Why are we sitting here until we die? [4] If we said, 'We shall go in the city,' so the famine is in the city, and we will die there. And if we sit here, so we will die. So now, come, and let us fall into Aram's camp. If they keep us alive, we will live. And if they kill us, so we die."

[5] And they arose at the twilight to go to Aram's camp. And they came unto Aram's camp outskirts, and behold, not a man there. [6] And my Lords⁴⁵ had caused Aram's camp to hear a sound of chariots, a sound of horses, a sound of a great force. And they said each to his brother, "Behold, Israel's king has hired against us the kings of the Hitittes and the kings of Egypt to come against us." [7] And they arose and fled at the twilight, and they left their tents, and their horses, and their donkeys. The camp was just as it was, and they fled for their souls.

[8] And these lepers came unto the outskirts of the camp. And they came in to one tent, and ate and drank, and carried from there silver, and gold, and clothes. And they went and hid. And they returned and came in to another tent, and carried from there, and went and hid. [9] And they said each to his neighbor, "We are not doing right this day. It is a day of good news, and we are being silent. And we wait until the morning light, and punishment will find us. So now, come, and let us go in and tell the king's house."

[10] And they came and called to the gatekeeper of the city, and declared to them, saying, "We came in to Aram's camp, and behold, not a man⁴⁶ was there, nor a voice of Adam.⁴⁷ Yet, the horses were tied up, and the donkeys tied up, and the tents just as they were." [11] And the gatekeepers called and told within the house of the king. [12] And the king arose at night and said to his servants, "Please, let me tell you what Aram has done to us. They know that we are hungry, so they went out from

44 מִבַּיִת (mibâyit) "inside" - more literally, "from house" - a figure of speech.

45 אֲדֹנָי ('adonây) "my lords" - see footnote for Genesis 15:2.

46 אִישׁ ('iysh) "man"

47 אָדָם ('âdām) "Adam" - see footnote for Genesis 5:2.

the camp to hide in the field, saying, 'When they come out from the city, so we will grab them alive and go in to the city.'

[13] And one from his servants answered and said, "So, let us take five from the remaining horses that are left in her. Look, they are as all the multitude of Israel that are left in her. Look, they are as all the multitude of Israel that have been destroyed. So, let's send and see." [14] And they took two chariots with horses, and the king sent after Aram's camp, saying, "Go and see."

[15] And they went after them unto the Jordan. And behold, all the way was full of clothes, and articles that Aram threw aside in their haste. And the messengers returned and told the king. [16] And the people went out and plundered Aram's camp. And a seah of flour was a shekel, and two seahs of barley a shekel, according to Yehvah's word. [17] And the king appointed the officer who leaned upon his hand over the gate, and the people trampled him in the gate. And he died, just as the man of Gods said, who spoke when the king came down to him. [18] And it was, as the man of Gods spoke to the king, saying, "It will be two seahs of barely for a shekel, and a seah of flour for a shekel about this time tomorrow in Samaria's gate." [19] And the officer answered the man of Gods and said, "So look, if Yehvah made windows in the heavens, could it be as this thing?" And he said, "Look, you will see with your eyes, and from there you will not eat." [20] And it was to him so. And the people trampled him in the gate, and he died.

8[1] And Elisha spoke to the woman whose son he made alive, saying, "Arise, and go, you and your house, and sojourner in wherever you may sojourn. For Yehvah has called for a famine. And also, it will come into the land seven years." [2] And the woman arose and did according to the word of the man of Gods. And she went, and her house, and sojourned in Philistines' land seven years. [3] And it was, at the end of seven years, so the woman returned from Philistines' land. And she went out to appeal to the king for her house and for her field.

[4] And the king was speaking to Gehazi, the young man of the man of Gods, saying, "Please recount to me all the great things that Elisha did." [5] And it was, he was recounting to the king when he made alive the one who died. And behold, the woman whose son he made alive was appealing for her house and for her field. And Gehazi said, "My lord the king, this is the woman, and this is her son, whom Elisha made alive. [6] And the king asked the woman, and she recounted to him. And the king gave to her one eunuch, saying, "Return all that is hers and all the yield of the field from the day she left the land and unto now."

[7] And Elisha came to Damascus, and Ben Hadad, Aram's king, was sick. And it was told him, saying, "The man of Gods has come here." [8] And the king said to Hazael, "Take in your hand a gift, and go meet the man of Gods, and seek Yehvah from him, saying, 'Will I revive from this sickness.'" [9] And Hazael went to meet him, and he took a gift in his hand, even every good thing of Damascus, forty camel loads. And he came in and stood before him, and said, "Your son, Ben Hadad king of Aram, sent me to you, saying, 'Will I revive from this sickness?'" [10] And Elisha said to him, "Say to him,⁴⁸ 'You shall surely live.' Yet, Yehvah has shown me that he shall surely die."

48 Written נֹל (lo) "not" (i.e. "You shall surely not live"); read לֹ (lo) "to him"; LXX αὐτῷ (autô) "to him" - context (see also vs 14) dictates LXX is correct (see also e.g. Genesis 11:12 footnote, where LXX is likewise correct, agreeing with Luke 3).

[11] And he stood with his face,⁴⁹ and he set until ashamed; and the man of Gods wept. [12] And Hazael said, “Why is my lord weeping?” And he said, “Because, I know what bad you will do to Israel's sons: Their fortresses you shall put away in the fire, and their young men you will kill with the sword, and their children you will dash in pieces, and their pregnant you will rip open.” [13] And Hazael said, “For what is your servant, the dog, that I should do this great⁵⁰ thing?” And Elisha said, “Yehvah has shown me, you king over Aram.”

[14] And he went from Elisha, and came in to his lords. And he said to him, “What did Elisha say to you?” And he said, “He said to me, 'You shall surely live.'” [15] And it was on the next day, so he took the netted cloth,⁵¹ and dipped in the water, and spread upon his face, and he died. And Hazael reigned in his place.

[16] And in the fifth year of Joram, son of Ahab, king of Israel, so Jehoshaphat was king of Judah. Jehoram, son of Jehoshaphat, began to reign king of Judah. [17] He was a son of thirty two years when he began to reign, and he reigned eight years in Jerusalem. [18] And he walked in the way of Israel's kings, just as Ahab's house did, for Ahab's daughter was his woman. And he did the bad in Yehvah's eyes. [19] Yet, Yehvah was unwilling to destroy Judah, because of David his servant, just as he said to him to give to him a lamp, to his sons all the days.

[20] In his days, Edom transgressed from under Judah's hand, and they made a king over them. [21] And Joram crossed over to Zair,⁵² and all the chariots with him. And it was, he arose at night and struck Edom, who had surrounded him and the captains of the charoits. And the people fled to their tents. [22] And Edom has transgressed from under Judah's hand unto this day. Then, Libnah transgressed at that time.

[23] And the rest of the matters of Joram and all that he did, are they not written upon the book of the matters of the days to the kings of Judah? [24] And Joram lay with his fathers and was buried with his fathers in David's city. And Ahaziah his son reigned in his place.

[25] In the twelfth year to Joram, son of Ahab, king of Israel, Ahaziah, son of Jehoram king of Judah, reigned. [26] Ahaziah was a son of twenty two⁵³ when he reigned, and he reigned in Jerusalem one year. And his mother's name was Athaliahu,⁵⁴ daughter of Omri king of Israel. [27] And he walked in the way of Ahab's house and did the bad in Yehvah's eyes as Ahab's house, for he was son-in-law of Ahab's house.

[28] And he went with Joram, son of Ahab, to the battle with Hazael, king of Aram, in Gilead Heights.⁵⁵ And Arameans struck Joram. [29] And Joram turned back to Jezreel to be healed from his wounds, where Arameans struck him in the

49 In other words, his facial expression stood still.

50 גָּדוֹל (gādol) “great” YLT, KJV, NAS; “gross” NKJV

51 מַכְבֵּר (makbêr) “netted cloth” BDB; “coarse cloth” YLT; “thick cloth” NKJV – only here. See similar event using related root word in 1 Samuel 19:13, 16.

52 צַעִיר (tsâ`iyr) “Zair” - for a location, only here.

53 2 Chronicles 22:2 “forty two”; LXX “twenty”

54 אֶתְלִיָּהוּ (ʾatalyâhu) “Athaliahu” - found also in 2 Kings 11:2, 20; 2 Chronicles 22:2, 10-11; 23:12-13, 21; 24:7. Spelled also אֶתְלִיָּה (ʾatalyâh) “Athaliah” in 2 Kings 11:1, 3, 13-14; 1 Chronicles 8:26; 2 Chronicles 22:12; Ezra 8:7.

55 רָמֹת (râmot) “Heights”; NKJV “Ramoht” - plural form for same word for “Height” in verse 29.

Height⁵⁶ when he was fighting Hazael, king of Aram. And Ahaziah, son of Jehoram king of Judah, went down to see Joram, son of Ahab, in Jezreel, because he was ill.

9[1] And Elisha the prophet called to one from the sons of the prophets and said to him, "Gird up your loins and take the flask of this oil in your hand and go to Ramoth Gilead. [2] And you shall go in there and see there Jehu, son of Jehoshaphat, son of Nimshi. And you shall go in and make him arise from among his brothers and bring him into a room in a room. [3] And you shall take the flask of oil and pour it upon his head, and you shall say, 'Thus Yehvah said, "I anoint you for king for Israel."' And you shall open the door and flee, and you shall not delay." [4] And the young man, the young man of the prophet, went to Ramoth Gilead.

[5] And he came in and behold, captains of the army were sitting. And he said, "I have a word for you, the captain." And Jehu said, "For who among us all?" And he said, "To you, the captain." [6] And he arose and went into the house, and he poured the oil on his head and said to him, "Thus Yehvah Gods of Israel said, 'I anoint you for king for Yehvah's people, for Israel. [7] And you shall strike your lords Ahab's house, and I shall avenge the blood of my servants the prophets, and the blood of all Yehvah's servants from Jezebel's hand. [8] All of Ahab's house shall perish, and you shall cut off to Ahab he who urinates on a wall, both bond and free in Israel. [9] And I shall make Ahab's house as the house of Jeroboam, son of Nebat, and as the house of Baasha, son of Ahijah. [10] And the dogs shall eat Jezebel on a plot of Jezreel, and there will be no burying.'" And he opened the door and fled.

[11] And Jehu went out to the servants of his lords, and he said to him, "Is it peace? Why did this crazy one come to you?" And he said to them, "You know the man and his talk."⁵⁷ [12] And they said, "False! Please, tell us." And he said, "According to this, and according to this, he spoke to me, saying, 'Thus Yehvah said, "I have anointed you for king for Israel."' [13] And they hastened, and each took his garment and put under him to the bony⁵⁸ steps. And they blew in the horn and said, "Jehu is king!"

[14] And Jehu, son of Jehoshaphat, son of Nimshi, conspired against Joram. And Joram was guarding, he and all Israel, in Ramoth Gilead, from before Aram's king Hazael. [15] And Jehoram the king had returned to be healed in Jezreel from his wounds that Arameans struck him when he was fighting Hazael, king of Aram. And Jehu said, "If your souls are so,⁵⁹ do not let a fugitive from the city go to tell in Jezreel."

[16] And Jehu rode and went to Jezreel, for Joram was laying down there. And Ahaziah, king of Judah, had come down to see Joram. [17] And the watchman was standing on the tower in Jezreel, and he saw Jehu's company when he came, and said, "I see a company." And Jehoram said, "Take a horseman and send to meet them, and let him say, 'Is it peace?'" [18] And the rider of the horse went to meet him, and said, "Thus the king said, 'Is it peace?'" And Jehu said, "What's to you and to peace? Turn around to behind me." And the watchman declared, saying, "The

56 רָמָה (râmâh) "Height" - see footnote for Joshua 18:25.

57 שִׁיחַ (siych) "talk" YLT, NAS; "babble" NKJV; LXX ἀδολεσχίαν (adoleschian) "communication" Brenton – meaning uncertain in this context. Elsewhere, the Hebrew word is used for meditating (e.g. Psalm 104:34) or complaint (e.g. Job 7:13).

58 גֶּרֶם (gerem) "bony"; "bare" NAS; "top" NKJV, YLT – exact meaning unknown. See Genesis 49:14 for use elsewhere.

59 אִם-יֵשׁ נַפְשֵׁכֶם (im-yêsh naphshekhem) "If your souls are so"; JUB "If it is your desire"; NKJV "If you are so minded"

messenger went unto them and did not return.” [19] And he sent a second horse rider, and he came to them and said, “Thus the king said, ‘Peace.’” And Jehu said, “What’s to you and to peace? Turn around to behind me.” [20] And the watchman declared, saying, “He came unto them and did not return, and the driving is as the driving of Jehu, son of Nimshi; for he drives with madness.”⁶⁰

[21] And Jehoram said, “Harness up.” And they harnessed up his chariot, and Jehoram, king of Israel, went out, and Ahaziah, king of Judah, each in his chariot. And they went out to meet Jehu, and they found him at the plot of Naboth the Jezreelite. [22] And it was, when Jehoram saw Jehu, so he said, “Is it peace Jehu?” And he said, “What’s the peace, as long as the harlotries of Jezebel your mother and her witchcrafts are many?”

[23] And Jehoram turned his hands and fled and said to Ahaziah, “Treachery, Ahaziah!” [24] And Jehu filled his hand with the bow and struck Jehoram between his shoulders, and the arrow went out from his heart; and he sank in his chariot. [25] And he said to Bidkar⁶¹ his officer,⁶² “Carry and throw him in the plot of the field of Naboth the Jezreelite. For remember, I and you were riding together after Ahab his father and Yehvah laid this burden upon him. [26] ‘Surely, I saw the blood of Naboth and the blood of his sons yesterday, says Yehvah. And I will repay to you on this plot, says Yehvah.’” And now, carry and throw him on the plot, according to Yehvah’s word.”

[27] And Ahaziah, king of Judah, saw and fled on the way of the Garden House.⁶³ And Jehu pursued after him and said, “Also him, strike him in the chariot” on the ascent of Gur,⁶⁴ which is Ibleam. And he fled to Megiddo and died there. [28] And his servants made him ride to Jerusalem, and they buried him in his grave with his fathers in David’s city.

[29] And in the twelfth year of Joram, son of Ahab, Ahaziah reigned over Judah. [30] And Jehu came to Jezreel, and Jezebel had heard. And she put on her eyes the antimony,⁶⁵ and made her head good, and looked down through the window. [31] And Jehu came in to the gate, and she said, “Is it peace, Zimri, killer of his lords?” [32] And he lifted up his face toward the window and said, “Who is with me? Who?” And two, three, eunuchs looked down at him. [33] And he said, “Drop him.”⁶⁶ And they dropped her, and her blood splattered on the wall and on the horses. And he trampled her.

[34] And he came in and ate and drank and said, “Attend to this cursed one and

60 שִׁגְגָּ'וֹן (shiggâ'on) “madness” YLT; “crazy” EXB; “ furiously” NKJV – this word = madness, craziness – found also in Deuteronomy 28:28; Zechariah 12:4.

61 בִּדְקָר (bidqar) “Bidkar” - only here.

62 Written שְׁלֹשָׁה (sheloshâh) “three”; read שְׁלִישׁוֹ (shâlisho) “his officer”; LXX τριστάτην αὐτοῦ (tristatên autou) “his officer”

63 בֵּית הַגֶּן (bêyt haggân) “the garden house” NAS; “garden-house” YLT; “Beth Haggan” NKJV

64 גֹּר (gur) “Gur” only here for this location. There is also Gur Baal in 2 Chronicles 26:7.

65 פֹּוךַּ (puk) “antimony” (“the chemical element of atomic number 51, a brittle silvery-white metalloid” Oxford; BDB “antimony . . . black mineral powder”); NKJV “paint”; LXX ἐστίμισατο (estimisato) “painted . . . with black paint” - found also in 1 Chronicles 29:2 (“antimony” NAS); Isaiah 54:11 (“antimony” NAS); Jeremiah 4:30 (“paint” NAS).

66 Written שְׁמִטְהוּ (shimtuḥu) “Drop him”; read שְׁמִטְהָ (shimtuḥâ) “Drop her”; “Drop her down” MEV; “let her go” YLT; “Throw her down” NKJV

bury her, for she was a king's daughter.” [35] And they went to bury her and did not find her, except the skull, the feet, and the palms of the hands. [36] And they returned and told him. And he said, “It is Yehvah's word which he spoke by the hand of his servant Elijahu the Tishbite, saying, 'In the plot of Jezreel the dogs shall eat Jezebel's flesh. [37] And Jezebel's corpse shall be as manure⁶⁷ on the face of the field on the plot of Jezreel, so that they shall not say, “This is Jezebel.””

10[1] And Ahab had seventy sons in Samaria. And Jehu wrote letters and sent to Samaria to the leaders of Jezreel, the elders, and to the care givers of Ahab, saying, [2] “And now, as this letter comes to you, so with you are your lords' sons, and with you are the chariot, and the horses, and a fortified city, and the equipment. [3] And you see the good and the upright from your lords' sons, so you shall set upon his father's throne, and fight for your lords' house.”

[4] And they were very very afraid, and said, “Look, the two kings did not stand before him, so how will we stand?” [5] And he who was over the house sent, and he who was over the city, and the elders, and the care givers sent to Jehu, saying, “We are your servants, and all that you say to us we will do. We will not make a man a king. Do the good in your eyes.” [6] And he wrote to them a second letter, saying, “If you are for me and you are for hearing my voice, take the heads of the men of the sons of your lords and come to me about this time tomorrow to Jezreel.” And the king's sons were seventy men with the great ones of the city who were rearing them.

[7] And it was, when the letter came to them, so they took the king's sons and slaughtered seventy men. And they put their heads in the baskets and sent to him to Jezreel. [8] And the messenger came in and declared to him, saying, “They brought the heads of the king's sons.” And he said, “Put them, two heaps, at the entrance of the gate until the morning.” [9] And it was in the morning, and he went out and stood and said to all the people, “You are righteous. Look, I conspired against my lord and killed him. And, who struck all these? [10] Know then, that nothing shall fall to earth from Yehvah's word that Yehvah has spoken against Ahab's house. And Yehvah has done what he spoke by the hand of his servant, Elijahu.”

[11] And Jehu struck all who were left of Ahab's house in Jezreel, and all his great ones, and his acquaintances, and his priests until there was no survivor left to him. [12] And he arose and went and came to Samaria. He was at the house of Eked⁶⁸ of the shepherds on the way. [13] And Jehu found the brothers of Ahaziah, king of Judah, and said, “Who are you?” And they said, “We are Ahaziah's brothers, and we have come down to visit⁶⁹ the sons of the king and the sons of the queen.” [14] And he said, “Seize them alive.” And they seized them alive, and slaughtered them at the well of the house of Eked, forty two men. And there was not a man left from them.

[15] And he went from there and found Jonadab, son of Rechab, coming to meet him. And he blessed him and said to him, “Is your heart upright as my heart is with your heart?” And Jonadab said, “It is.” “So, it is. Give your hand.” And he gave his

67 דָּמָן (domen) “manure” EXB, etc.; “dung” YLT; “refuse” NKJV – found also in Psalm 83:10(H11); Jeremiah 8:2; 9:22(H21); 16:4; 25:33. See also Leviticus 4:11 and footnote.

68 עֶקֶד (‘eqed) “Eked” – found also in vs 14.

69 לִשְׁלוֹם (lishlom) “to visit” RSV; “for the peace” (this is more “literal,” but does not convey the meaning in English) LEB; “to ask the welfare” Green; “to greet” NKJV.

hand, and he brought him up to him to the chariot. [16] And he said, “Come with me and see my zeal for Yehvah.” And they⁷⁰ made him ride in his chariot. [17] And he came to Samaria and struck all those remaining to Ahab in Samaria until he exterminated him, according to the word of Yehvah which he spoke to Elijah.

[18] And Jehu gathered all the people and said to them, “Ahab served the Baal a little. Jehu will serve him much. [19] And now, call to me all the prophets of Baal, all his servants, and all his priests. Let not a man be missing, for I have a great sacrifice for the Baal. Whoever is missing shall not live.” And Jehu did so in deceitfulness, so that he might destroy the servants of Baal. [20] And Jehu said, “Sanctify an assembly to Baal.” And they called.

[21] And Jehu sent in all Israel, and all the servants of Baal came. And there was not left a man who did not come. And they came to the house of Baal, and filled the house of Baal mouth to mouth.⁷¹ [22] And he said to whom was over the wardrobe, “Bring out garments for all the servants of Baal.” And he brought out the attire to them. [23] And Jehu and Jonadab, son of Rechab, came to the house of Baal. And he said to the servants of Baal, “Search and see, lest there be here with you from Yehvah's servants, but the servants of Baal, only them.”

[24] And they came to do sacrifices and burnt offerings. And Jehu set for himself on the outside eighty men. And he said, “The man who escapes from the men whom I have brought upon your hands, his soul for his soul.”⁷² [25] And it was, as he finished doing the offering, so Jehu said to the runners and the officers, “Go in. Strike them. Do not let a man go out.” And they struck them with the mouth of the sword, and the runners and the officers threw them out. And they went unto the city⁷³ of the house of Baal. [26] And they brought out the pillars of the house of Baal and burned it.⁷⁴ [27] And they tore down the pillar of Baal, and tore down the house of Baal; and set it for an outhouse⁷⁵ unto today.

[28] So, Jehu exterminated the Baal from Israel. [29] Yet, the sins of Jeroboam, son of Nebat, where he caused Israel to sin, he did not turn aside from after them, the calves of gold that were at House of God and that were in Dan. [30] And Yehvah said to Jehu, “Because you did well to do the upright in my eyes according to all that was in my heart you did to Ahab's house, you shall have sons to the fourth sit upon Israel's throne.” [31] And Jehu did not take heed to walk in the law of Yehvah, Gods of Israel, in all his heart. He did not turn aside from the sins of Jeroboam, who caused Israel to sin.

[32] In those days, Yehvah began to cut off in Israel, and Hazael struck them in all Israel's territory, [33] from the Jordan, the rising of the Sun, with all the land of Gilead, the Gadite, and the Reubenite, and the Manassite, and from Aroer which is by the brook Arnon, and the Gilead, and the Bashan. [34] And the rest of the matters of Jehu and all that he did and all his might, are they not written upon the

70 יָרִכְבוּ (yarkivu) “they made . . . ride” KJV (subject *is* plural), yet NAS has “he made . . . ride”

71 פֶּה לִפְּהָ (peh lâpheh) “mouth to mouth” YLT; “from one end to the other” NKJV

72 נַפְשׁוֹ תַּחַת נַפְשׁוֹ (naphsho tachat naphsho) “his soul for his soul” YLT; “his life for the life of the other” NKJV

73 עִיר (‘iy) “city” YLT, KJV; “inner room” NKJV

74 יִשְׂרַפְהָ (yisrephuhâ) “burned it” CSB, etc.; “burned them” NKJV, etc. - more literally, “burned her”

75 Written מַחְרָאוֹת (macharâ'ot) “outhouse” Green, KJ21; “draught house” KJV; “latrine” NAS; “refuse dump” NKJV;

read מוֹצְאוֹת (motsâ'ot) “places of going out to, i.e. a privy” BDB – see also footnote for Judges 3:24.

book of the matters of the days to Israel's kings? [35] And Jehu lay with his fathers, and they buried him in Samaria. And Jehoahaz⁷⁶ his son reigned in his place. [36] And the days in which Jehu reigned over Israel was twenty eight years in Samaria.

11[1] And Athaliah,⁷⁷ mother of Ahaziah, saw that her son was dead,⁷⁸ so she arose and destroyed every seed of the kingdom. [2] And Jehosheba,⁷⁹ daughter of king Joram, sister of Ahaziah, took Joash, son of Ahaziah, and stole him from among the king's sons who were being killed, him and his nurse in the room of beds. And they hid him from Athaliah's face, and he was not killed. [3] And he was with her in Yehvah's house hidden six years, and Athaliah reigned⁸⁰ over the land.

[4] And in the seventh year, Jehoiada sent and took the rulers of hundreds of the Carites⁸¹ and of the runners, and brought them in to him at Yehvah's house. And he cut to them a covenant, and made them swear in Yehvah's house, and showed them the king's son. [5] And he commanded them, saying, "This is the thing that you shall do: the third from you coming in the Sabbath and keeping guard of the king's house, [6] and the third in Sur's gate, and the third in the gate after the runners. And you shall keep guard of the house defense.⁸² [7] And the two hands among you, all going out on the Sabbath, so they shall keep guard of Yehvah's house for the king. [8] And you shall surround the king roundabout, each one, and his weapons in his hand. And the one who comes to the ranks shall be put to death." And they were with the king in his going out and in his coming in.

[9] And the leaders of the hundreds did according to all that Jehoiada the priest commanded. And they each took his men coming in on the Sabbath with those going out on the Sabbath, and they came in to Jehoiada the priest. [10] And the priest gave to the leaders of hundreds the spear⁸³ and the shields that were king David's that were in the house of Yehvah. [11] And the runners each stood, and his weapons in his hand, from the right shoulder of the house to the left shoulder of the house by the altar and by the house and by the king roundabout. [12] And he brought out the king's son, and he gave upon him the crown and the testimony, and they made him king. And they anointed him, and struck a palm.⁸⁴ And they said, "May the king

76 יְהוֹאָחָז (yeho'âchâz) "Jehoahaz" (= Yah has taken hold), found also in 2 Kings 13:1, 4, 7-10, 22, 25, 14:8, 17, 2

Chronicles 25:25, spelled יוֹאָחָז (yo'âchâz) "Joahaz" in 2 Kings 14:1. Also, two kings of Judah, Josiah's son in 2 Kings 23:30, 31, 34; 2 Chronicles 36:1, 2 & 4 "Joahaz," apparently = 1 Chronicles 3:15 "Johanan," and Jehoram's son in 2 Chronicles 21:17; 25:23. There is also "Joahaz" the recorder in 2 Chronicles 34:8.

77 אֶתְלִיָּה (atlyâh) "Athaliah" - found also in 2 Kings 11:3, 13-14; 1 Chronicles 8:26; 2 Chronicles 22:12; Ezra 8:7.

78 2 Kings 9:27

79 יְהוֹשֶׁבַע (yehosheva') "Jehosheba" (= Yah is seven or Yah swore), see footnote for Genesis 21:14 for similar name. This woman's name is also spelled יְהוֹשָׁבֵעַת (yehoshav'at) "Jehoshabeath" in 2 Chronicles 22:11.

80 Isaiah 3:12

81 כָּרִי (kâriy) "Carites" NAS; "bodyguards" NKJV; "executioners" YLT; "captains" KJV – see footnote for 2 Samuel 20:23.

82 מִסָּח (massâch) "defense" NAS; "alternately" Green; "lest it be broken down" NKJV, meaning uncertain, word found only here. No Greek translation found in LXX. It simply reads, "and you shall keep the guard of the house."

83 חֲנִיָּת (chaniyt) "spear" TLV; "spears" YLT, NKJV – singular noun, context likely implies plural idea.

84 יָכּוּ-כָף (yaku-khâph) "struck a palm" = clapped hands, similarly found in Psalm 47:1; 98:8; Isaiah 55:12; negative context in Nahum 3:19; Ezekiel 6:11; 21:14 & 17 (palm to a palm); 22:13; plural palms in negative context in Numbers 24:10; Job 27:23. Finally, Ezekiel 25:6 "clapping a hand" (יָד [yâd]) both positive and negative context.

live!”

[13] And Athaliah heard the sound of the runners, the people, and she came in to the people in Yehvah's house. [14] And she saw, and behold, the king was standing by the pillar according to the judgment,⁸⁵ and the leaders, and the trumpets to the king. And all the people of the land were joyful and blasting with the trumpets. And Athaliah tore her garments and cried out, “Conspiracy, conspiracy!”

[15] And Jehoiada the priest commanded the leaders of the hundreds, officers of the army, and said to them, “Bring her out from the house to the ranks, and the one who comes after her, put to death with the sword.” For the priest said, “She may not be put to death in Yehvah's house.” [16] And they laid hands on her, and she was brought in the way of the horses of the king's house; and she was put to death there.

[17] And Jehoiada cut the covenant between Yehvah and the king, and the people, to be for a people to Yehvah, and between the king and the people. [18] And all the people of the land came in the house of Baal and tore it down. Its altars and its images they thoroughly shattered,⁸⁶ and Gift,⁸⁷ the priest of Baal, they killed before the altars. And the priest put officers over Yehvah's house.

[19] And he took the leaders of the hundreds, and the Carites, and the runners, and all the people of the land, and they brought the king down from Yehvah's house and came in the way of the gate of the runners to the king's house. And he sat upon the throne of the kings. [20] And all the people of the land rejoiced, and the city was quiet. And they killed Athaliah with the sword in a king's⁸⁸ house. [21H12:1] Jehoash was a son of seven years when he reigned.

12[1H2] In the seventh year of Jehu's reign, Jehoash reigned. And he reigned forty years in Jerusalem, and his mother's name was Zibiah⁸⁹ from Beer Sheba. [2H3] And Jehoash did the right in Yehvah's eyes all the days Jehoiada the priest taught him. [3H4] Only, the high places were not turned aside. The people still were sacrificing and making smoke as incense on the high places.

[4H5] And Jehoash said to the priests, “All the silver of the holy things that are brought in to Yehvah's house, silver of passing over⁹⁰ of a man, silver of souls of his valuation,⁹¹ all silver that has gone up upon a man's heart to bring in to Yehvah's house. [5H6] And let the priests take for themselves each from his acquaintance, and let them repair the damage of the house for all that is found there damaged.”

[6H7] And it was, in the twenty third year to Jehoash the king, the priests had not repaired the damage of the house. [7H8] And Jehoash the king called for Jehoiada the priest, and for the priests, and said to them, “Why have you not repaired the damage of the house? And now, do not take silver from your acquaintances, but for

85 מִשְׁפָּט (mispat) “judgment” = “custom” in this context.

86 See Deuteronomy 12:2-4.

87 מַתָּן (mattan) “Gift” (= gift, e.g. Genesis 34:12; Numbers 18:11; Proverbs 18:16); NKJV “Mattan”

88 Written מֶלֶךְ (melech) “king”; read הַמֶּלֶךְ (hammelech) “the king”

89 צִבְיָה (tsivyâh) “Zibiah” - found also in 2 Chronicles 24:1.

90 עֹוֶר (’ovêr) “passing over” YLT; “census” NKJV; Esther 3:3 same exact word used for “transgressing” (YLT) the command of the king.

91 עֶרְכוֹ (’erko) “his valuation” - see e.g. TT same word used in Leviticus 5:15,18; 6:6[H5:25]; 2 Kings 23:35 “assessment” NKJV.

damage of the house you shall give it.” [8H9] And the priests consented to not take silver from the people, and to not repair the damage of the house.

[9H10] And Jehoiada the priest took one chest and bored a hole in its door, and put it by the altar on the right where a man comes in to Yehvah's house. And the priests who guarded the threshold put there all the silver brought in to Yehvah's house. [10H11] And it was, when they saw the silver was much in the chest, so the king's scribe and the great priest went up and counted and confined the silver that was found in Yehvah's house. [11H12] And they gave the measured silver unto the hand⁹² of those doing the work, attending to Yehvah's house, [12H13] and to those doing wall work, and to those hewing the stone, and to buy trees and hewn stones to repair the damage of Yehvah's house, and for all that goes out upon the house for repair.

[13H14] However, there was not made basins of silver, trimmers, bowls, trumpets, any vessel of gold, or vessel of silver, from the silver that was brought in to Yehvah's house. [14H15] But, they gave it to those doing the work, and they repaired with it Yehvah's house. [15H16] And they did not require an account from the men that they gave into their hand the silver to give to those doing the work, because they dealt faithfully. [16H17] Guilt offering silver and silver of sin offerings were not brought in to Yehvah's house. They were for the priests.

[17H18] Then Hazael, king of Aram, went up and fought against Wine Press and captured her. And Hazael set his face to go up against Jerusalem. [18H19] And Jehoash, king of Judah, took all the holy things Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his holy things, and all the gold that was found in the treasuries in Yehvah's house and the house of the king. And he sent to Hazael, king of Aram, and he went up from upon Jerusalem.

[19H20] And the rest of the matters of Joash and all that he did,⁹³ are they not written upon the book of the matters of the days to Judah's kings? [20H21] And his servants rose up and conspired a conspiracy, and struck Joash in House of Millo, which goes down to Silla.⁹⁴ [21H22] So, Jozabad,⁹⁵ son of Shimeath,⁹⁶ and Jehozabad,⁹⁷ son of Shomer,⁹⁸ his servants, struck him and killed him. And they buried him with his fathers in David's city. And Amaziah⁹⁹ his son reigned in his place.

13[1] In the twenty third year to Joash, son of Ahaziah, king of Judah,

92 Written יָד (yad) “hand”; read יָדַי (yedêy) “hands”

93 2 Chronicles 23 & 24 gives more detail to Joash's life, given two wives 24:3; killed Jehoiada's son, etc. 24:20-25.

94 סִלָּא (silla) “Silla” - found only here.

95 יֹזָבָד (yozâvâd) “Jozabad” CSB, etc., (named “Zabad,” זָבָד ([zâvâd], in 2 Chronicles 24:26), also name of 3 of David's mighty men, overseer (NKJV) in 2 Chronicles 31:13; 35:9 (an officer); Ezra 8:33; 10:22-23; Nehemiah 8:7; 10:16. Other manuscripts have יֹזָכָר (yozâkhâd) “Jozachar” NKJV, etc., nowhere else found.

96 שִׁמְעָת (shim`ât) “Shimeath” = his mother, called an Ammonitess in 2 Chronicles 24:26.

97 יְהוֹזָבָד (yehozâvâd) “Jehozabad” - others with this name, 1 Chronicles 26:4; 2 Chronicles 17:18; 24:26.

98 שֹׁמֵר (shomêr) “Shomer” (= watcher or guard) = his mother, as can be seen in 2 Chronicles 24:26 where she is named “Shimrith” שִׁמְרִית (shimriyt) “the Moabitess” (i.e. a female). “Shomer” also found for a sister in 1 Chronicles 7:32.

99 אֲמַצְיָה (amatsyâh) “Amaziah” - found also in 2 Kings 13:12; 14:8; 15:1; 1 Chronicles 4:34; 6:30; Amos 7:10, 12, 14. Spelled also “Amaziah” in 2 Kings 14; 15:3; 1 Chronicles 3:12; 2 Chronicles 24:27; 2 Chronicles 25; 26:1, 4.

Jehoahaz, son of Jehu, reigned over Israel in Samaria seventeen years. [2] And he did the bad in Yehvah's eyes and walked after the sins of Jeroboam, son of Nebat, who caused Israel to sin. He did not turn aside from it. [3] And Yehvah's anger was kindled against Israel, and he gave them into the hand of Hazael, king of Aram, and into the hand of Ben Hadad, son of Hazael, all the days.

[4] And Jehoahaz pleaded with the face of Yehvah, and Yehvah listened to him. For he saw Israel's oppression, for Aram's king oppressed them. [5] And Yehvah gave to Israel a savior, and they went out from under Aram's hand. And Israel's sons dwelt in their tents as before. [6] Yet, they did not turn aside from the sins of the house of Jeroboam where he caused Israel to sin. In it he walked. And also, the Asherah stood in Samaria. [7] For he did not leave to Jehoahaz of the people, except fifty horsemen, and ten chariots, and ten thousand on foot. For Aram's king destroyed them and made them as dust to tread upon.¹⁰⁰

[8] And the rest of the matters of Jehoahaz, and all he did, and his might, are they not written upon the book of the matters of the days to Israel's kings? [9] And Jehoahaz lay with his fathers, and they buried him in Samaria. And Joash his son reigned in his place.

[10] In the thirty seventh year to Joash, king of Judah, Jehoash, son of Jehoahaz, reigned over Israel in Samaria sixteen years. [11] And he did the bad in Yehvah's eyes. He did not turn aside from all the sins of Jeroboam, son of Nebat, where he caused Israel to sin. He walked in it. [12] And the rest of the matters of Joash, and all that he did, and his might in which he fought with Amaziah, king of Judah, are they not written upon the book of the matters of the days to Israel's kings? [13] And Joash lay with his fathers, and Jeroboam sat upon his throne. And Joash was buried in Samaria with Israel's kings.

[14] And Elisha was sick with his sickness in which he would die. And Joash, king of Israel, came down to him, and he wept upon his face. And he said, "My father, my father, Israel's chariots and his horsemen!" [15] And Elisha said to him, "Take a bow and arrows." And he took for himself a bow and arrows. [16] And he said to Israel's king, "Mount¹⁰¹ your hand upon the bow." And he mounted his hand. And Elisha put his hand on the king's hands.

[17] And he said, "Open the window toward the east." And he opened. And Elisha said, "Shoot." And he shot. And he said, "Yehvah's arrow of salvation, and arrow of salvation among Aram. And you shall strike Aram in Aphek unto completion. [18] And he said, "Take the arrows." And he took. And he said, "For Israel's king, strike to earth." And he struck three times and stopped. [19] And the man of Gods was angry at him and said, "To strike five or six times, then you would have struck Aram to completion. But now, three times you shall strike Aram."

[20] And Elisha died, and they buried him. And raiders of Moab came into the land at the coming of the year. [21] And it was, they were burying a man, and behold, they saw the troop, and threw the man in Elisha's grave. And the man went and touched Elisha's bones and came to life and rose up onto his feet. [22] And Hazael, king of Aram, oppressed Israel all the days of Jehoahaz.

[23] And Yehvah was gracious with them and had compassion on them, because of his covenant with Abraham, Isaac, and Jacob. And he was unwilling to destroy

100 לָדָשׁ (lâdush) "to tread upon" - same verb used similarly in Habakkuk 3:12 ("trampled")

101 הִרְכָּב (harkêv) "Mount" - same root word as e.g. Genesis 24:61 "mounted."

them and cast them off from before his face until now.

[24] And Hazael, king of Aram, died, and Ben Hadad his son reigned in his place.

[25] And Jehoash, son of Jehoahaz, returned and took the cities from the hand of Ben Hadad, son of Hazael which he took from the hand of Jehoahaz his father in the war. Three times Joash struck him and returned Israel's cities.

14[1] In the second year of Joash, son of Joahaz,¹⁰² king of Israel, Amaziahu, son of Joash king of Judah, reigned. [2] He was a son of twenty five when he reigned, and he reigned twenty nine years in Jerusalem. And his mother's name was Jehoaddin¹⁰³ from Jerusalem. [3] And he did the right in Yehvah's eyes, except not as his father David did, but according to all that his father Joash did, he did. [4] Only, the high places were not turned aside. Still the people were sacrificing and making smoke as incense on the high places.

[5] And it was, when the kingdom was strongly in his hand, so he struck his servants who struck his father the king. [6] And he did not put to death the sons of those who struck, as it is written in the book of the law of Moses that Yehvah commanded, saying, "Fathers shall not be put to death for sons, and sons shall not be put to death for fathers. But, each in his own sin shall he die."¹⁰⁴

[7] He struck Edom in the valley of salt, ten thousand, and seized the Rock¹⁰⁵ in the battle, and called her name Joktheel¹⁰⁶ unto this day. [8] Then Amaziah sent messengers to Jehoash, son of Jehoahaz, son of Jehu, king of Israel, saying, "Come, let's face each other."

[9] And Jehoash, king of Israel, sent to Amaziahu, king of Judah, saying, "The thicket that was in the Lebanon sent to the cedar that was in the Lebanon, saying, 'Give your daughter to my son for a woman.' And an animal of the field that was in the Lebanon passed by and trampled the thicket. [10] You indeed struck Edom, and your heart has lifted you up. Be honored and sit in your house. And why stir yourself up in bad and you fall, you and Judah with you?"

[11] And Amaziahu did not listen. And Jehoash, king of Israel, went up, and they faced each other, he and Amaziahu, king of Judah, at House of Sun which was Judah's. [12] And Judah was smitten before Israel, and they fled each to his tent. [13] And Jehoash, king of Israel, captured Amaziahu, king of Judah, son of Jehoash, son of Ahaziahu, at House of Sun. And they came into Jerusalem, and he broke in the wall of Jerusalem at the gate of Ephriam unto the corner gate, four hundred cubits. [14] And he took all the gold and the silver, and the vessels that were found of Yehvah's house, and in the treasuries of the king's house, and the sons of pledges,¹⁰⁷ and returned to Samaria.

[15] And the remainder of the matters of Jehoash that he did, and his might, and how he fought with Amaziahu, king of Judah, are they not written upon the book of the matters of the days to Israel's kings? [16] And Jehoash lay with his fathers, and was buried in Samaria with Israel's kings. And Jeroboam his son reigned in his

102 יוֹאָחָז (yo'âchâz) "Joahaz" (see footnote for 2 Kings 10:35), name found also in 2 Chronicles 34:8; 36:2, 4.

103 Written יְהוֹאֲדִינ (yeho'addiyn) "Jehoaddin" NAS; read יְהוֹאֲדָן (yeho'addân) "Jehoaddan" NKJV as written in 2 Chronicles 25:1.

104 Written יָמוּת (yâmut) "shall he die"; read יִמָּוֵת (yumât) "shall he be put to death" - Law found in Deuteronomy 24:16.

105 See footnote for Judges 1:36.

106 Name of a city in Joshua 15:38.

107 בְּנֵי הַתַּעֲרֻבוֹת (benay hatt'aruvot) - "the sons of pledges" = "hostages"

place.

[17] And Amaziahu, son of Joash, king of Judah, lived fifteen years after the death of Jehoash, son of Jehoahaz, king of Israel. [18] And the rest of the matters of Amaziahu, are they not written upon the book of the matters of the days to Judah's kings? [19] And they formed a conspiracy against him in Jerusalem, and he fled to Lachish. And they sent after him to Lachish and killed him there.

[20] And they carried him upon the horses, and he was buried in Jerusalem with his fathers in David's city. [21] And all the people of Judah took Azariah¹⁰⁸ (and he was a son of sixteen years) and made him king in place of his father Amaziahu. [22] He built Elath¹⁰⁹ and brought her back to Judah after the king lay with his fathers.

[23] In the fifteenth year of Amaziahu, son of Joash, king of Judah, Jeroboam, son of Joash, king of Israel, reigned in Samaria forty one years. [24] And he did the bad in Yehvah's eyes. He did not turn aside from all the sins of Jeroboam, son of Nebat, where he caused Israel to sin. [25] He brought back the border of Israel from the entrance of Hamath unto the sea of the plain according to the word of Yehvah Gods of Israel which he spoke by the hand of his servant Dove,¹¹⁰ son of Amittai,¹¹¹ the prophet who was from the Winepress of Hopher. [26] For Yehvah saw Israel's affliction was very bitter, whether bond or free, and there was no helper for Israel. [27] And Yehvah did not speak to wipe out Israel's name from under the heavens, and he saved them by the hand of Jeroboam, son of Joash.

[28] And the rest of the matters of Jeroboam, and all that he did, and his might in which he waged war, and how he returned Damascus and Hamath to Judah in Israel,¹¹² are they not written upon the book of the matters of the days to Israel's kings? [29] And Jeroboam lay with his fathers with Israel's kings, and Zechariah¹¹³ his son reigned in his place.

15[1] In the twenty seventh year to Jeroboam king of Israel, Azariah son of Amaziah reigned king of Judah. [2] He was a son of sixteen years when he reigned, and he reigned fifty two years in Jerusalem;¹¹⁴ and his mother's name was Jecholiahu¹¹⁵ from Jerusalem. [3] And he did the right in Yehvah's eyes according to all that Amaziahu his father did. [4] Except, the high places were not turned aside. The people still were sacrificing and making smoke as incense on the high places.

[5] And Yehvah struck the king, and he was a leper¹¹⁶ until the day of his death. And he dwelt in the separate house, and Jotham the king's son was over the house judging the people of the land. [6] And the rest of the matters of Azariahu and all

108 עֲזַרְיָה ('azaryâh) "Azariah" (= Yah has helped) - found also in 2 Kings 15:1, 7, 17, 23, 27; 1 Chronicles 2:8, 38-39; 3:12; 6:9-11(H5:35-37), 13-14(H5:39-40); 6:36(H6:21); 9:11; 2 Chronicles 21:2; Ezra 7:1, 3; Nehemiah 3:23-24; 7:7; 8:7; 10:2(H3); 12:33; Jeremiah 43:2; Daniel 1:6-7, 11, 19 - see also footnote for "Azaryahu" in 1 Kings 4:2.

109 See footnote for Deuteronomy 2:8.

110 יוֹנָה (yonâh) "Dove" (e.g. 2 Kings 6:25 TT; Genesis 8:8-12); "Jonah" NKJV, etc.. This is the same Jonah of Jonah 1:1.

111 אֲמִיטַי ('amittai) "Amittai" - found also in Jonah 1:1.

112 לִיְהוּדָה בְּיִשְׂרָאֵל (liyhudâh beyisrâ'êl) "to Judah in Israel" CEB, JUL, etc., "for Israel . . . *what had belonged* to Judah" NKJV (likewise NAS, KJV); "of Judah, into Israel" YLT.

113 זְכַרְיָה (zekharyâh) "Zechariah" - also spelled "Zechariahu" זְכַרְיָהּ (zekharyâhu) e.g. in 2 Kings 15:8 – this name is found about 25 times in OT for several different people.

114 See 2 Chronicles 26:3.

115 יְכִלְיָהּ (yekhâlyâhu) "Jecholiahu" - found also in 2 Chronicles 26:3 (written) spelled יְכִיִּלְיָהּ (yekhiylyâh).

116 See 2 Chronicles 26:16-21.

that he did, are they not written upon the book of the matters of the days to Judah's kings? [7] And Azariah lay with his fathers, and they buried him with his fathers in David's city. And Jotham his son reigned in his place.

[8] In the thirty eighth year of Azariah, king of Judah, Zechariah, son of Jeroboam, reigned over Israel in Samaria six months. [9] And he did the bad in Yehvah's eyes just as his fathers did. He did not turn aside from the sins of Jeroboam son of Nebat, where he caused Israel to sin. [10] And Shallum¹¹⁷ son of Jabesh, conspired against him and struck him and killed him in front of the people, and he reigned in his place.

[11] And the rest of the matters of Zechariah, behold they are written upon the book of the matters of the days to Israel's kings. [12] This is the word of Yehvah which he spoke to Jehu, saying, "Sons of forth shall sit to you upon Israel's throne." And it was so.

[13] Shallum son of Jabesh, reigned in the thirty ninth year to Uzziah¹¹⁸ king of Judah, and he reigned a month of days in Samaria. [14] And Comforter¹¹⁹ son of Gadi,¹²⁰ went up to Tirzah and went in Samaria and struck Shallum son of Jabesh, in Samaria. So, he killed him and reigned in his place. [15] And the rest of the matters of Shallum and his conspiracy that he conspired, behold, they are written upon the book of the matters of the days to Israel's kings.

[16] Then Comforter struck Tiphseh and all who were in her and her borders from Tirzah, because they did not open. And he struck, ripping open, all her pregnant ones. [17] In the thirty ninth year to Azariah king of Judah, Comforter son of Gadi, reigned over Israel ten years in Samaria. [18] And he did the bad in Yehvah's eyes. He did not turn aside from the sins of Jeroboam son of Nebat, where he caused Israel to sin, all his days.

[19] Pul¹²¹ king of Assyria, came upon the land, and Comforter gave to Pul a thousand talents of silver for his hands to be with him to strengthen the kingdom in his hand. [20] And Comforter caused to bring out the silver upon Israel, upon all the mighty ones of wealth, for each one, to give to Assyria's king fifty shekels of silver. And Assyria's king returned and did not stay there in the land.

[21] And the rest of the matters of Comforter and all that he did, are they not written upon the book of the matters of the days to Israel's kings? [22] And Comforter lay with his fathers, and Pekahiah¹²² his son reigned in his place.

[23] In the fiftieth year to Azariah king of Judah, Pekahiah son of Comforter, reigned over Israel in Samaria two years. [24] And he did the bad in Yehvah's eyes. He did not turn aside from the sins of Jeroboam son of Nebat, who caused Israel to

117 שָׁלֻם (shallum) "Shallum" - several in OT by this name.

118 עֲזִיָּהּ ('uzziyyâh) "Uzziah" (= Yah is my strength) – "Uzziah" = "Azariah" (same king, see 2 Kings 15:1f), found for this king also in 2 Kings 15:30; Hosea 1:1; Amos 1:1; Zechariah 14:5, spelled also עֲזִיָּהּ (uzziyyâhu) "Uzziahu" in 2 Kings 15:32, 34; 2 Chronicles 26:1, 3, 8-9, 11, 14, 18-19, 21-23; 27:2; Isaiah 1:1; 6:1; 7:1; and an officer in 1 Chronicles 27:25; also "Uzziah" for a Levite 1 Chronicles 6:24[H9]; a priest Ezra 10:21, man in Judah Nehemiah 11:4.

119 מְנַחֵם (menachêm) "Comforter" (see e.g. same word in Ecclesiastes 4:1[2x]; Lamentations 1:2, 9, 16-17, 21); "Menahem" NKJV – as a name, only found in this chapter.

120 גָּדִי (gâdiy) "Gadi" - same exact word for "Gadite" (e.g. 2 Samuel 23:36), found also in vs. 17.

121 פּוּל (pul) "Pul" (= Tiglath-Pileser, see 1 Chronicles 5:26) – found also in Isaiah 66:19.

122 פִּקְחִיָּה (peqachyâh) "Pekahiah" (= Yah opened [eyes]) – found also in verses 23 & 26.

sin. [25] And Pekah¹²³ son of Remaliah,¹²⁴ his officer conspired against him and struck him in Samaria in the palace¹²⁵ of the king's house, with Argob, and the Lion,¹²⁶ and with him fifty men from sons of Gileadites. So, he killed him and reigned in his place. [26] And the rest of the matters of Pekahiah and all that he did, they are written upon the book of the matters of the days to Israel's kings.

[27] In the fifty second year to Azariah king of Judah, Pekah son of Remaliah, reigned over Israel in Samaria twenty years. [28] And he did the bad in Yehvah's eyes. He did not turn aside from the sins of Jeroboam son of Nebat, who caused Israel to sin. [29] In the days of Pekah king of Israel, Tiglath-Pileser¹²⁷ king of Assyria, came and took Ijon, and Mourning¹²⁸ House of Maachah, and Janoah,¹²⁹ and Kedesh, and Hazor, and the Gilead, and the Galilee, all the land of Naphtali, and he carried them captive to Assyria.

[30] And Hoshea son of Elah, conspired a conspiracy against Pekah son of Remaliahu, and struck him and killed him and reigned in his place in the twentieth year to Jotham son of Uzziah. [31] And the rest of the matters of Pekah and all that he did, they are written upon the book of the matters of the days to Israel's kings.

[32] In the second year to Pekah son of Remaliahu, king of Israel, Jotham son of Uzziahu, reigned king of Judah. [33] He was the son of twenty five years when he reigned, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha¹³⁰ daughter of Zadok. [34] And he did the right in Yehvah's eyes according to all that Uzziahu his father did. [35] Only, the high places the people still did not turn aside from sacrificing and making smoke as incense on the high places. He built the upper gate of the house of Yehvah. [36] And the rest of the matters of Jotham that he did, are they not written upon the book of the matters of the days to Judah's kings?

[37] In those days Yehvah began to send into Judah Rezin¹³¹ king of Aram, and Pekah son of Remaliahu. [38] And Jotham lay with his fathers and was buried with his fathers in the city of David his father. And Ahaz¹³² his son reigned in his place.

16[1] In the seventeenth year to Pekah son of Remaliahu, Ahaz son of Jotham reigned king of Judah. [2] Ahaz was a son of twenty years when he reigned, and he reigned sixteen years in Jerusalem. And he did not do the right in Yehvah his Gods' eyes as his father David. [3] And he walked in the way of the kings of Israel, and

123 פֶּקַח (peqach) "Pekah" - found also in 2 Kings 15:27, 29-32, 37; 16:1, 5; 2 Chronicles 28:6; Isaiah 7:1.

124 רִמְלִיָּהּ (remalyâhu) "Remaliah" - found also in 2 Kings 15:27, 30, 32, 37; 16:1, 5; 2 Chronicles 28:6; Isaiah 7:1, 4-5, 9; 8:6.

125 אֶרְמוֹן ('armon) "palace" KJV; "citadel" NKJV – see footnote for 1 Kings 16:18.

126 הָאֲרִיָּה (hâ'aryêh) "the Lion" (same as in Judges 14:8-9; 2 Samuel 17:10; 23:20; 1 Kings 13:25, 28; 20:36; Ecclesiastes 9:4; Isaiah 31:4); NKJV, etc. "Arieh."

127 תִּגְלַת פִּלְעֶסֶר (tiglat pil'eser) "Tiglath-Pileser" (= Pul, see 1 Chronicles 5:26) – found also in 2 Kings 16:7, 10; 1 Chronicles 5:6, 26; 2 Chronicles 28:20.

128 אָבֵל ('âvêl) "Mourning" – see footnotes for Judges 11:33 & 1 Samuel 6:18.

129 יָנוּחַ (yânôach) "Janoah" - only here. Another location, similar spelling, Joshua 16:6-7.

130 יְרוּשָׁה (yerushâ) "Jerusha" - spelled "Jerushah" יְרוּשָׁה (yerushâh) in 2 Chronicles 27:1.

131 רֶצִין (retsiyn) "Rezin" - found in 2 Kings 16:5-6, 9; Isaiah 7:1, 4, 8; 8:6; 9:10; for another, Ezra 2:48; Nehemiah 7:50.

132 אַחָז ('âchâz) "Ahaz" - found several times, also for a son of Micah in 1 Chronicles 8:35-36; 9:42.

also, he caused his son to pass through in the fire according to the abominations of the nations that Yehvah had dispossessed them from before Israel's sons. [4] And he sacrificed and made smoke as incense on the high places and upon the hills and under every flourishing¹³³ tree.

[5] Then Rezin, king of Aram, and Pekah, son of Remaliahu, king of Israel, went up to Jerusalem for the battle. And they besieged Ahaz and were not able to prevail. [6] At that time, Rezin, king of Aram, brought back Elath¹³⁴ for Aram and removed the Judeans¹³⁵ from Elath, and Arameans¹³⁶ came in Elath and dwelt there until this day.

[7] And Ahaz sent messengers to Tiglath-Pileser, king of Assyria, saying, "I am your servant and your son, come up and save me from the palm of Aram's king and from the palm of Israel's king who have risen up against me." [8] And Ahaz took the silver and the gold that he found in Yehvah's house and in the treasuries of the king's house and sent a present to Assyria's king. [9] And Assyria's king listen to him, and Assyria's king went up to Damascus and seized her and took her captive to Kir and killed Rezin.

[10] And Ahaz the king went to meet Tiglath-Pileser, king of Assyria, at Dumascus.¹³⁷ And he saw the altar that was in Damascus. And Ahaz the king sent to Uriah the priest a likeness of the altar and its construction for all its work. [11] And Uriah the priest built the altar according to all that Ahaz the king sent from Damascus. Thus, Uriah the priest did while Ahaz the king was coming from Damascus.

[12] And the king came in from Damascus, and the king saw the altar. And the king drew near unto the altar and made an offering upon it. [13] And he made his burnt offering smoke as incense, and his grain offering, and poured out his drink offering, and sprinkled the blood of the peace offering that he had upon the altar. [14] And the bronze altar that was before Yehvah, so he brought near from the face of the house from between the altar and the house of Yehvah. And he put it by the altar to the north.

[15] And Ahaz the king commanded him,¹³⁸ Uriah the priest, saying, "Upon the great altar making smoke as incense shall be the morning burnt offering, and the evening grain offering, and the king's burnt offering and his grain offering, and the burnt offering of all the people of the land and their grain offering and their drink offerings. And all blood of a burnt offering, and all blood of a sacrifice you shall sprinkle. And the bronze altar shall be for me to inquire. [16] And Uriah the priest did according to all that Ahaz the king commanded him.

[17] And Ahaz the king cut off the rims of the bases, and he took from upon them, also¹³⁹ the basin, and the sea, taking down from upon the bronze cattle which were

133 רַעֲנָן (ra'anân) "flourishing"; NASB "luxuriant"; NKJV "green" - see footnote for Deuteronomy 12:2.

134 See footnote for Deuteronomy 2:8 & Exodus 13:18.

135 הַיְהוּדִים (hayehudiym) "the Judeans" NAS; "men of Judah" NKJV; "the Jews" KJV – this is the first time this term is used. It is plural of יְהוּדִי (yehudiy) "Judean" (or "Jew") = a resident of Judah. Later, it became a term for all of Israel. See e.g. Esther 8:17/Romans 2:28-29; John 4:22; Romans 9:4-5; Ephesians 2:11. For more, see article on the Jews.

136 Written אַרְמִים ('arammiym) "Arameans" NAS; read אֲדוֹמִים ('adomiym) "Edomites" NKJV

137 דוּמָשֶׁק (dummeseq) "Dumascus" - LXX εἰς Δαμασκόν (eis Damaskon) "into Damascus"

138 Written "commanded him"; read "commanded"

139 Written וְאֵת (ve'et) "also"; read אֵת ('et) no also (or and)

under it, and put it on a pavement of stones. [18] And the Sabbath covering that they build in the house, and the outer entrance way of the king, he removed from Yehvah's house, because of the king of Assyria.

[19] And the rest of the matters of Ahaz that he did, are they not written upon the book of the matters of the days to Judah's kings? [20] And Ahaz lay with his fathers, and he was buried with his fathers in David's city. And Hezekiah¹⁴⁰ his son reigned in his place.

17[1] In the twelfth year to Ahaz king of Judah, Hoshea,¹⁴¹ son of Elah, reigned in Samaria over Israel nine years. [2] And he did the bad in Yehvah's eyes, yet not as Israel's kings who were before him. [3] Shalmaneser,¹⁴² king of Assyria, came up against him. And Hosea became his servant and paid him tribute.

[4] And Assyria's king found in Hoshea a conspiracy, where he sent messengers to So,¹⁴³ king of Egypt, and did not bring tribute to Assyria's king as year by year. And Assyria's king restrained him and bound him in a prison house. [5] And Assyria's king went up in all the land and went up to Samaria and besieged her three years. [6] In the tenth year of Hoshea, Assyria's king captured Samaria and led Israel into exile to Assyria. And he set them in Halah,¹⁴⁴ and in Habor,¹⁴⁵ River of Gozan,¹⁴⁶ and cities of Media.¹⁴⁷

[7] So it was, because Israel's sons sinned against Yehvah their Gods, who brought them from the land of Egypt from under the hand of Pharaoh, king of Egypt. And they feared other gods, [8] and walked in the statutes of the nations who Yehvah dispossessed from before Israel's sons, and Israel's kings that they made.¹⁴⁸ [9] And Israel's sons did things secretly that were not right against Yehvah their Gods, and built for themselves high places in all their cities from tower of guards to fortified city. [10] And they set up for themselves pillars and Ashers¹⁴⁹ upon every high hill and under every green tree. [11] And they caused to smoke as incense there on all high places as the nations whom Yehvah had exiled from before them. And they did bad things to provoke Yehvah. [12] And they served the idols of whom Yehvah had said to them, "You shall not do this thing."

[13] And Yehvah warned in Israel and in Judah by the hand of every prophet of his,¹⁵⁰ every seer, saying, "Turn from your ways that are bad and keep my commandments and my statutes according the all the law that I commanded your

140 חֶזְקִיָּהוּ (chizqiyyâhu) "Hezekiah" (= Yah strengthens), spelled also יְחֶזְקִיָּהוּ (yechizqiyyâhu) "Jehezekiah" e.g. 1 Chronicles 4:41; חֶזְקִיָּה (chizqiyyâh) "Hezekiah" e.g. 2 Kings 18:1; יְחֶזְקִיָּה (yechizqiyyâh) "Jehezekiah" e.g. Hosea 1:1 - besides this man, there is also 1 Chronicles 3:23; 2 Chronicles 28:12; Ezra 2:16; Zephaniah 1:1 (same?).

141 See Numbers 13:8 and footnote.

142 שַׁלְמָנֶאֶסֶר (shalman'eser) "Shalmaneser" - found also in 2 Kings 18:9.

143 סוּא (so') "So" - only here

144 חֶלַח (chelach) Halah - found also in 2 Kings 18:11; 1 Chronicles 5:26.

145 חָבּוֹר (châvor) "Habor" - found also in 2 Kings 18:11.

146 גּוֹזָן (gozân) "Gozan" - found also in 2 Kings 18:11; 19:12; 1 Chronicles 5:26 (River of Gozan listed as a location); Isaiah 37:12.

147 מַדַּי (mâdây) "Media" GNT, EASY; "Medes" NKJV - same as "Madai" Genesis 10:2 (see footnote).

148 In other words, they walked in the statutes of the nations and the kings of Israel (who also were evil).

149 See footnote for Exodus 34:13 and Deuteronomy 16:21, and told to destroy in Deuteronomy 7:5; 12:3.

150 Written "his prophet"; read "prophets"

fathers, and what I sent to you by the hand of my servants the prophets.” [14] And they did not listen and stiffened their neck as their fathers' neck, who did not believe in Yehvah their Gods. [15] And they rejected his statutes and his covenant that he cut with their fathers, and his testimonies where he warned in them. And they walked after the vain thing,¹⁵¹ and became vain,¹⁵² and followed after the nations that were around them, of whom Yehvah commanded them to not do like them. [16] And they forsook all Yehvah their Gods' commandments, and made for themselves a molten image, two calves,¹⁵³ and made Asherah, and bowed down to all the host of the heavens, and served the Baal. [17] And they caused their sons and their daughters to pass through the fire, and divined divinations,¹⁵⁴ and practiced sorcery,¹⁵⁵ and sold themselves to do the bad in Yehvah's eyes to provoke him to anger. [18] And Yehvah was very angry with Israel and took them away from before his face. None were left, except the tribe of Judah alone.

[19] Also, Judah did not keep Yehvah their Gods' commandments and walked in Israel's statutes which they made.¹⁵⁶ [20] And Yehvah rejected all the seed of Israel and afflicted them and gave them into the hand of plunderers until he cast them out from before him. [21] For he tore Israel from David's house, and they made Jeroboam, son of Nebat, king. And Jeroboam drove Israel away from following after Yehvah, and he caused them to sin a great sin. [22] And Israel's sons walked in all the sins of Jeroboam that he made. They did not turn aside from it.¹⁵⁷ [23] Until, Yehvah took away Israel from before his face, just as he spoke by the hand of all his servants the prophets. So, Israel was removed from upon his land to Assyria until this day.

[24] And Assyria's king brought from Babel,¹⁵⁸ and from Cuthah,¹⁵⁹ and from Ava,¹⁶⁰ and from Hamath, and from Sepharvaim,¹⁶¹ and caused to dwell in cities of Samaria in place of Israel's sons. And they possessed Samaria and dwelt in her cities. [25] And it was, at the beginning of their dwelling there, they did not fear Yehvah. And Yehvah sent lions in among them, and they were killing them.

[26] And they spoke to Assyria's king, saying, “The nations that you exiled and caused to dwell in the cities of Samaria do not know the judgment of the Gods of the land, and he has sent in among them the lions. And behold, they are killing them, because they do not know the judgment of the Gods of the land. [27] And Assyria's king commanded, saying, “Bring there one from the priests who were exiled from there, and let him go and dwell there and teach them the judgment of the Gods of

151 “vain thing” - see הֶבֶל (hevel) under **Idols** in the Appendix.

152 יִהְבְּלוּ (yehbâlu) “became vain” - verb form of same root as “vain thing” above.

153 Same kind of error as in Exodus 32. See 1 Kings 12:26-29 and footnote for vs 28.

154 קְסָמִים (qesâmiym) – see footnote for Deuteronomy 18:10.

155 יִנְחֶשֶׁוּ (yenachêshu) - See footnote for Leviticus 19:26.

156 עָשׂוּ (‘âsu) “they made” or “they did” - can be translated either way.

157 מִמֶּנָּה (mimmennâh) “from it” (feminine singular)

158 בָּבֶל (bâvel) “Babel” - see footnote in Genesis 10:10.

159 כּוּתָּה (kutâh) “Cuthah” - found also in 2 Kings 17:30 “Cuth” כּוּת (kut) in “men of Cuth” אֲנֶשֶׁי־כוּת (‘aneshêy-khut)

160 אָוָּא (‘avvâ) “Ava” - only here. See אִוָּה (‘ivvâh) “Ivah” in 2 Kings 18:34; 19:13; Isaiah 37:13.

161 סִפְרַיִם (sepharvayim) “Sepharvaim” - found also in 2 Kings 17:31; 18:34; 19:13; Isaiah 36:19; 37:13.

the land.” [28] And one from the priests whom they had exiled from Samaria came, and he dwelt in House of God. And he was teaching them how they were to fear Yehvah.

[29] And they were making, nation by nation, his gods, and placing in the house of the high places which the Samaritans made, nation by nation in their cities where they were dwelling there. [30] And men of Babel made Succoth Benoth,¹⁶² and men of Cuth¹⁶³ made Nergal,¹⁶⁴ and men of Hamath made Ashima,¹⁶⁵ [31] and the Avvim¹⁶⁶ made Nibhaz¹⁶⁷ and Tartak.¹⁶⁸ And the Sepharvaim were burning their sons in the fire to Adrammelech¹⁶⁹ and Anammelech,¹⁷⁰ god¹⁷¹ of Sepharim.¹⁷² [32] And they were fearing Yehvah, and made for themselves from their extremities priests of high places. And they were doing for them in the house of the high places. [33] They were fearing Yehvah, and their gods they were serving according to the judgment of the nations who were exiled with them from there.

[34] Unto this day they do according to the former judgments, and they do not fear Yehvah, nor do they do according to their statutes and their judgment, nor according to the law, nor according to the commandment that Yehvah commanded Jacob's sons, whom he set his name, Israel. [35] And Yehvah cut with them a covenant and commanded them, saying,

“Do not fear other gods, and do not bow down to them, and do not serve them, and do not sacrifice to them. [36] But, Yehvah, who brought you up from the land of Egypt in great strength and with an outstretched arm, him you shall fear, and to him you shall bow down, and to him you shall sacrifice. [37] And the statutes and the judgments and the law and the commandment that he wrote for you, you shall keep, to do all the days. And you shall not fear other gods. [38] And the covenant that I cut with you, you shall not forget. And you shall not fear other gods. [39] But, Yehvah your Gods you shall fear, and he shall deliver you from the hand of all your enemies.”

[40] And they did not listen, but they did according to their former judgment. [41] So, these nations were fearing Yehvah, and their idols they were serving. Also, their sons and their sons' sons did just as their fathers. They do unto this day.

18[1] And it was, in the third year to Hoshea, son of Elah, king of Israel,

162 סְכוֹת בְּנוֹת (sukkot benot) “Succoth Benoth” - only here.

163 כּוּת (khut) “Cuth” - only here.

164 נֶרְגַּל (nêrgal) “Nergal” - found also as נֶרְגַּל שַׁר־עֵצֶר (nêrgal sar-'etser) “Nergal-Sharezer” in Jeremiah 39:3(2x), 13.

165 אֲשִׁימָא ('ashiymâ) “Ashima” - only here.

166 See footnote for Deuteronomy 2:23.

167 נִבְחָז (nivchaz) “Nibhaz” - only here.

168 תַּרְתַּק (tartâq) - “Tartak”; LXX Θαρθακ (Tharthak) – only here.

169 אֲדַרְמֶלֶךְ ('adrammelek) “Adrammelech” (in Hebrew = “Adram is king,” but this is a foreign god, so meaning uncertain) – found also in 2 Kings 19:37; Isaiah 37:38.

170 עֲנַמְמֶלֶךְ ('anammelek) “Anammelech” (in Hebrew = “Anam is king,” but this is a foreign god, so meaning uncertain) – only here.

171 Written אֱלֹהִי'eloah) “god” (or “God,” depending on context, see footnote for Deuteronomy 32:15); read אֱלֹהֵי' (elohêy) “gods of.”

172 Written סִפְרַיִם (sephâriym) “Sepharim”; read סִפְרַוַּיִם (sepharvâyim) “Sepharvaim” - see 2 Kings 17:24.

Hezekiah, son of Ahaz, king of Judah, reigned. [2] He was a son of twenty five years when he reigned, and he reigned twenty nine years in Jerusalem. And his mother's name was Abi,¹⁷³ daughter of Zechariah. [3] And he did the right in Yehvah's eyes according to all that David his father did. [4] He removed the high places, and broke the pillars, and cut the Asherah, and crushed the bronze serpent that Moses made. For until those days, Israel's sons were making smoke as incense to it. And he called it Nehushtan.¹⁷⁴

[5] He trusted in Yehvah, Gods of Israel, and after him there was none like him in all Judah's kings, and who were before him. [6] For he clung to Yehvah. He did not turn aside from following him. And he kept his commandments that Yehvah commanded Moses. [7] And Yehvah was with him in all where he went he prospered. And he rebelled against Assyria's king and did not serve him.

[8] And he struck Philistines as far as Gaza and her territories from tower of guards to fortified city. [9] And it was, in the fourth year to the king Hezekiah, which was the seventh year to Hoshea, son of Elah, king of Israel, Shalmaneser, king of Assyria, came up against Samaria and besieged her. [10] And they captured her at the end of three years, in the sixth year to Hezekiah. It was the ninth year to Hoshea, king of Israel, Samaria was captured.

[11] And Assyria's king exiled Israel to Assyria, and he placed them in Halah, and in Habor, River of Gozan, and cities of Media. [12] Because, they did not listen to the voice of Yehvah their Gods, and they passed over his covenant with all that he commanded Moses, Yehvah's servant. So, they did not listen, and they did not do.

[13] And in the fourteenth year to Hezekiah, Sennacherib,¹⁷⁵ king of Assyria, came up against all of the fortified cities of Judah and seized them. [14] And Hezekiah, king of Judah, sent to Assyria's king at Lachish, saying, "I have sinned. Return from against me, with which you put upon me I will bear." So, Assyria's king put upon Hezekiah, king of Judah, three hundred talents of silver, and thirty talents of gold. [15] And Hezekiah gave all the silver that was found in Yehvah's house and in the treasuries of the king's house.

[16] At that time, Hezekiah cut off the doors of Yehvah's temple, and the doorposts that Hezekiah, king of Judah, had overlaid, and he gave them to Assyria's king. [17] And Assyria's king sent Tartan,¹⁷⁶ and a chief eunuch, and a chief officer¹⁷⁷ from Lachish to Hezekiah the king with a heavy force to Jerusalem. And they went up and came unto Jerusalem, and went up and came and stood by the trench of the upper pool which was by the highway of the washer's field.

173 אָבִי ('aviy) "Abi" - named אַבִּיָּה ('aviyyâh) "Abijah" in 2 Chronicles 29:1 (same name as king of Judah, 2 Chronicles 13:1).

174 נְחֻשְׁתָּן (nechushtân) "Nehushtan" NKJV; "a piece of bronze" YLT, ISV; "a thing of brass" JUB; meaning uncertain. "Serpent" נֶחָשׁ (nechash) and "bronze" (or "copper") נְחֹשֶׁת (nechoshet) are from the same root (נָחַשׁ).

175 סַנְחֶרִיב (sanchêriyv) "Sennacherib" - found also in 2 Kings 19:16, 20, 36; 2 Chronicles 32:1-2, 9-10, 22; Isaiah 36:1; 37:17, 21, 37.

176 תַּרְתָּן (tartân) "Tartan" NKJV, NAS (in Isaiah 20:1 "commander" NAS); "general" CEB; "general = field marshall" BDB. "Tartan" not mentioned in Isaiah 36:2.

177 רַב־שָׂקֶה (rav-shâqêh) "chief officer;" BDB "chief of the officers (?);" NAS "the commander;" NKJV "Rabshakeh;" YLT "chief of the butlers" שָׂקֶה [shâqêh] from root to give drink, e.g. Jeremiah 16:7).

[18] And they called to the king, and Eliakim¹⁷⁸ son of Hilkiahu,¹⁷⁹ who was over the house, and Shebnah¹⁸⁰ the scribe, and Joah¹⁸¹ son of Asaph¹⁸² the recorder, went out to them. [19] And chief officer said to them, "Say please to Hezekiahu, 'Thus said the great king, king of Assyria, "What is this trust you have trusted? [20] You have spoken of counsel and might for the battle, only a word of lips. Now, upon who have you trusted that you have rebelled against me?"

[21] "Now behold, you have trusted for yourself the staff of this crushed reed, upon Egypt, which a man leaning upon it, so it will go into his palm and pierce it. So is Pharaoh, king of Egypt, to all who trust upon him. [22] And when you say to me, 'To Yehvah our Gods we have trusted.' Is not Hezekiahu he who took away his high places and his altars and said to Judah and to Jerusalem, 'Before this altar you shall worship in Jerusalem.'"

[23] "And now, please make a bargain with my lord, king of Assyria, and I will give you two thousand horses, if you are able put for yourself riders on them. [24] And how will you turn back the face of the captain of one of the least of my lord's servants, and you trust for yourself upon Egypt for chariot and for horsemen? [25] Now, have I come up without Yehvah against this place to destroy it? Yehvah said to me, 'Go up against this land and destroy it.'"

[26] And Eliakim son of Hilkiahu, and Shebnah, and Joah said to chief officer, "Speak please to your servants Aramaic, for we hear. And do not speak with us Judean¹⁸³ in the ears of the people who are on the wall." [27] And chief officer said to them, "Is it for your lords and for you my lord sent me to speak these words? Is it not for the men sitting upon the wall to eat their droppings¹⁸⁴ and to drink their urine¹⁸⁵ with you?"

[28] And chief officer stood and called with a loud voice in Judean and spoke and said, "Hear the words of the great king, king of Assyria. [29] Thus said the king, 'Do not let Hezekiahu deceive you, for he is not able to deliver you from his hand. [30] And do not let Hezekiahu cause you to trust in Yehvah, saying, 'Yehvah will surely deliver us, and this city will not be given into the hand of Assyria's king.'"

[31] "Do not listen to Hezekiahu, for thus said Assyria's king, 'Make with me a

178 אֱלִיאִקִּים (elyâqiym) "Eliakim" - found also in 2 Kings 18:26, 37; 19:2; 23:34; 2 Chronicles 36:4; Nehemiah 12:41; Isaiah 22:20; 36:3; 11; 22; 37:2; Matthew. 1:13; Luke 3:30.

179 חִלְקִיָּיָהוּ (chilqiyyâhu) "Hilkiahu" (= my portion is Yah) - found also in 2 Kings 18:26; 22:4, 8, 14; 23:4, 24; 1 Chronicles 26:11; 2 Chronicles 34:9; 14, 15, 18, 20, 22; Isaiah 22:20; 36:3; 22; Jeremiah 1:1; חִלְקִיָּה (chilqiyyâh) "Hilkiah" in 2 Kings 18:37; 22:8, 10, 12; 1 Chronicles 5:39; 6:30; 9:11; 2 Chronicles 35:8; Ezra 7:1; Nehemiah 11:11; 12:7; Jeremiah 29:3.

180 שֶׁבְנָה (shevnâh) "Shebnah" - found also in 2 Kings 18:26; שֶׁבְנָא (shevnâ') "Shebna" in 2 Kings 18:37; 19:2; Isaiah 22:15; 36:3, 11, 22; 37:2.

181 יוֹאָח (yo'âch) "Joah" - found also in 2 Kings 18:26, 37; 1 Chronicles 6:21(H6); 26:4; 2 Chronicles 29:12; 34:8; Isaiah 36:3, 11, 22.

182 אֲסָפִי ('âsâph) "Asaph" - found about 46 times in OT.

183 יְהוּדִיָּת (yehudiyt) "Judean" NAS; "Hebrew" NKJV; "Jewish" YLT

184 Written חֲרֵיָּהֶם (charêyhem) "their droppings" - same word in 2 Kings 6:25 (see footnote). Read צֹאֲתָם (tso'âtâm) "their filth" - see Leviticus 4:11 footnote.

185 Written שִׁינֵיהֶם (shêynêyhem) "their urine"; read "water of their feet"

blessing¹⁸⁶ and come out to me and eat each of his vine and each of his fig tree and drink each of his well water, [32] until my coming, and I take you to a land as your land, a land of grain and new wine, a land of bread and vineyards, a land of olive oil and honey, and live; and you shall not die. And do not listen to Hezekiahu, for he incites you saying, 'Yehvah will deliver us.'"

[33] "Have the gods of the nations surely delivered each his land from the hand of Assyria's king? [34] Where are the gods of Hamath and Arpad.¹⁸⁷ Where are the gods of the Sepharvaim, Hena,¹⁸⁸ and Ivvah,¹⁸⁹ that they delivered Samaria from my hand? [35] Who among all the gods of the earth that has delivered their land from my hand, that Yehvah would deliver Jerusalem from my hand?"

[36] And the people were silent and did not answer a word, for the command of the king was, saying, "Do not answer him." [37] And Eliakim son of Hilkiyah, who was over the house, and Shebna the scribe, and Joah son of Asaph the recorder, came in to Hezekiahu with torn clothes and declared to him the words of chief officer.

19[1] And it was, when Hezekiahu heard, so he tore his clothes and covered himself with sackcloth and went in to Yehvah's house. [2] And he sent Eliakim who was over the house, and Shebna the scribe, and the elders of the priests covering themselves with sackcloth to Isaiahu¹⁹⁰ the prophet son of Amoz.¹⁹¹

[3] And they said to him, "Thus Hezekiahu said, 'A day of distress, and rebuke, and contempt is this day. For sons have come to the birth canal,¹⁹² and there is no strength to birth. [4] Perhaps, Yehvah your Gods will hear all the words of chief officer, whom his lords, Assyria's king, sent him to reproach living Gods, and rebuke the words that Yehvah your Gods heard. So, you lift up prayer for the remnant that is found.'" [5] And the servants of Hezekiahu the king went to Isaiahu.

[6] And Isaiahu said to them, "Thus you shall say to your lords, 'Thus Yehvah said, "Do not fear before the words that you heard where the young men¹⁹³ of Assyria's king reviled me. [7] Behold, I will put in him a spirit, and he will hear a report and to his land. And I will cause him to fall by the sword in his land.'" "

[8] And chief officer turned back and found Assyria's king fighting against Libnah, for he heard that he had set out from Lachish. [9] And he heard about Tirhakah¹⁹⁴ king of Ethiopia, saying, "Behold, he has gone out to fight with you." So, he returned

186 בְּרָכָה (verâkhâh) "blessing" YLT

187 אַרְפַּד ('arpâd) "Arpad" - found also in 2 Kings 19:13; Isaiah 10:9; 36:19; 37:13; Jeremiah 49:23.

188 הֵנָּה (hêna') "Hena" - found also in 2 Kings 19:13; Isaiah 37:13.

189 עִוָּה ('ivvâh) "Ivvah" NAS; "Ivah" NKJV - found also in 2 Kings 19:13; Isaiah 37:13.

190 יֵשַׁעְיָהוּ (yesha'yâhu) "Isaiahu" (= salvation of Yah) – found about 53 times in OT. There is also with this same name a son of Jeduthun in 1 Chronicles 25:3, 15 (NKJV "Jeshaiah"; DARBY "Isaiah"), and a Levite in 1 Chronicles 26:25 (NKJV "Jeshaiah"; DARBY "Isaiah"). See also footnote for Jeshaiah in 1 Chronicles 3:21.

191 אֲמוֹץ ('âmots) "Amoz" - found also in 2 Kings 19:20; 20:1; 2 Chronicles 26:22; 32:20, 32; Isaiah 1:1; 2:1; 13:1; 20:2; 37:2, 21; 38:1.

192 מִשְׁבֵּר (mashbêr) "birth canal" NET; "place of breach, i.e. mouth of womb" BDB - found also in Isaiah 37:3; Hosea 13:13 מִשְׁבַּר בָּנִים (mishbar bâniym) "birth canal of sons"; NAS "opening of the womb"; YLT "breaking forth of sons."

193 נְעָרִי (na'arêy) "young men" LSB; "boys" ERV; "servants" NKJV

194 תִּרְחָקָה (tirhâqâh) "Tirhakah" - found also in Isaiah 37:9.

and sent messengers to Hezekiahu, saying, [10] “Thus you shall say to Hezekiahu king of Judah, saying, 'Do not let your Gods in whom you trust deceive you, saying, “Jerusalem will not be given into the hand of Assyria's king.” [11] Behold, you have heard what Assyria's kings have done to all the lands to utterly destroy them, and you will be delivered? [12] Did the gods of the nations deliver them whom my fathers destroyed, Gozen, and Haran, and Rezech,¹⁹⁵ and sons of Eden¹⁹⁶ who were in Telassar?¹⁹⁷ [13] Where is king of Hamath, and king of Arpad, and king of the city of Sepharvaim, and Hena, and Ivvah?”

[14] And Hezekiahu received the letters from the hand of the messengers, and read them, and went up to Yehvah's house. And Hezekiahu spread it out before Yehvah. [15] And Hezekiahu prayed before Yehvah and said, “Yehvah, Gods of Israel inhabiting the cherubs. You are the Gods, only you, to all the kingdoms of the earth. You made the heavens and the earth. [16] Incline, Yehvah, your ear and hear. Open, Yehvah, your eyes and see. And hear the words of Sennacherib, which he sent to reproach living¹⁹⁸ Gods. [17] Truly, Yehvah, kings of Assyria have made the nations and their land desolate. [18] And have put their gods in the fire, for they are not gods, but the work of man's¹⁹⁹ hands, wood and stone; and they destroyed them. [19] And now, Yehvah our Gods, save us, please, from his hand, and all the kingdoms of the earth shall know that you, Yehvah, are Gods, you only.”

[20] And Isaiahu son of Amoz sent to Hezekiahu, saying, “Thus said Yehvah Gods of Israel, 'That which you prayed to me about Sennacherib king of Assyria, I heard. [21] This is the word that Yehvah spoke over him: “The virgin daughter of Zion despised you and mocked you. The daughter of Jerusalem shook a head behind you.”²⁰⁰ [22] Whom have you reproached and reviled? And against whom have you raised a voice? So, you have lifted your eyes high against Israel's holy one. [23] By the hand of your messengers you have reproached my lords, and said, 'By a chariot, my chariot, I have gone up high hills, the sides of Lebanon, and I will cut the height of his cedars, his choice firs, and I will enter an encampment end, the forest of his Carmel. [24] I have dug and drank foreign waters, and I will dry up with the soles of my feet all the rivers of Egypt.”²⁰¹

[25] “Have you not heard long ago I made it from days past, and I formed it? Now, I brought it, and you are to crush fortified cities into ruinous heaps. [26] And their inhabitants are short handed.²⁰² They were dismayed and ashamed. They were an herb of a field and greenness of grass, grass of rooftops and blighted before it's risen.

195 רֵצֶף (retseph) “Rezech” - found also in Isaiah 37:12.

196 עֵדֵן ('eden) “Eden” - see footnote for Genesis 2:8.

197 תֵּלַסְאֶר (tela'sâr) “Telassar” - found also in Isaiah 37:12.

198 חַי (chây) “living” - singular

199 אָדָם (adâdâm) man – see footnote for Genesis 5:2.

200 אַחֲרַיָּךְ ('achareykâ) “behind you” or “after you” - i.e. behind your back

201 מִצֹּר (mâtsor) “Egypt” NAS; “defense” NKJV – most places “Egypt” is spelled in the plural, מִצְרַיִם (mitsrayim),

either for Egypt (e.g. Genesis 13:1) or the people of Egypt (i.e. Egyptians, e.g. Genesis 41:56). This, מִצֹּר (mâtsor),

according to BDB, is the singular form, found also in Isaiah 19:6; 37:25; & Micah 7:12. מִצֹּר (mâtsor) also = “siege” e.g. in Deuteronomy 20:20 (TT; “siege-works” NKJV); 2 Chronicles 8:5 (“fortified” NKJV); Ezekiel 4:7 (“siege” NKJV); etc..

202 קָצֵר־יָד (qitsrêy-yâd) “short of hand” LEB; “short in hand” Gree “feeble-handed” YLT

[27] And your sitting down and your going out and your coming in, I know, and your rage against me. [28] Because your rage against me and your self-assuredness²⁰³ has come up in my ears, so I will put a hook in your nose and a bridle in your lips; and I will bring you back on the way on which you came.”

[29] “And this will be a sign for you, food of the year of what grows of itself, and in the second year of what springs up of itself, and in the third year sow and reap and plant vineyards and eat their fruit. [30] And the remnant of Judah who escaped will again have a root down and make fruit upward. [31] For from Jerusalem a remnant will go out and escape from mount Zion. Zeal of Yehvah²⁰⁴ will do this.”

[32] “Therefore, thus Yehvah said about Assyria's king, 'He will not come in to this city, and he will not shoot an arrow there, nor confront her with a shield, nor pour out a siege mound against her. [33] On the way which he came, on her he shall return. And to this city, he shall not come in, says Yehvah. [34] And I will defend for this city to save her, for my sake, and for my servant David's sake.”

[35] And it was, on that night, and Yehvah's messenger went out and struck in Assyria's camp one hundred and eighty five thousand. And in the early morning they arose, and behold, all of them, dead corpses. [36] And Sennacherib, king of Assyria, set out and went and returned and dwelt in Nineveh.

[37] And it was, he was worshiping in house of Nisroch²⁰⁵ his gods, and Adrammelech and Sharezer²⁰⁶ his sons²⁰⁷ struck him with the sword. And they escaped to the land of Ararat. And Esar-Haddon²⁰⁸ reigned in his place.

20[1] In those days, Hezekiahu was sick to death, and Isaiahu the prophet, son of Amoz, came in to him and said to him, “Thus Yehvah said, 'Give command to your house, for you are dying; and you will not live.'” [2] And he turned his face to the wall and prayed to Yehvah, saying, [3] “O Yehvah, please remember that I have walked before you in truth and in a heart of peace and have done the good in your eyes.” And Hezekiahu wept a great weeping.

[4] And it was, Isaiahu had not gone out of the middle of the city,²⁰⁹ and Yehvah's word came to him, saying, [5] “Return, and you shall say to Hezekiahu, leader of my people, 'Thus Yehvah, Gods of your father David, said, “I have heard your prayer and seen your tears. Behold, I am healing you. On the third day you shall go up to Yehvah's house. [6] And I have added upon your days fifteen years, and from the palm of Assyria's king I will deliver you and this city. And I will defend over this city for my sake and my servant David's sake.” [7] And Isaiahu said, “Take a lump of figs.” And they took and put upon the boil, and he lived.

[8] And Hezekiahu said to Isaiahu, “What is a sign that Yehvah will heal me and I will go up on the third day to Yehvah's house?” [9] And Isaiahu said, “This is for you

203 שְׂאֲנָנְיָה (sha'anankâ) “self-assuredness” MEV; “arrogance” NAS; “tumult” NKJV – main idea is “at ease” (e.g. Job 12:5 NKJV) or “secure” (e.g. Isaiah 33:20), found also in Psalm 123:4 (“at ease”); Isaiah 32:9, 11 (“at ease”), 18 (“secure”); 37:29 (//); Amos 6:1 (“at ease”); Zechariah 1:15 (“at ease”). Context dictates self-assured arrogance.

204 Read עֲבָאוֹת (tsevâ'ot) “of hosts”; not written

205 נִסְרוֹךְ (nisrok) “Nisroch” - found also in Isaiah 37:38.

206 שְׂרָאֶצֶר (shar'etser) “Sharezer” - found also in Isaiah 37:38; Zechariah 7:2.

207 “his sons” read, but written in parallel text Isaiah 37:38.

208 אֶסַר-חַדְדֹן (esar-chaddon) “Esar-Haddon” YLT; “Esarhaddon” NKJV – found also in Ezra 4:2; Isaiah 37:38.

209 Written הָעִיר (hâ'iyir) “the city”; read חֲצֵר (châtsêr) “courtyard” - neither mentioned in Isaiah 38.

the sign from Yehvah that Yehvah will do the word that he spoke. Shall the shadow go ten steps, or return ten steps?" [10] And Hezekiahu said, "It is easy for the shadow to stretch ten steps. No, but let the shadow return backwards ten steps." [11] And Isaiahu the prophet called to Yehvah, and he caused the shadow to return backwards ten steps on the steps which had gone down on the steps of Ahaz.

[12] At that time, Berodach-Baladan²¹⁰ son of Baladan, king of Babel, sent letters and a gift to Hezekiahu, for he heard that Hezekiahu was sick. [13] And Hezekiahu listened to them and showed them all his treasury house, the silver, and the gold, and the spices, and the good oil,²¹¹ and the house of his equipment, and all that was found in his treasuries. There was not a thing that Hezekiahu did not show them in his house and in all his dominion.

[14] And Isaiahu the prophet came in to Hezekiahu the king and said to him, "What did these men say and from where did they come to you?" And Hezekiahu said, "From a distant land, they came from Babel." [15] And he said, "What did they see in your house?" And Hezekiahu said, "They saw all that was in my house. There was not a thing that I did not show them in all my treasuries." [16] And Isaiahu said to Hezekiahu, "Hear Yehvah's word: [17] 'Behold, days are coming, so all that is in your house, and what your fathers have stored up until this day, shall be carried off to Babel. Not a thing will be left, says Yehvah. [18] And from your sons who go out from you that you beget, he will take.²¹² And they will be eunuchs in a palace of Babel's king.'" [19] And Hezekiahu said to Isaiahu, "Yehvah's word that you have spoken is good." And he said, "Is it not, if peace and truth are in my days?"

[20] And the rest of the matters of Hezekiahu and all his might, and the pool and the trench that he made and brought the water into the city, are they not written upon the book of the matters of the days to Judah's kings? [21] And Hezekiahu lay with his fathers, and Manasseh his son reigned in his place.

21[1] Manasseh was a son of twelve years when he reigned, and he reigned fifty five years in Jerusalem. And the name of his mother was Hephzi-bah.²¹³ [2] And he did the bad in Yehvah's eyes according to the abominations of the nations who Yehvah dispossessed from before Israel's sons. [3] And he turned and built the high places Hezekiahu his father destroyed. And he raised up altars to the Baal and made Asherah, just as Ahab Israel's king made. And he bowed down to all the host of the heavens and served them. [4] And he built altars in Yehvah's house, where Yehvah said, "In Jerusalem I will put my name." [5] And he built altars to all the host of the heavens in the two courts of Yehvah's house.

[6] And he caused his son to pass through in the fire, and he practiced soothsaying, and sorcery, and did necromancy and familiar spirits. Much he did to do the bad in Yehvah's eyes to provoke to anger. [7] And he put a carved image, the Asherah which he made, in the house where Yehvah said to David and to Solomon his son, "In this house and in Jerusalem which I have chosen from all Israel's tribes, I will put my name forever. [8] And I will not again cause Israel's foot to wander from

210 בְּרֹדַח בַּלְאֲדָן (bero'dak bal'adân) "Berodach-Baladan"; LXX Μαρωδαχβαλαδαν (Marôdachbaladan). See Isaiah 39:1, מְרֹדַח בַּלְאֲדָן (mero'dak bal'adân); LXX Μαρωδαχ (Marôdach).

211 שֶׁמֶן הַטּוֹב (shemen hattov) "the good oil" LSB; "precious oil NAS; "precious ointment" NKJV

212 Written "he will take"; read "they will take"

213 חֶפְצִי-בָּה (chephtsiy-vâh) = "my delight is in her" - "Hephzi-bah"; YLT "Hephzi-Bah"; NKJV "Hephzibah" - found also in Isaiah 62:4, NAS translates, "My desire is in her."

the ground I gave to their fathers, only if they are careful to do according to all that I have commanded them, and according to all the law that Moses my servant commanded them.”

[9] And they did not listen. And Manasseh caused them to wander to do the bad more than the nations who Yehvah exterminated from before Israel's sons. [10] And Yehvah spoke by the hand of his servants the prophets, saying, [11] “Because of what Manasseh king of Judah has done, these abominations, doing worse than all what all the Amorites did who were before him, and causing Judah to sin with idols, [12] therefore, thus Yehvah Gods of Israel said, 'Behold, I am bringing bad upon Jerusalem and Judah, that whoever hears of it his ears will tingle. [13] I will stretch out over Jerusalem a line of Samaria and a level of Ahab's house, and I will wipe out Jerusalem, just as he wipes out the dish. He wipes out the dish and turns it upside down. [14] And I will forsake the remnant of my inheritance and give them into the hand of their enemies. And they will be for booty and plunder for all their enemies. [15] Because, they have done the bad in my eyes, and they have been provoking me to anger from the day that I brought out their fathers from Egypt and unto this day.”

[16] And also, Manasseh shed very much innocent blood, until where he filled Jerusalem from mouth to mouth, apart from his sin where he caused Judah to sin to do the bad in Yehvah's eyes. [17] And the rest of the matters of Manasseh and all that he did and his sin where he sinned, are they not written upon the books of the days to Judah's kings? [18] And Manasseh lay with his fathers, and was buried in the garden of his house, Uzza's garden. And Amon his son reigned in his place.

[19] Amon was a son of twenty two years when he reigned, and he reigned for two years in Jerusalem. And the name of his mother was Meshullemeth,²¹⁴ daughter of Haruz²¹⁵ from Jotbah.²¹⁶ [20] And he did the bad in Yehvah's eyes, just as Manasseh his father did. [21] And he walked in all the way that his father walked. And he served the idols that his father served, and he bowed down to them. [22] And he forsook Yehvah, Gods of his father, and did not walk in Yehvah's way.

[23] And Amon's servants conspired against him and killed the king in his house. [24] And the people of the land struck all those who conspired against Amon the king, and the people of the land made Josiah²¹⁷ his son reign in his place.

[25] And the rest of the matters of Amon which he did, are they not written upon the book of the matters of the days to Judah's kings? [26] And he buried him in his grave in Uzza's garden, and Josiah his son reigned in his place.

22[1] Josiah was a son of eight years when he reigned, and he reigned thirty one years in Jerusalem. And his mother's name was Jedidah,²¹⁸ daughter of Adaiah²¹⁹ from Bozkath. [2] And he did the right in Yehvah's eyes and walked in all the way of David his father and did not turn aside right or left.

214 מְשֻׁלֶּמֶת (meshullemet) “Meshullemeth” - only here.

215 חֲרוּץ (châruts) “Haruz” - only here for a name. Same word as “maimed” in Leviticus 22:22 (see footnote).

216 יֹטְבָה (yâtvâh) “Jotbah” - only here

217 See prophecy of Josiah in 1 Kings 13:2.

218 יְדִידָה (yediydâh) “Jedidah” (= beloved”) - only here.

219 אֲדַיָּה (‘adâyâh) “Adaiah” - only here for this person. Other individuals with this name, 1 Chronicles 6:41[H26]; 8:21;

9:12; Nehemiah 11:12; Ezra 10:29, 39; 11:5. “Adaiahu” אֲדַיָּהוּ (‘adâyâhu) in 2 Chronicles 23:1.

[3] And it was, in the eighteenth year to Josiah the king, the king sent Rock Badger²²⁰ son of Azaliahu²²¹ son of Meshullam²²² the scribe of Yehvah's house, saying, [4] “Go up to Hilkiah the great priest, and let him count the silver that is brought in to Yehvah's house which the threshold keepers gather from the people. [5] And let them give it into the hands of the doers of the work, those appointed in²²³ Yehvah's house. And let them give it to the doers of the work in Yehvah's house to repair the damage of the house, [6] to the craftsmen, and to the builders, and to the masons, and to buy wood, and hewn stones to repair the house. [7] Yet, let there be no concern with them what is given into their hand, because they work in faithfulness.”

[8] And Hilkiah the great priest said unto Rock Badger the scribe, “I have found the book of the law in Yehvah's house.” And Hilkiah gave the book to Rock Badger and he read it. [9] And Rock Badger the scribe came in to the king and returned the king a word. And he said, “Your servants have poured out the silver that was found in the house and given it into the hand of the doers of the work, those appointed in Yehvah's house.” [10] And Rock Badger the scribe declared to the king, saying, “Hilkiah the priest gave me a book.” And Rock Badger read it before the king.

[11] And it was, when the king heard the words of the book of the law, so he tore his clothes. [12] And the king commanded Hilkiah the priest, and Ahikam²²⁴ son of Rock Badger, and Achbor son of Michaiah,²²⁵ and Rock Badger the scribe, and Asaiah²²⁶ servant of the king, saying, [13] “Go, seek Yehvah on my behalf, and on behalf of the people, and on behalf of all of Judah about the words of this found book, for great is Yehvah's wrath that is kindled against us; because our fathers did not listen to the words of this book to do according to all that is written for us.”

[14] And Hilkiah the priest, and Ahikam, and Achbor, and Rock Badger, and Asaiah, went to Huldah²²⁷ the prophetess woman of Shallum son of Hope²²⁸ son of Harhas²²⁹ keeper of the clothes. And she was dwelling in Jerusalem in the second,²³⁰ and they spoke to her. [15] And she said to them, “Thus Yehvah Gods of Israel said, 'Say to the man who sent you to me, [16] “Thus Yehvah said, 'Behold, I am bringing bad to this place and upon it's inhabitants with all the words of the book that king of Judah read. [17] Because, they forsook me and caused to burn as incense to other gods, in order to provoke me to anger in all the work of their hands. And my

220 שָׁפָן (shâphân) “Rock Badger” = “rock badger” in Leviticus 11:5 (see footnote) & Deuteronomy 14:7.

221 אֶצְלִיָּהוּ ('atsalyâhu) “Azaliahu” - found also in 2 Chronicles 34:8.

222 מֶשֻׁלָּם (meshullâm) “Meshullam” - found also for several different individuals in 1 Chronicles 3:19; 5:13; 8:17; 9:7-8, 11-12; 2 Chronicles 34:12; Ezra 8:16; 10:15, 29; Nehemiah 3:4, 6, 30; 6:18; 8:4; 10:7, 20; 11:7, 11; 12:13; 16, 25, 33.

223 Written “in house”; read “house”

224 אֲחִיקָם ('achiyqâm) “Ahikam” (= my brother has risen) – found also in 2 Kings 22:14; 25:22; 2 Chronicles 34:20; Jeremiah 26:24; 39:14; 40:5-6, 7, 9, 11, 14, 16; 41:1-2, 6, 10, 16, 18; 43:6.

225 מִיכָיָה (miykhâyâh) “Michaiah” (= who is like Yah) – found also in Nehemiah 12:35, 41; Jeremiah 26:18.

226 עֲשָׂיָה ('asâyâh) “Asaiah” - found also in 2 Kings 22:14; 1 Chronicles 4:36; 6:30; 9:5; 15:6, 11; 2 Chronicles 34:20.

227 חֻלְדָּה (chuldâh) “Huldah” - found also in 2 Chronicles 34:22.

228 תִּקְוָה (tiqvâh) “Hope” (same word as in Ruth 1:12; Job 5:16; 7:6; 11:18; 14:7 “hope”) - also in 2 Chronicles 34:22.

229 חֲרָחָס (charchas) “Harhas” - only here.

230 מִשְׁנֵה (mishneh) “second” YLT; “Second Quarter” NKJV; “second district” LEB; “college” KJV

wrath has been kindled on this place, and it will not be quenched.' [18] And to Judah's king who sent you to seek Yehvah, thus you shall to him, "Thus Yehvah Gods of Israel said, 'The words that you heard: [19] Because your heart was tender, and you humbled yourself before Yehvah when you heard what I spoke about this place and about its inhabitants, to be for horror, and for a curse, and for tearing your clothes and weeping before me. And also, I have heard you, says Yehvah. [20] Therefore, I will gather you unto your fathers, and you will be gathered to your grave in peace. And your eyes will not see all the bad that I am bringing upon this place.'" And they returned the king a word.

23[1] And the king sent, and they gather to him all the elders of Judah and Jerusalem. [2] And the king went up to Yehvah's house, and every man of Judah, and all the inhabitants of Jerusalem with him, and priests, and the prophets, and all the people from small unto great, and he read in their ears all the words of the book of the covenant that was found in Yehvah's house. [3] And the king stood by the pillar and cut the covenant before Yehvah, to walk after Yehvah, and to keep his commandments, and his testimonies, and his statutes, in all heart and in all soul to establish all the words of this covenant that is written upon this book. And all the people stood in the covenant.

[4] And the king commanded Hilkiahu the great priest, and the second priests, and the keepers of the threshold, to bring out from Yehvah's temple all the items that were made for the Baal, and for the Asherah, and for all the host of the heavens. And he burned them outside of Jerusalem in the fields of Kidron, and he carried their ash to House of God. [5] And he caused to cease the idolatrous priests whom kings of Judah gave, and he who caused to burn as incense on the high places in the cities of Judah and around Jerusalem, and those who caused to burn as incense to the Baal, to the sun, and to the moon, and to the constellations and to all the host of the heavens.

[6] And he brought out the Asherah from Yehvah's house to outside of Jerusalem to the Kidron valley and burned her in the Kidron valley and ground to ash and cast her dust upon the grave of the sons of the people. [7] And he tore down the houses of the male temple prostitutes that were in Yehvah's house where the women were weaving houses to Asherah.

[8] And he brought in all the priests from the cities of Judah and defiled the high places where the priests caused to burn as incense, from Geba unto Beer Sheba. And he tore down the high places of the gates that were the entrance of the gate of Joshua, leader of the city, that were on a man's left in the gate of the city. [9] Yet, the priests of the high places did not go up to Yehvah's altar in Jerusalem, but ate unleavened bread among their brothers. [10] And he defiled the Topheth²³¹ which was in valley of sons²³² of Hinnom, so that no man might cause his son or daughter to pass through in the fire to the Molech. [11] And he caused to cease the horses, that Judah's kings gave to the sun, from entering Yehvah's house, the chamber of Nathan-Melech²³³ the eunuch which was in the Parvars.²³⁴ And the chariots of the sun he burned in the fire.

231 תֹּפֶת (tophet) "Topheth" - found also in Isaiah 30:33; Jeremiah 7:31-32; 19:6; 11-14.

232 Written "sons"; read "son"

233 נֶתַן־מֶלֶךְ (netan-melek) "Nathan-Melech" - only here.

234 פְּרִוְרִים (parvâriym) "Parvars" (meaning unknown); NKJV "court"; NAS "precincts"; YLT "suburbs"

[12] And the altars that were upon the top upper room of Ahaz that Judah's kings made, and altars that Manasseh made in two courts of Yehvah's house the king tore down and ran from there²³⁵ and threw their dust to the Kidron valley. [13] And the high places that were upon the face of Jerusalem that were on the right to the mount of Destruction where Solomon, king of Israel, built to Ashtoreth, a detestation of Sidonians, and to Chemosh, a detestation of Moab, and to Milcom, an abomination of sons of Ammon, the king defiled. [14] And he shattered the pillars, and cut the Ashers, and filled their place with human²³⁶ bones. [15] And also, the altar that was in House of God, the high place that Jeroboam son of Nebat made, who made Israel sin, also that altar and the high place he tore down, and burned the high place, ground to dust, and burned Asherah.

[16] And Josiah turned and saw the graves that were there on the mountain, and sent and took the bones from the graves and burned upon the altar, and defiled it, according to Yehvah's word that the man of Gods proclaimed who proclaimed these things. [17] And he said, "What is this marker²³⁷ that I see?" And the men of the city said to him, "The grave of the man of Gods who came from Judah and proclaimed these things that you did upon the altar of House of God." [18] Let him rest to himself. Let no man disturb his bones." And they let his bones be with the bones of the prophet who came from Samaria.

[19] And also, all the houses of the high places that were in the cities of Samaria that Judah's kings made to provoke to anger, Josiah took away. And he did to them according to the works that he did in House of God. [20] And he slaughtered all the priests of the high places that were there upon the altars, and he burned human²³⁸ bones upon them, and returned to Jerusalem.

[21] And the king commanded all the people, saying, "Do the passover to Yehvah your Gods as it is written upon the book of this covenant." [22] For it had not been done according to this passover from the days of the judges who judged Israel, nor all the days of Israel's kings and Judah's kings. [23] But, in the eighteenth year to Josiah the king this passover was done to Yehvah in Jerusalem.

[24] And also, the necromancers, and the those having familiar spirits, the teraphim,²³⁹ and the idols, and all the detestable things that were seen in Judah's land and in Jerusalem, Josiah burned, in order to establish the words of the law, the writing upon the book that Hilkiahu the priest found in Yehvah's house. [25] And before him there was no king like him, who turned to Yehvah in all his heart and in all his soul and in all his strength²⁴⁰ according to all Moses' law. And after him there did not arise one like him.

[26] Yet, Yehvah did not turn from his great burning anger in which his anger was kindled in Judah, because of all the provocations that Manasseh provoked him to anger. [27] And Yehvah said, "Also, I will take away Judah from before my face, just

235 יָרַץ מִשָּׁם (yârâts mishâm) "ran from there" DRA, LEB, WYC; "pulverized there" NKJV; "removeth thence" YLT; verb here is identical to e.g. 1 Kings 19:20 "ran."

236 אָדָם ('âdâm) "human" = Adam – see footnote for Genesis 5:2.

237 צֵיּוּן (tsiyyun) "marker" KJ21; "gravestone" NKJV; "title" KJV; "monument" NAS – found also in Jeremiah 31:21 ("roadmarks" NAS); Ezekiel 39:15 ("marker" NAS).

238 אָדָם ('âdâm) "human" = Adam – see footnote for Genesis 5:2.

239 See footnote for Genesis 31:19.

240 מְאֹדוֹ (me'odo) "his strength" - see Deuteronomy 6:5 and footnote.

as I took away Israel, and I will reject this city that I chose, Jerusalem, and the house of which I said, 'My name will be there.'

[28] And the rest of the matters of Josiah and all that he did, are they not written upon the book of the matters of the days to Judah's kings? [29] In his days, Pharaoh Nechoh²⁴¹ king of Egypt went up against Assyria's king by the Euphrates river. And Josiah the king went to meet him, and he killed him in Megiddo when he saw him. [30] And his servants made him ride dying²⁴² from Megiddo, and brought him to Jerusalem, and buried him in his grave. And the people of the land took Jehoahaz son of Josiah, and anointed him, and caused him to reign in place of his father.

[31] Jehoahaz was a son of twenty three years when he reigned, and he reigned three months in Jerusalem. And his mother's name was Hamutal²⁴³ daughter of Jeremiah²⁴⁴ from Libnah. [32] And he did the bad in Yehvah's eyes according to all that his fathers did. [33] And Pharaoh Nechoh imprisoned him in Riblah in the land of Hamath, from reigning²⁴⁵ in Jerusalem. And he put a penalty upon the land, one hundred talents of silver and a talent of gold.

[34] And Pharaoh Nechoh caused Eliakim son of Josiah to reign in place of Josiah his father and changed his name to Jehoiakim.²⁴⁶ And Jehoahaz he took and went to Egypt and died there. [35] And the silver and the gold Jehoiakim gave to Pharaoh. Only, he taxed the land to give the silver upon the mouth of Pharaoh, each according to his valuation he exacted the silver and the gold with the people of the land to give to Pharaoh Nechoh.

[36] Jehoiakim was a son of twenty five when he reigned, and he reigned eleven years in Jerusalem. And the name of his mother was Zebidah²⁴⁷ daughter of Pedaiah²⁴⁸ from Rumah.²⁴⁹ [37] And he did the bad in Yehvah's eyes according to all that his fathers did.

24[1] In his days Nebuchadnezzar²⁵⁰ king of Babel went up, and Jehoiakim was to him a servant three years. And he turned, and rebelled against him. [2] And Yehvah sent against him raiders of Chaldeans, and raiders of Aram, and raiders of Moab, and raiders of the sons of Ammon. And he sent them against Judah to destroy him, according to Yehvah's word that he spoke by the hand of his servants

241 נֶכְחַהּ (nekhoh) "Nechoh" YLT; "Necho" NKJV - found also in 2 Kings 23:33-35; 2 Chronicles 35:20, 22; 36:4; Jeremiah 46:2.

242 מֵת (mêt) "dying" (masculine participle) YLT; "dead" KJV; "body" NKJV, NAS

243 חַמּוּטָל (chamutal) "Hamutal" - found also in 2 Kings 24:18; Jeremiah 52:1.

244 יֵרֵמְיָהּ (yirmeyâhu) "Jeremiah" - spelled also as "Jeremiah" יֵרֵמְיָה (yirmeyâh, e.g. Jeremiah 27:1) – found about 150 times in OT, mostly of the prophet (e.g. Jeremiah 1:1), but also of several others (e.g. 1 Chronicles 5:24; 12:4; Nehemiah 10:2[H3]; 12:1).

245 Written בַּמֶּלֶךְ (vimlok) "in reigning"; read מִמֶּלֶךְ (mimmelok) "from reigning"

246 יְהוֹאֲקִים (yehoyâqiyim) "Jehoiakim" (= Yah raises up) - found about 37 times in OT.

247 Written זְבִידָה (zeviydâh) "Zebidah" NAS; read זְבוּדָה (zevuddâh) "Zebudah" NKJV, YLT, NAS – only here.

248 פְּדַיָּה (pedâyâh) "Pedaiah" - found for others in 1 Chronicles 3:18-19; Nehemiah 3:25; 8:4; 11:7; 13:13.

249 רוּמָה (rumâh) "Rumah" - only here.

250 נְבוּכַדְנֶצְצָר (nevukhadne'ttsar) "Nebuchadnezzar" - also spelled "Nebuchadrezzar" נְבוּכַדְרֶצְצָר (nevukhadre'ttsar) – found about 90 times in the OT.

the prophets. [3] Indeed, upon the mouth of Yehvah it was in Judah to take away from before his face in Manasseh's sins according to all that he did. [4] And also, the innocent blood he shed, and he filled Jerusalem with innocent blood. And Yehvah was unwilling to forgive.

[5] And the rest of the matters of Jehoiakim and all that he did, are they not written upon the book of the matters of the days to Judah's kings? [6] And Jehoiakim lay with his fathers, and Jehoiachin²⁵¹ his son reigned in his place. [7] And Egypt's king did not again go out from his land, because Babel's king took from the brook of Egypt to the Euphrates river, all that Egypt's king had.

[8] And Jehoiachin was the son of eighteen years when he reigned, and he reigned three months in Jerusalem. And his mother's name was Nehushta²⁵² daughter of Elnathan²⁵³ from Jerusalem. [9] And he did the bad in Yehvah's eyes according to all that his father did.

[10] At that time, servants of Nebuchadnezzar king of Babel went up to Jerusalem, and the city came under siege. [11] And Nebuchadnezzar king of Babel came unto the city, and his servants were laying siege upon her. [12] And Jehoiachin king of Judah went out unto Babel's king, he, and his mother, and his servants, and his leaders, and his eunuchs, and Babel's king took him in eighth year of his reign. [13] And he brought from there all treasuries of Yehvah's house, and the treasuries of the king's house, and cut up all the vessels of gold that Solomon Israel's king made in Yehvah's temple, just as Yehvah spoke.

[14] And he exiled all of Jerusalem, and all the leaders, and the mighty men of valor, ten thousand exiles, and all the craftsmen and the smiths. None remained, except the poor of the people of the land. [15] And he exiled Jehoiachin to Babel, and the king's mother, and the king's women, and his eunuchs, and the fools²⁵⁴ of the land, he brought exiles from Jerusalem to Babel. [16] And all the men of valor,²⁵⁵ seven thousand, and the craftsmen, and the smiths, one thousand, and mighty doers of war, so Babel's king brought them exiles to Babel.

[17] And Babel's king made Mattaniah²⁵⁶ his uncle king in his place, and changed his name to Zedekiah.²⁵⁷ [18] Zedekiah was a son of twenty one years when he reigned, and he reigned eleven years in Jerusalem. And his mother's name was

251 יְהוֹיָכִין (yehoyâkhiyn) “Jehoiachin” - also spelled יְהוֹיָכִין (yehoyâkhin) e.g. Jeremiah 52:31, and יוֹיָכִין (yoyâkhiyn) e.g. Ezekiel 1:2 “Joachin” DRA, and יְכִיחָיָהּ (yekhâvyâh) e.g. Jeremiah 27:20 “Jeconiah” NKJV, and יְכִיחָיָהּ (yekhânyâh) e.g. Jeremiah 28:4 “Jeconiah” NKJV, and יְכִיחָיָהּ (yekhânyâhu) e.g. Jeremiah 24:1 “Jeconiah,” and כְּנִיָּהּ (kânâyâhu) e.g. Jeremiah 22:24 “Coniah” NKJV. This man is mentioned about 21 times in OT.

252 נְחֻשְׁתָּא (nechushtâ) “Nehushta” - only here.

253 אֶלְנָתָן (elnâtân) “Elnathan” (= God gave) – found also in Ezra 8:16; Jeremiah 26:22; 36:12, 25.

254 Written אֹיְלֵי ('evîlêy) “fools” (Gill's Exposition); read אֵילֵי ('êylêy) “leaders” (see footnote for Exodus 15:15); LXX τοὺς ισχυροὺς τῆς γῆς (tous ischurous tês yês) “the strong of the land.”

255 חַיִּיל (chayil) “valor” - in this context this could mean “wealth” (see e.g. Deuteronomy 8:17-18).

256 מַתְנִיָּהּ (mattanyâh) “Mattaniah” - found also in 1 Chronicles 9:15; 2 Chronicles 20:14; Ezra 10:26-27, 30, 37;

Nehemiah 11:17, 22; 12:8, 25, 35; 13:13; and “Mattaniahu” מַתְנִיָּהּ (mattanyâhu) in 1 Chronicles 25:4, 16; 2 Chronicles 29:13.

257 Interesting, Nebuchadnezzar names him “Yah is righteous” (Zedekiah).

Hamital²⁵⁸ daughter of Jeremiah from Libnah. [19] And he did the bad in Yehvah's eyes according to all that Jehoiakim did. [20] Because of Yehvah's anger it was in Jerusalem and in Judah until he cast them out from before his face. And Zedekiahu rebelled against Babel's king.

25[1] And it was, in the ninth year to his reign in the tenth month on the tenth of the month, Nebuchadnezzar Babel's king came, he and all his army, against Jerusalem. And he built a siege wall around her. [2] So, the city came under siege until the eleventh year to king Zedekiahu.

[3] On the ninth of the month, and the famine was severe in the city, and the people of the land had no food,²⁵⁹ [4] and the city was breached, and all the men of war were at night at the way of the gate between the walls that were by the king's garden, and the Chaldeans by the city roundabout, and he went the way of the plain. [5] And the Chaldeans' army pursued after the king, and they overtook him in the plains of Jericho. And all his army was scattered from upon him. [6] And they seized the king, and they brought him up to Babel's king to Riblah. And they spoke with him judgment. [7] And they slaughtered Zedekiahu's sons before his eyes, and Zedekiahu's eyes he made blind. And he bound him with bronze and brought him to Babel.

[8] And on the fifth month on the seventh of the month it was the nineteenth year to the king Nebuchadnezzar, king of Babel, Nebuzaradan²⁶⁰ captain of guards, servant of Babel's king, came to Jerusalem. [9] And he burned Yehvah's house, and the king's house, and all Jerusalem's houses. And every great house he burned in the fire. [10] And Jerusalem's walls roundabout they tore down, all the army of the Chaldeans who were with the captain of guards. [11] And the rest of the people, those remaining in the city, and those deserters who deserted²⁶¹ unto the king of Babel, and the rest of the multitude Nebuzaradan captain of guards exiled. [12] And from the poor of the land captain of guards left for vinedressers and farmers.

[13] And the pillars of bronze, that of Yehvah's house, and the bases, and the sea of bronze that was in Yehvah's house Chaldeans broke in pieces and carried their bronze to Babel. [14] And the pots, and the shovels, and the trimmers, and the pans, and all the vessels of bronze that they ministered with them, they took. [15] And the fire-pans, and the bowls which were of gold gold²⁶² and silver silver,²⁶³ captain of guards took. [16] The pillars, the one sea, and the bases that Solomon made for Yehvah's house, there was no weight²⁶⁴ to the bronze of all these vessels. [17] Eighteen cubits high was the one pillar, and the capital upon it was bronze. And the height of the capital was three cubits. And the lattice, and the pomegranates upon the capital roundabout was all bronze. And like these was the second pillar upon the lattice.²⁶⁵

258 Written חַמִּיטָל (chamiytal) "Hamital"; read חַמּוּטָל (chamutal) "Hamutal"

259 לֶחֶם (lechem) "food" or "bread," used for "food" in general, depending on context.

260 נְבוּזַרְאֲדָן (nevuzar'adân) "Nebuzaradan" - found also in 2 Kings 25:11, 20; Jeremiah 39:9-11, 13; 40:1, 5; 41:10; 43:6; 52:12, 15-16, 26, 30.

261 נִפְּלוּ . . . נִפְּלִים (nophliym . . . nâphlu) "deserters . . . deserted" - more lit. "fallen . . . fell" = figure of speech.

262 "gold gold"; KJV "gold, *in* gold"; NKJV "solid gold"; NAS "fine gold"

263 "silver silver"; KJV "silver, *in* silver"; NKJV "solid silver"; NAS "fine silver"

264 i.e. "beyond measure" NKJV

265 LEB "likewise on the latticework for the second pillar."

[18] And captain of guards took Seraiah the head priest, and Zephaniahu²⁶⁶ a second priest, and the three keepers of the threshold. [19] And from the city he took one eunuch who was officer of the men of war, and five men from those seeing the king's face, who were found in the city, and the chief scribe of the army, who musters the people of the land, and sixty men from the people of the land who were found in the city. [20] And Nebuzaradan captain of guards took them and went with them unto Babel's king to Riblah. [21] And Babel's king struck them and killed them in Riblah in the land of Hamath. So, Judah was exiled from upon his ground.

[22] And the people remaining in the land of Judah who Nebuchadnezzar Babel's king left, so he appointed over them Gedaliahu²⁶⁷ son of Ahikam son of Rock Badger. [23] And all the the officers of the army, they and the men, heard that Babel's king appointed Gedaliahu, so they came to Gedaliahu at the Lookout:²⁶⁸ Ishmael son of Nethaniah,²⁶⁹ and Johanan²⁷⁰ son of Kareah,²⁷¹ and Seraiah son of Tanhumeth,²⁷² and the Netophathite, and Jaazaniahu²⁷³ son of the Maachathite, they and their men. [24] And Gedaliahu swore to them and to their men and said to them, "Do not fear the servants of the Chaldeans. Dwell in the land and serve Babel's king, and it will be good for you."

[25] And it was in the seventh month, Ishmael, son of Nethaniah son of Elishama from the seed of the kingdom, came, and ten men with him, and struck Gedaliahu and he died, along with the Jews, and the Chaldeans who were with him at the Lookout. [26] And all the people arose from small and unto great, and the officers of the army, and they went into Egypt; for they were afraid of the Chaldeans.

[27] And it was, in the thirty seventh year to the exile of Jehoiachin king of Judah, in the twelfth month on the twenty seventh of the month Evil Merodach²⁷⁴ Babel's king, in the year of his reign, he lifted up the head of Jehoiachin king of Judah from a prison house. [28] And he spoke with him good things, and set his throne above the throne of the kings who were with him in Babel. [29] And he changed his prison garments and ate bread regularly before him all the days of his life. [30] And his allowance was a regular allowance given to him from the king, a daily portion in his

266 צִפְנְיָהוּ (tsephanyâhu) "Zephaniahu" - also in Jeremiah 37:3; spelled צִפְנְיָה (tsephanyâh) "Zephaniah" in 1 Chronicles 6:36; Jeremiah 21:1; 29:25, 29; 52:24; Zephaniah 1:1; Zechariah 6:10, 14.

267 גִּדְלִיָּהוּ (gedalyâhu) "Gedaliahu" (= Yah is great), also spelled גִּדְלִיָּה (gedalyâh) "Gedaliah" - son of Ahikim, 2 Kings 25:23-25; Jeremiah 39:14; 40:5-9, 11-16; 41:1-4, 6, 9-10, 16, 18; 43:6; son of Jeduthun, 1 Chronicles 25:3, 9; son of a priest, Ezra 10:18; son of Pashur, Jeremiah 38:1; son of Amariah, Zephaniah 1:1.

268 מִצְפָּה (mitspâh) "Lookout" - NKJV, etc. "Mizpah" - see footnote for Genesis 31:49.

269 נְתַנְיָה (netanyâh) "Nethaniah" (= Yah gave) - found also in 2 Kings 25:25; 1 Chronicles 25:2, 12; 2 Chronicles 17:8; Jeremiah 36:14; 40:8 ("Nethaniahu"), 14-15; 41:1-2, 6-7, 9-12, 15-16, 18.

270 יוֹחָנָן (yochânân) "Johanan" - found also in 1 Chronicles 3:15; 24; 6:9-10, 12:4, 12; 2 Chronicles 28:12; Ezra 8:12; Nehemiah 12:22-23, 42; Jeremiah 40:8, 13, 15-16; 41:11, 13-16; 42:1, 8; 43:2, 4-5.

271 קָרֵאֵחַ (qârêach) "Kareah" NAS; "Careah" NKJV, but elsewhere "Kareah" - found also in Jeremiah 40:8, 13, 15-16; 41:11, 13-14, 16; 42:1, 8; 43:2, 4-5.

272 תַּנְחֻמֶּת (tanchumet) "Tanhumeth" - found also in Jeremiah 40:8.

273 יֶאֱזַנְיָהוּ (ya'azanyâhu) "Jaazaniahu" - in Jeremiah 40:8 "Jezaniahu" וִיזַנְיָהוּ (viyzanyâhu); son of Rock Badger, Ezekiel 8:11; son of Jeremiah, Jeremiah 35:3 ("Jaazaniah"); son of Azzur, Ezekiel 11:1; an officer, Jeremiah 42:1 "Jezaniah" וִיזַנְיָה (vizanyâh).

274 אֵוִיל מֶרֶדַּח (eviyl merodak) "Evil Merodach" - found also in Jeremiah 52:31.

day, all the days of his life.

